

I Don't. A forum addressing forced marriage in Victoria

Forum Report

Presented by the Victorian Forced Marriage Network
January 2016



I Don't. A forum addressing forced marriage in Victoria – Forum Report

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Acknowledgements

The Centre for Multicultural Youth (CMY) is a Victorian not-for-profit organisation supporting young people from migrant and refugee backgrounds to build better lives in Australia.

The forum was presented in collaboration with the Victorian Forced Marriage Network. The Victorian Forced Marriage Network works to provide a platform for sector wide information sharing, collaboration and joint advocacy on the issue of forced marriage. The following members of the Network actively supported the forum: CMY, Australian Red Cross, in Touch, Australian Catholic Religious Against Trafficking in Humans (ACRATH), Good Shepherd Australia New Zealand and Victorian Immigrant and Refugee Women's Coalition.

This forum was delivered as part of CMY's series of Statewide Forums for services working with young people from migrant and refugee backgrounds. CMY Statewide Forums are supported by the Victorian Government.

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Summary

On 28 October 2015 the Victorian Forced Marriage Network and the Centre for Multicultural Youth hosted a forum addressing forced marriage in Victoria. One hundred participants from government, police, legal, community and multicultural agencies attended the full-day forum at the Multicultural Hub in Melbourne.

The purpose of the forum was to:

- raise awareness and provide insight into the emerging issue of forced marriage
- provide an overview of the current laws relating to forced marriages
- identify practice responses for workers to better identify and respond to the issue
- develop recommendations for future policy and action.

The forum included a number of guest speakers, a panel discussion exploring a forced marriage case study and a series of facilitated breakout groups that explored current experiences and suggested recommendations in the areas of community education, service provider responses and research.

This report provides an outline of the forum for those interested in the issue and details the discussion and recommendations made by the breakout groups. The recommendations in this report will be considered by the Victorian Forced Marriage Network and used to help develop the strategic priorities for the Network in 2016 and beyond.

Meaning of Forced Marriage

A forced marriage is when a person gets married without freely and fully consenting, because they have been coerced, threatened or deceived. In Australia, it is illegal to cause a person to enter a forced marriage, and to be a party to a forced marriage.

Some types of coercion are obvious and easy to identify, including the use of physical or sexual violence, or refusing to let somebody leave a particular place or location until they accept the marriage. Other types of coercion are less obvious because they involve psychological and emotional pressure. These types of coercion can include making a person feel responsible for, or ashamed of the consequences of not marrying, such as bringing shame on their family.

Forced marriage is a slavery-like practice, a form of gender-based violence and an abuse of human rights. Forced marriage is not limited to any particular cultural group, religion or ethnicity, and there are reports of forced marriage from all over the world. While men and boys can be victims of forced marriage, most reported victims are young women and girls.

<http://www.ag.gov.au/CrimeAndCorruption/HumanTrafficking/Pages/ForcedMarriage.aspx>

Speakers

Introduction

Bernadette Marantelli, Youth Support Manager, Centre for Multicultural Youth

Bernadette welcomed participants to the forum and gave a brief introduction to the issue, stating that while there is limited data on the numbers of forced marriages occurring in Australia, it is a very real issue for many people.

She emphasised that many victims live in silence from fear of bringing 'shame' to their family and community. Both men and women can be perpetrators, and both immediate and extended family and community leaders are often involved.

The impacts on victims include sexual assault, violence, disruption to education, social isolation, early pregnancy, servitude and imprisonment, anxiety, depression and suicide.

Bernadette encouraged service providers to become aware of the complexity of the issue and work towards:

- increasing their knowledge of the identifiers of forced marriage and the impacts on victims
- supporting women and men to be empowered to exercise their rights
- understanding and addressing the systemic barriers preventing adequate support
- changing attitudes and undertaking community education.

Video Presentation: Voices of Women – I Don't

As part of the forum CMY recorded conversations with five brave women who shared their stories about forced marriage in Australia. Given the complex and sensitive nature of the issues the women's identities will remain anonymous. The video was made with the support of the Victorian Immigrant and Refugee Women's Coalition.

Click here to watch the video [Voices of Women](#).

Lessons from the UK

Jasvinder Sanghera, CEO, Karma Nirvana, UK

[Jasvinder's PowerPoint Presentation](#)

Jasvinder, a survivor of a forced marriage, is an author and the Founder and Chief Executive of Karma Nirvana, a UK-based nationwide helpline supporting all those impacted by forced marriages and honour-based violence.

Jasvinder's presentation is attached to this report and, in addition to what is outlined below, covers the indicators of forced marriage and honour based abuse, as well as practice responses such as key questions to ask the victim and best practice approaches to managing situations that come to practitioner's attention.

The UK Experience and Practice Response

Jasvinder discussed the UK experience of responding to forced marriage and shared the activities that help Karma Nirvana meet its priorities, which are to increase reporting, reduce isolation and save lives.

The key activities of Karma Nirvana

- Survivor engagement, supporting ambassadors, coordinating a survivor network, publishing regular newsletters.
 - Jasvinder gave an example of why a survivor network is so important. Karma Nirvana sends network members birthday cards to remind people that they can survive without their family and are part of broader community.
- Hosting a national helpline.
 - The hotline received 48 000 calls in its first 4 years. It now receives over 700 calls a month. 42% of callers are professional, who are largely seeking joint risk assessments for victims. The remainder of callers are victims. 55% of victim callers are 12-18 years old.
- Developed a specific risk assessment tool as they recognised that a standard risk assessment tool did not adequately meet the needs of victims.
 - The tool is being used by police who act as specialist officers on forced marriage and Female Genital Mutilation.
- Delivering training to prosecutors so that when charges are laid, victims have a trained prosecutor who understands issues.
- Deliver schools program (which saw an increase in calls to the national hotline).
- Campaigned for legal protection that has seen both civil and criminal laws enacted as well as the development of statutory requirements.
 - Civil law – Forced Marriage Protection Act. A civil law means the victim doesn't have to progress criminal offences against their family. Outcomes of civil proceedings might be that the victim remains with their family but with conditions in place such as attendance at school, passport surrendered, case manager review, regular monitoring etc. It is a criminal offence for there to be a breach of the conditions.
 - Criminal Law - there was a fear from some that forced marriage would go 'underground' if it was criminalised. However, the focus of both the civil and criminal acts are to ensure reporting and safety, not to prioritise criminal prosecutions. This way young people can report, stay safe and don't have to get parents into trouble (a common concern of victims). The UK has seen an increase in reporting since criminalisation.
- Campaigned for a definition of 'Honour Based Abuse' separate to family violence definitions. Definition: "An incident or crime which has or may have been committed to protect or defend the honor of the family and/or community". Karma Nirvana felt a separate definition was needed because:
 - it includes regard for perception e.g. "I'm going to be killed or harmed because of family shame"
 - it includes collusion of family (and there are usually multiple perpetrators).
- Hold an annual Day of Remembrance which raises awareness for victims, service providers and perpetrators.

The Challenges

Jasvinder highlighted that the biggest challenge facing victims is that they often have only three choices: escape, submit or die. In response, providing systems which reduce isolation are essential.

Victims often fear that when they disclose or report threatened forced marriage someone will tell their family, so Jasvinder emphasized that confidentiality and non-disclosure to the family or community without the young person's permission is paramount. This is because once a report has been made, the service provider is 'breaking the silence', creating shame and putting the young person at risk of being disowned by their family or community.

Jasvinder stated that attempting to mediate or provide family counselling can put a young person at greater risk. As such Karma Nirvana do not advocate protective services attempting mediation as a first line practice response. However, she highlighted the challenge of this in that social workers and teachers are usually trained to work with the family and to maintain the family unit.

Futhermore, parents also have significant authority in the eyes of services, such as schools. Jasvinder described that this means parents can often say what they think services want to hear (e.g. we will be doing home schooling from now on in response to a child suddenly not attending classes) or dismiss a young person's claims if parents are believed over the young person. This often ends up perpetuating the victim being returned to, or being placed in discussions with, perpetrators.

Jasvinder explained that young people are made to feel like they are the perpetrators (of family shame) not the victims of abuse and they often can't own for themselves that this is a crime against them. This is because they are often conditioned their whole life to put family honour before their own choices. For the context many of these women come from, it is a woman's duty to honour her husband regardless of what he is doing to them. Jasvinder encouraged services to support the young woman to make the choice not to marry, even if it means being disowned by their family, and to really believe that they are the victim of a crime.

Jasvinder reported that Karma Nirvana tried to engage with community leaders but found that, due to the degree of power they have within their communities, if they are not on board they can often act as a barrier to change occurring.

Another significant challenge to an effective service response that Karma Nirvana have noticed is that service providers often think "it's cultural" or are afraid of being called a racist, which prevents appropriate responses. She stated strongly that it is important to be clear that forced marriage is not a cultural or a 'diversity' issue – it's a child and public protection issue. In the UK, this thinking of forced marriage being 'cultural' often led to lesser sentences, as judges had sympathy for family members 'caught between two cultures'. Karma Nirvana now trains judges and prosecutors and as a consequence are seeing an improvement in the length of sentences.

Lessons/Recommendations for Australian Service Providers

Jasvinder included a number of recommendations within her presentation that Australian service providers could consider.

- Service providers should use the existing legislation to raise community awareness as victims are unlikely to know it's a criminal offence. An effective use of the law is one which increases reporting and reduces isolation.
- Helplines need to sit in a non-government organisation not with police.

- Develop a specific and standardised risk assessment tool that can be used across services.
- Include 'honour based abuse' in risk assessment tools (and consider a formal definition of honour based abuse) as honour based abuse precedes and co-occurs with forced marriage and honour based abuse can be a warning sign for a forced marriage to occur even if there has been no mention of marriage to date.
- Service response needs to include elements other than criminal law e.g. repatriation protocols.
- Increase education of protection services including police, prosecutors and judges, as professionals need to be skilled and trained and have the confidence to respond effectively regardless of cultural background.
- Ensure that the issue is framed as a child and public protection issue, not a cultural one.

Karma Nirvana would like to develop an international day of remembrance and has invited Australia to join.

The Australian Context

Jo Wilton, Forced Marriage Project Manager, Anti-Slavery Australia

[Anti Slavery Australia's PowerPoint Presentation](#)

Anti-Slavery Australia is dedicated to the abolition of slavery, servitude, slavery-like practices such as forced labour and forced marriage, human trafficking and extreme labour exploitation.

Jo's presentation is attached to this report and, in addition to what is outlined below, covers the reasons for, and indicators of, forced marriage, as well as the impacts on victims.

The Australian Legal Context

Jo described the role of Anti-Slavery Australia in the development of national legislation associated with forced marriage.

In 2010, Anti-Slavery Australia commissioned a report exploring whether civil and/or criminal legislation would be the best approach for Australia to implement. The report recommended criminalising forced marriage with a complementary civil response but in 2013 only a criminal law was implemented (see extracts below). Australia is currently considering whether or not to introduce a civil protection law. Anti-Slavery Australia is advocating for this addition. The Australian laws are informed by international human rights frameworks.

Jo stated that forced marriage is an emerging issue in Australia. Even prior to the new law in 2013, Australian courts had seen a few cases and continue to take them seriously.

Extracts from the law introduced on 8 March 2013

S270.7A Criminal Code Act Definition of forced marriage

A marriage is a *forced marriage* if, because of the use of coercion, threat or deception, one party to the marriage (the *victim*) entered into the marriage without freely and fully consenting.

This definition applies:

- to legally recognised marriages, as well as cultural or religious ceremonies and registered relationships;
- regardless of the age, gender or sexual orientation of the victim.

Jo noted that the law applies to marriages that occur in Australia (including where a person is brought to Australia to get married) or that take place outside Australia where the 'conduct' is by an Australian citizen or resident.

270.7B Criminal Code Act Forced marriage offences

Causing a person to enter into a forced marriage

- 1) A person (the *first person*) commits an offence if:
 - (a) the first person engages in conduct; and
 - (b) the conduct causes another person to enter into a forced marriage as the victim of the marriage.

Being a party to a forced marriage

- 2) A person commits an offence if:
 - (a) the person is a party to a marriage (within the meaning of section 270.7A); and
 - (b) the marriage is a forced marriage; and
 - (c) the person is not a victim of the forced marriage.

Penalty

Penalties that apply:

- (a) in the case of an aggravated offence - imprisonment for 7 years;
- (b) in any other case--imprisonment for 4 years.

Jo noted that some changes to the act are currently before parliament regarding definitions and clarifying who cannot consent.

Jo also explained that other legislation including the Marriage Act and Child Protection legislation also may apply, and that a service response could include utilising legal avenues such as the Australian Federal Police 'watch list' whereby parents can be restrained from removing a child from the country.

It is important to acknowledge that some marriages are not covered under the 2013 law, including genuine arranged marriages, sham marriages or servile marriages (where the victim is bought/sold, which is covered by separate legislation).

Jo explained that there can be 'grey areas' when considering applying the forced marriage law, as sometimes perceptions of consent can vary. For example, with arranged marriages, where for some young people 'consent means doing what my family want me to do'.

Jo reported that at a recent inter-faith forum held by Anti-Slavery Australia in Canberra, community leaders came together and said that forced marriage is not a requirement of any religion and she felt this was an important message to come from community leaders.

Panel Discussion

A panel discussion was facilitated by Pamela Rodriguez (Red Cross) that explored a case study involving a 17 year old girl who was under the threat of forced marriage and the various service agency responses. The case study can be read by clicking [here](#).

The panel members were:

- Dave McGregor, Australian Federal Police (Law enforcement perspective)
- Tony Wakefield, Student Services Manager, Roxburgh College (Education perspective)
- Hanna Kopel, Australian Red Cross (Services perspective)
- Jo Wilton, Anti Slavery Australia (Legal perspective)
- Dr Nuzhat Lotia, Australian Muslim Women's Centre for Human Rights (Community perspective)

Breakout Groups

Attendees took part in five facilitated breakout groups on the themes of Service Responses, Community Education and Research. These focus areas have been identified by the Victorian Forced Marriage Network as key issues requiring further development and attention in relation to forced marriage. To this end, the Network established Working Groups on each to progress some of this necessary work.

Using the morning's presentations as a basis for discussion and drawing on their own experiences, each group was asked to discuss:

- What is working well?
- What are the gaps and challenges?
- What do you consider to be recommendations and priorities for action?

The information below is taken from the transcriptions made by each working group and do not necessarily reflect the opinions of the Victorian Forced Marriage Network or the Centre for Multicultural Youth. The information and recommendations will be considered by the Forced Marriage Network as they develop their strategic priorities for 2016 and beyond.

Service Response Breakout Groups

What is working well?

- There is increased recognition of the issue, including awareness of the 2013 law, increasing knowledge about guidelines and service approaches, and more dialogue between service providers and community.

- Collaboration and networking between service providers exists (including the state networks).
- The law is now in place and it is clearly stated that forced marriage is illegal. Naming the practice as a human rights abuse/illegal has helped with the service response.
- There are some service programs which are good models. E.g. Centrelink has a social case work program where people who are identified as vulnerable are referred to social workers. There are some programs in schools already that raise awareness with teachers about identifying students at risk.
- Building rapport and engagement with community members occurs in a culturally sensitive way.
- Believing young people and empowering migrant communities about their rights is a beneficial approach.

What are the gaps and challenges?

A number of gaps and challenges were identified around key areas as described below.

Victim access

- There is no dedicated national hotline and only limited awareness about 1800 RESPECT.
- There is a lack of 24/7 service provision.
- There are limited options other than police for victims to contact.
- Young people and families may not be able to access services due to:
 - unemployment (lack of financial independence)
 - lack of knowledge about support services
 - fear of police.

Service tools and referrals

- There are no standard guidelines or assessment tools specific to the issue that can be used by ALL service providers.
- There is a lack of clear referral pathways.
- There could be greater collaboration and support from key services (such as Australian Red Cross). For example, to provide help setting up a safety plan.

Appropriate and adequate training of service providers

- More training is needed for anyone who may receive a disclosure or come into contact with a young person at risk. For example, doctors, teachers, police, case workers, social workers, youth workers, magistrates, and lawyers.
- Training needs to include recognising the indicators of risk.
- Training needs to include awareness of mandatory reporting requirements.
- Training should be included within tertiary education courses (such as social work courses).

Safe housing

- There is a lack of appropriate accommodation options (i.e. housing that is safe, culturally appropriate and long term to provide ongoing personal security).

- There is a lack of appropriate crisis services that are separate to mainstream domestic violence refuges. This is needed because, for example, young people from culturally and linguistically diverse backgrounds might feel intimidated by other residents.

Accessing interpreters

- There is inadequate available funding for accessing interpreters.
- There are limited guidelines for how and when to use interpreters. For example, guidelines that help service providers understand that interpreters may come from the victim's community which increases risk for the young person.

Some people fall through the gaps

- If a forced marriage occurred prior to March 2013 (i.e. when the law was introduced), the victim cannot proceed with prosecutions under this law.
- If the marriage occurred overseas prior to coming to Australia then it is unclear what the victim's rights are.
- If the victim does not want to make a criminal complaint there are limited ongoing, dedicated support services available.
- People on certain visas (e.g. temporary, spousal, women at risk visas) are at particular risk and yet there are no specific support programs.
- There are limited options for people already married and forced to stay in the marriage.
- Child protection services do not always consider young people aged 16-18 years old as a priority.

Challenges of providing an effective service response

- It is difficult to approach community members/leaders and challenging to have conversations with family and community, as it can feel as if the service provider has to challenge the family's cultural values.
- It is sometimes hard to set the issue apart from culture or religion. Service providers may be wary of raising the issue or naming it as abuse for fear of being culturally insensitive or called a racist.
- People affected lack knowledge about where to go and how to access services.
- The community lacks knowledge of the laws (including legal support services).
- It is challenging to provide support for women/mothers who are being pressured by family members to marry children when they may not want to do that to their children.
- It is unclear whether mandatory reporting does actually occur in all cases (whether forced marriage is threatened or has occurred). There is a sense that service providers are afraid to report due to issue above about racism and cultural sensitivity.
- There is not always a consistent standard of service provider responses, both between and within organisations.. i.e it can be reliant on individual practitioner being aware and confident in how to respond.

What do you consider to be recommendations and priorities for action?

The following suggestions were put forward for consideration by the Victorian Forced Marriage Network.

- Raise awareness about 1800RESPECT and/or provide a dedicated national hotline for forced marriage victims.

- Create a standardised and specific assessment tool (as the UK have done) for all service providers to use.
- Create best practice guidelines including appropriate service responses to disclosure, how to work with families, communities etc.
- Streamline service provision by:
 - creating a service directory on what services are available and what they do
 - clarifying and simplifying criteria for service access
 - clarifying referral pathways (e.g. when to contact AFP, DHHS, ARC etc.) and create supporting resources for practitioners so that they are aware of where to go for help (e.g. a 'flow chart' for what to do if you identify a person at risk, or someone discloses).
- Create flexibility of timelines in Support for Trafficked People Program (STPP) and other referral programs (e.g. FRRAP).
- Increase training for all relevant service providers including doctors, teachers, police, case workers, social workers, youth workers, magistrates, lawyers, school welfare officers, LGBTIQI services, counsellors, domestic violence workers. Suggestions for the training are to:
 - include mandatory reporting requirements and emphasis on human rights framework (i.e. forced marriage is abuse, not culture/religion)
 - focus on increasing confidence to respond (in face of fears about addressing 'culture') and how to support victim, and how to work with family (e.g. building trust, changing attitudes, working with parents separately)
 - include practitioner self-care
 - increase knowledge of identifiers/risk factors for early identification/prevention
 - include in tertiary course work (e.g. social work degrees) as well professional development.
- Increase advocacy by service providers, at CEO level.
- Increase (state and federal) resourcing for schools, AFP and state police, child protection services etc.
- Explore further legal options such as:
 - repatriation pathways and support services for Australians taken overseas
 - specific forced marriage related legal support options such as IVO
 - other statutory guidelines for child protection and other service providers.

It was suggested that state networks should collaborate on a national level in order to implement the suggested initiatives.

Community Education Breakout Groups

What is working well?

There were a number of factors that identified that support successful community education.

- Community leaders, including inter-faith leaders, have ownership over the issue and are trained to deliver the education and raise awareness.
- Schools are actively involved in education for young people.

- The education focuses on the legislation and legal consequences, and prioritises a human rights approach (i.e. that forced marriage is abuse).
- Law enforcement agencies are involved with community education.
- The education reaches the young people who are at risk as well as the broader community.
- Young people and victims are empowered to challenge gender roles and learn strategies to have inter-generational conversations.
- Young people are trained to become role models/champions in their community.
- Community education service providers have a relationship with Anti-Slavery Australia.
- A clear definition of forced marriage is used and shared.
- Supportive programs such as “Friendship cafes” for women are used.

What are the gaps and challenges?

A number of gaps in community education were identified.

- Lack of data and research on the issue.
- Limited public awareness of the issue (beyond victims or specific ethnic communities) and limited knowledge about the law.
- Limited resources to address the issue.
- Lack of human rights curriculum in schools.

A number of challenges of providing effective community education were identified.

- Language barriers.
- Difficulty working with parents e.g. uncertainty as to how to effectively deliver the information, approach family dynamics, and whether or not to collaborate with families.
- Difficulty working with young people e.g. uncertainty as to how to best support and educate them as to their rights (in face of family/community pressure).
- Difficulty working with service providers e.g. uncertainty as to how to overcome the idea that a forced marriage is what “they do”/a cultural issue, instead of recognising it as a human rights issue/abuse of rights.
- Difficulty working with community leaders e.g. they are not always open about the issue or supportive of community education.
- Uncertainty as to how best to deliver public awareness campaigns e.g. what’s the message(s)? How to use social media effectively?

What do you consider to be recommendations and priorities for action?

The following suggestions were put forward for consideration by the Victorian Forced Marriage Network.

- Highlight the gaps and challenges on a national level.
- Increase funding for community education and awareness raising.
- Promote community education which focuses on:
 - the relevant laws
 - a human rights approach (not culture/religion)
 - the harmful impacts of forced marriage.

- Embed forced marriage and human rights legislation into the school curriculum from primary school level e.g. this could be included in healthy relationships subjects.
- Promote greater cooperation from state education departments.
- Hold public forums, particularly interfaith/inter-community.
- Utilise existing programs that aren't forced marriage focussed and add in forced marriage topics e.g.:
 - school programs
 - settlement services (education and screening)
 - family support services.
- Increase the number of supportive programs available such as:
 - parenting skills programs for migrant/refugee communities
 - women's empowerment programs (e.g. WLC)
 - alternative and healthy options for young people e.g. recreation activities.
- Build partnerships/networks with others working in education space and community.
- Increase engagement with community by liaison workers in large service providers e.g. police, legal aid.
- Increase number of role models/champions including young people, religious/community leaders, men and women and ensure:
 - they are from the same community as where issue is identified
 - champions are appropriately trained
 - they focus on prevention as well as support for victims and perpetrators.
- Develop community education/information resources in community languages.
- Conduct a public media campaign including utilising social media.
- Ensure a coordinated web presence.

Research Breakout Group

What is working well?

- Collaboration between service providers and researchers exists.
- Some research has been done including:
 - “Right to refuse” – a collaborative research method was used to provide a report that informed practice
 - Australian domestic data collection – this has focussed on initial/preliminary findings and is not at evaluation stage yet.
- It is helpful that forced marriage is a recognised form of gender based violence and that it includes men (1 in 5) and women, both those not married and those married and those in non legal marriages and LGBTQI people.

What are the gaps and challenges?

There were two specific gaps in research areas that were identified.

- Prevention research.
- The ‘grey’ areas.

Other gaps and challenges that were identified are as follows.

- Researchers are not reaching the grassroots level.
- Access to data is limited. There is:
 - missing empirical data around forced marriage and honour killings (many women don’t report so data is inaccurate)
 - poor linkages between federal and state collaboration around data collection
 - missed opportunities to capture stories.
- There is also poor use of research findings. For example, researchers are not currently closing ‘the feedback loop’ when research is collated from agencies or the community but is then not provided back to the community.

The group also made a comment around terminology, stating that “honour” is not used as a defining term and that forced marriage is conceptualised around “culture” for domestic violence services, police etc.

What do you consider to be recommendations and priorities for action?

The following suggestions were put forward for consideration by the Victorian Forced Marriage Network.

- Increase research, especially into grey areas.
- Connect academics with service providers for research opportunities.
- Compare/contrast domestic violence, honour culture/abuse and forced marriage.
- Ensure research results go back to communities at a grassroots level (e.g. neighbourhood houses, “learn local”) as well as community organisations and the broader community.
- Ensure research results are used to inform policy, advocacy and publicity.

Resources

1800 Respect

1800 Respect is a national 24/7 hotline for information and support for those experience sexual assault or family violence.

Ph: 1800 737 732

www.1800respect.org.au

1800 Respect Forced Marriage Webinar

Forced marriage: understanding context and connecting to services

Presenter: Jennifer Burns, Director, Anti-Slavery Australia. Associate Professor, UTS Faculty of Law

<https://www.1800respect.org.au/workers/1800respect-webinars/forced-marriage-understanding-context-and-connecting-to-services/>

My Blue Sky website

www.mybluesky.org.au

This new website is being launched on 25th November and will be a comprehensive portal on forced marriage. It includes a dedicated national legal service hotline for free and confidential legal advice for victims, who can either phone, email or text.

Anti-Slavery Australia is establishing a national network of pro bono lawyers to assist/respond. Cyber safety on the site is considered very important and a “quick exit” button will be present.

The site will also have a service directory. If you would like to be included in a service directory on the site please contact Anti-Slavery Australia with your organisation’s details.

Anti-Slavery Australia

Resources available from www.antislavery.org.au include:

- a kit of multilingual resources about forced marriage including a reception poster, A5 information flyers and a folding booklet about forced marriage. These materials have been translated into 7 community languages: Amharic, Arabic, Bengali, Dari, Farsi, Hindi, Punjabi and Urdu
- an eLearning platform which contains a specific module on forced marriage
- guidelines for NGOs working with trafficked people

Attorney General’s Department

The Australian Government Attorney General’s Department has a range of information and FAQ sheets and a community pack in a number of community languages.

<http://www.ag.gov.au/CrimeAndCorruption/HumanTrafficking/Pages/ForcedMarriage>

Karma Nirvana

There are a number of resources including community posters, a newsletter and petitions available from their website: www.karmanirvana.org.uk

Contacts

Victorian Forced Marriage Network

Email: prodriguez@redcross.org.au

Centre for Multicultural Youth

www.cmy.net.au

Email: info@cmy.net.au

Anti-Slavery Australia

www.antislavery.org.au

Email: antislavery@uts.edu.au

Karma Nirvana, UK

www.karmanirvana.org.uk

Helpline Number: 0800 5 999 247

Email: info@karmanirvana.org.uk

Twitter: @KNFMHBV

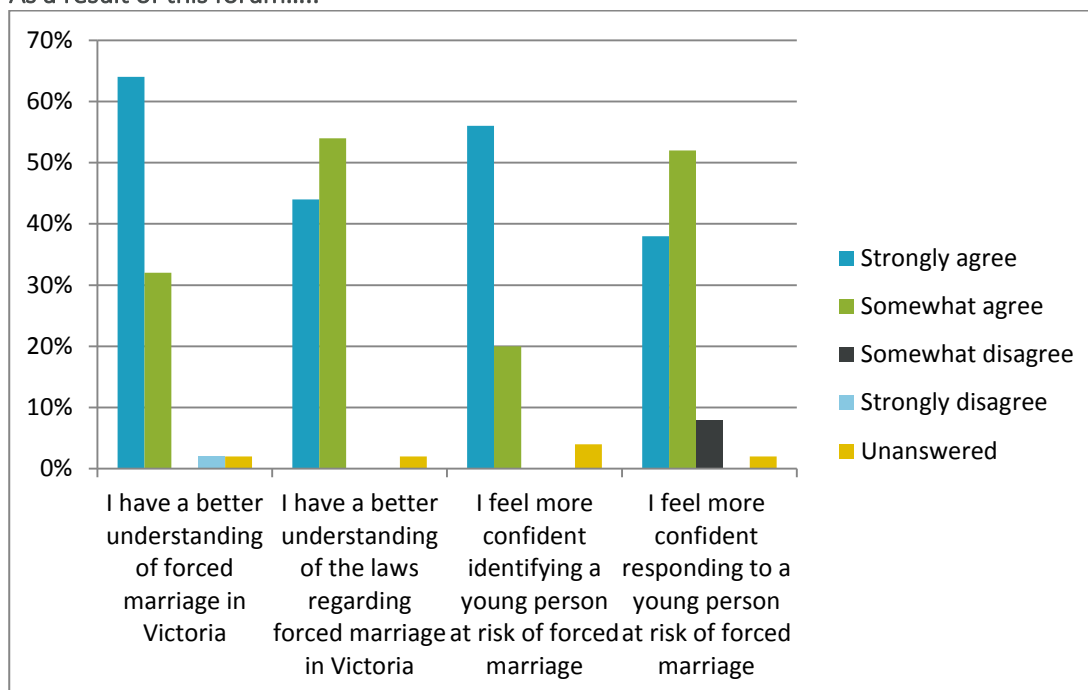
Facebook: Karma Nirvana

Evaluation

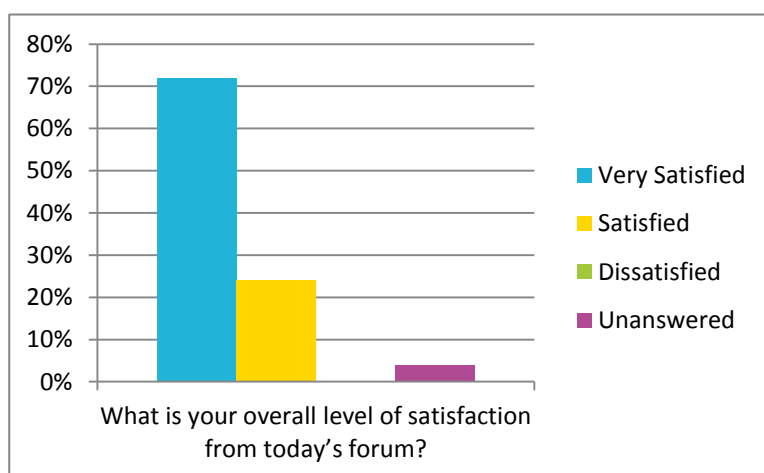
50 participant forms were collected. Questions that were left blank or incorrectly completed are listed as 'unanswered'.

Participant Ratings

As a result of this forum.....



What is your overall level of satisfaction from today's forum?





I Don't. A forum addressing forced marriage in Victoria

This forum is presented by the Victorian Forced Marriage Network.

The forum will provide participants with an insight into the emerging issue of forced marriage, an overview of the current laws and some practice responses for workers to better identify and respond to the issue.

Hear from renowned international speaker and Honor Diaries author Jasvinder Sanghera, who has tirelessly advocated against forced marriage internationally. Jasvinder will also join other key experts including, Anti-Slavery Australia and the Australian Red Cross in panel discussions and workshops.

The Victorian Forced Marriage Network works to provide a platform for sector wide information sharing, collaboration and joint advocacy on the issue of forced marriage.

WEDNESDAY, 28 OCTOBER
10AM – 3.30PM
MULTICULTURAL HUB
506 ELIZABETH ST, MELBOURNE VIC

COST: \$40
MORNING TEA AND LUNCH PROVIDED
RSVP <http://forced-marriage-in-victoria.eventbrite.com.au>
MORE INFORMATION: EMAIL nbutera@cmj.net.au

This forum is part of CMY's series of Statewide Forums for services working with young people from migrant and refugee backgrounds. CMY Statewide Forums are supported by the Victorian Government.

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