

2013 annual report



AUSTRALIAN MUSLIM WOMEN'S CENTRE FOR HUMAN RIGHTS
Equality without Exception

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**Australian Muslim Women's Centre for
Human Rights**

Telephone: (03) 9481 3000

Facsimile: (03) 9481 3001

Email: reception@muslimwomenscentre.org.au

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Young Women's Worker and Caseworker

Ayan Mohamud

Caseworker

Ferial Gloadous

Office Manager

AUSTRALIAN MUSLIM WOMEN'S CENTRE FOR HUMAN RIGHTS

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Our Strategic Intent

The Australian Muslim Women's Centre for Human Rights (AMWCHR) is an organisation of Muslim women working to advance the rights and status of Muslim women in Australia.

We believe Muslim women must be the impetus for change in their status as citizens.

The Australian Muslim community is characterised by diversity and hybridity, and not by a binding vision of Islam or what it means to be Muslim. We are therefore a non-religious organisation reflecting the sectarian, cultural and linguistic diversity within the Muslim community.

As an organisation committed to Muslim women and human rights, we will intervene when Islam is used to undermine the status of Muslim women with facts and informed analysis.

Our framework of understanding is the international Muslim women's movement for equality and dignity but our action and concern is focused on the local communities in Australia where Muslim women live.

We work for the rights of Muslim women by:

- empowering women's self-determination
- bringing a human rights approach to bear on issues of inequality and disadvantage
- working with individuals, the community, and government to advocate for equality within the Australian context

We aim to inspire positive action by others and aspire to continuously enhance the quality, impact and effectiveness of our work.

What are the core areas of work we undertake?

We prioritise practical assistance for women to improve their lives in tangible and measurable ways. We work with individuals, groups and service providers in the following areas:

- case work, referrals, secondary consultation and outreach
- advocacy
- community-based programs and service delivery
- capacity building
- leadership development
- policy development
- partnership projects

We have recently established the Australian Institute for Minority Women (the Institute) to operate as the research and consultancy arm of AMWCHR. The experience of Muslim women as a minority has much in common with women's experiences from other minority groups. The Institute was created because, we believe, the expertise we formed working with Muslim women could be useful to all minority women. As well as providing an insight into the conditions and situations of minorities in Australia generally, the Institute seeks to build an alliance with other minority women in Australia as a gesture of solidarity. The Institute undertakes the following activities:

- research
- training development and delivery
- publications
- consultancy services

Who are we?

In 1991 the Islamic Women's Welfare Council of Victoria (The Council) was established by Muslim women for Muslim women. The Council was founded on the belief that meaningful change to the status of Muslim women could be achieved through the improved situation of Muslim women individually and by building their collective capacity.

In December 2012, the Council's name was changed to the Australian Muslim Women's Centre for Human Rights to better reflect the Council's significant role as a human rights defender. This change recognises the singularity of our voice and work on Muslim women's human rights across Australia.

As advocates of Muslim women's rights, we are in chorus with a multitude of Muslims all over the world supporting a vision of Islam at its most progressive, immediate and pertinent to the challenges Muslim women face. Our work in Australia contributes to the already substantial work on Muslim women's human rights taking place across the world in Muslim and non-Muslim majority countries.

How do we see the world?

For the most part, Muslim women who migrated to Australia did so as heirs of a rich, pluralistic tradition, but also as bearers of significant disadvantage, discrimination and, at times, violence. In the context of our history, Islam has been both a liberating and oppressive force in the lives of women, influenced by the vision and limitations of patriarchal society. Historicising how Islam was understood and brought to bear on the status of women testifies to the diversity and plurality of tradition and practice: there has not been one Islam in which all Muslims have participated, but a multiplicity of Islamic interpretations in which many people have lived.

The pursuit of justice and equality for Muslim women has been present to varying degrees in all historical periods and across all cultures and societies. While this pursuit has not always resulted in structural and institutional change, it has nonetheless featured as part of Muslim women's history. Today, all over the world, Muslim women are working and mobilising for change.

This global movement for parity is relevant to Australian Muslim women, whether immigrants or daughters of immigrants, because it brings us closer to the challenge of equality in our Australian context. We seek equality not only with Muslim men but with all Australian citizens.

How does our world view influence our work?

We take a non-religious, non-sectarian approach to our work and adopt a social justice lens to Islam when it is used to justify any infringement against women. This allows us to work with all Muslim women. We believe that there is not one view of Islam that represents all Muslims in Australia and, further, that the diversity of Muslims in Australia is a strength.

From the Chairperson and Executive Director

Since its inception, the Australian Muslim Women's Centre for Human Rights (AMWCHR), has sought to provide much needed services to Muslim women in a manner that is meaningful for them. This is crucial if they are to have a place in Australia's cultural and political life. This year, as with every year, we have remained faithful to that initial ambition.

We have had an enormously productive year providing 3316 services to Muslim women and 921 to the community sector across Australia to support their work with Muslim women and children. The vast majority of our work with women continues to be through information sessions, workshops and group work modules. We have also provided support to women on an individual basis on matters of poverty, shelter, violence, migration, and social isolation, which is often inherent in the experience of migration.

This year we have worked extensively at the state level with all of our programs rolling out across Victoria, including contributing to the Victorian Parliament's inquiry into the handling of child abuse by religious and other organisations.

At a national level, we have provided training and policy advice, attended advisory groups and undertaken media work on key issues of justice and Muslim women.

Our international work focused almost exclusively on the Middle East and working on the effects of intersectarian conflict on communities in Australia. We worked to support the Australian Arab Women's Dialogue initiative to host prominent Arab women activists from across the Arab world during their Victorian tour. We also organised three fundraisers for a Women's Humanitarian Organisation in Lebanon to provide humanitarian support for Palestinian women and children who had escaped violence in Syria and were living in seriously under-resourced refugee camps in Lebanon. The fundraising dinners were held in partnership with the Moroccan Soup Bar.

War, civil strife and persecution because of ethnicity, race, religion, sectarianism and gender have been the themes of Muslim migration to Australia. The events in Syria make these issues salient not only in our work with newly-arrived communities, but also in our work with more established communities whose members may have fled these issues many decades ago. The intense sectarianism that has defined much of the discourse on Syria and that has led to instances of violence in Australia most notably in Sydney and Melbourne has reinforced the importance of AMWCHR's long-standing work on peace building education in the Muslim community.

Since 2003, we have worked with young people on valuing and honouring human diversity, and seeing sectarian diversity as a source of strength, and vitality in the community. Additionally, our commitment to a non-religious approach and our support for minorities within the Muslim community has meant that we have been able to respond to instances of sectarian tensions when they have arisen in Australia. We have always recognised that peace building values such as justice, social stability and individual freedoms are integral to an Australia that values multiculturalism.

Crucial to all the work we do is the support we receive from donors, without which very little would be possible. We are grateful to the Department of Social Services (previously the Department of Immigration and Multicultural Affairs and the Department of Families, Housing, Community Services and Indigenous Affairs), the Victorian Multicultural Commission, the Scanlon Foundation and the William Buckland Foundation for their support.

Finally, and in many ways most importantly, our work would not be possible without the highly skilled and committed women who make up our organisation, staff and committee of management. The women who join the AMWCHR face significant and challenging issues beyond the ordinary challenges one expects



Australian Human Rights Commission Roundtable in Melbourne on increasing CALD women's voices. Sex Discrimination Commissioner Elizabeth Broderick with representatives from immigrant and refugee women's organisations.

to encounter as a professional in the community sector. In addition to traditional Australian sector work on alleviating poverty, assisting women to locate shelter and work against violence, the AMWCHR, particularly its staff, must contend with issues of religion, race relations, shari'ah, sectarianism and general matters of social justice. This requires a strong and attentive commitment to issues of justice across a wide array of issues and for this we are deeply grateful.

Tasneem Chopra
Chairperson

Joumanah El Matrah
Executive Director



Overview

Casework

- Individual support to 183 Muslim women
- Support with practical and strategic needs
- Improved knowledge and confidence to independently resolve personal problems and access appropriate services
- Empowered, self-reliant and resourceful individuals

Parenting Program

- 35 information, peer support and group work sessions with 422 Muslim women on parenting related topics
- Improved capacity to parent in a new culture and stronger social networks
- Healthier relationships in the home
- Increased confidence in parenting and dealing with parenting issues

Young Women's Program

- 34 information, leadership, peer support and group work sessions with 585 young Muslim women
- 11 homework/study skills support sessions with 134 young Muslim women
- Improved knowledge and confidence to independently resolve personal problems and access appropriate support within the school and other services
- Development of effective support and social networks among peers
- Greater sense of belonging to the school community and more broadly
- More confidence in ability to study and complete schoolwork

Capacity Building Program

- 12 training sessions for 350 professionals working across various sessions
- Increased understanding of Muslim client backgrounds and needs
- Improved capacity to service Muslim clients
- 20 information and leadership sessions with 245 Muslim women
- Enhanced capacity to support other Muslim women within the community
- Greater knowledge of existing services

Self-esteem, Identity, Leadership and Community (SILC) Program

- 37 sessions with 117 Muslim women on effective family relationships
- Improved capacity to resolve family issues
- Greater understanding of family as a unit and managing challenges effectively
- A greater sense of self and agency over their lives

Small Projects

- 9 sessions with 126 Muslim women on issues related to family violence and its impact on children
- Greater understanding of issues of safety within the home
- Enhanced confidence to access legal and other forms of protection, assistance and support related to experiences of family violence
- Development of a model of practice for work with Muslim and migrant women on issues of violence and child sexual abuse as they impact children



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Our Settlement Work

Parenting Resettlement Program

Newly-arrived Muslim women face many settlement challenges upon their arrival in Australia. Their arrival to a new country brings with it a set of challenges both for themselves and their families.

The Parenting Resettlement Program supports Muslim women through the challenges of settling in Australia by providing individual casework support and group work education. This program focuses on practical aspects of settlement and integration.

During the last year, our group work programs were carried out across Melbourne and Shepparton with newly-arrived Muslim women from Afghanistan, Burma and Iraq. Some of the main concerns shared by women in these groups were around disciplining techniques, understanding and managing teenage and adolescent behaviour, and dealing with the vast contrast in lifestyle and environment between their home country and Australia.

Some parents also shared their frustration with being unable to fully engage with their children's school lives due to language barriers and a lack of understanding of the Australian school system. This feedback led schools to increase utilization of their multicultural aids and well-being coordinators. In addition, we provided support to parents who were struggling with their children's emotional difficulties and mental health issues. This support was provided by helping parents understand their children's developmental and mental health needs and by increasing their understanding of counselling services needs provided by the school.

This year a greater number of fathers attended parenting groups. This has been a positive change, since in the past fathers have not attended and women have expressed frustration at the lack of support and their inability to collaborate with their husbands on parenting issues. Although the consistent involvement of fathers continues to be

a challenge, the interest of fathers was a welcomed and encouraging step in further supporting the resettlement of families in Australia.

Parenting programs have continued to be a great source of support for parents attending sessions. Parents have reported feeling more aware and confident about making rules and setting boundaries, as well as using appropriate and positive methods of disciplining. They have increased their understanding of the use and purpose of discipline and are using this understanding to guide their approach to parenting.

The sessions run in schools with mothers contributed to their knowledge and awareness of parenting issues. These sessions also addressed barriers between parents and school staff, with the aim of creating more confident interactions between mothers and staff. Some mothers reported feeling more confident about talking to their children's school teachers if they had concerns about bullying and racism experienced by their children at school.

Capacity Building

Working with Newly-arrived Muslim Women

Newly-arrived women in Australia may face a number of challenges that affect their settlement. Some may have had little or no support services available to them, nor the independence or mobility to access these services. Some may have been living in refugee camps where access to basic services was inconsistent or nonexistent. Lack of education and language barriers further compound the difficulties involved in settling into a new country and navigating a new life, not only for the women themselves but also for their families.

The AMWCHR as part of the Settlement Grants Program, offers newly-arrived women a range of information and capacity building activities in order to enhance their settlement experience. These

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activities consist of information sessions, leadership workshops and community events.

Information in this program is provided to women based on an assessment of their needs. Topics derived from these assessments have included sessions on mainstream and settlement services in their area, information on health services, public transportation, legal matters, and other consumer related services.

Women that attended the information sessions shared that they benefited from the information provided by the various guest speakers and felt confident carrying out tasks where previously they felt hesitant, such as making their own appointments and simply accessing mainstream services.

Aside from information sessions, the capacity building services also consist of more in-depth sessions on leadership skills. These workshops focused on building their capacity as leaders through sessions on community awareness, self-esteem, self-confidence, and meaningful participation. The workshops allow women to link these leadership skills to their personal lives, as partners and parents, and as leaders in their community. The leadership sessions have been conducted with various communities of Muslim women, including the Afghan, Burmese, Pakistani, Iraqi, Sudanese and Oromo communities.

The leadership sessions have led to the development of a core group of women in the Afghan community that can support other women in the community as well as advocate on their behalf. The leadership sessions in both Shepparton and Mildura have been very well received by women involved. Newly-arrived women have expressed that these sessions are often the only times they leave the family home and, that they are greatly benefiting by developing greater confidence and skills to pursue further education and/or employment opportunities.

Feedback from women showed that they felt motivated by these sessions and some women have now taken up English language courses as a way of further exploring their empowerment. This demonstrates the long-

term benefits that the leadership course can bring to women's lives.

Last but not least, the AMWCHR assists newly-arrived women in organising community events so that they have the knowledge and skills to successfully operate and manage their own events. Community events are an important part of maintaining one's identity and strengthening one's sense of community, which is an integral part of settlement.

This year we supported the newly-arrived Oromo community and mentored its informal leaders to organise an event for the women and their families to celebrate Eid. They were supported in fund-raising for the event, booking the venue, organising food and inviting other agencies to attend. The success of the event built the confidence of the women active within the community and they have continued to meet and work as a group.

Working with Service Providers

AMWCHR not only works with Muslim women on building capacity, but also works with various service providers in the sector. The number of mainstream services accessing our support has increased. Secondary consultations provide for an accessible and efficient method of supporting professionals working with Muslim women. The other form of support AMWCHR offers is training on Cultural Awareness and Islam to government agencies and other services on how to connect and work with new and emerging Muslim communities.

These activities have proved to be very beneficial, with service providers reporting an increased understanding of the settlement issues of Muslim women and a marked increase in the level of Muslim women accessing their services. This greater engagement and understanding has led to an improved response to the specific needs of their Muslim clients.

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Some comments from service providers:

"[The training] opened my eyes to simple gestures that can be used/performed to make people comfortable – communicate."

"It has helped clarify Islam and given me a greater awareness of culture."

"It has increased my understanding of Islam and Muslims – especially the difficulties women face in living in Australia – different cultures."

"Better understanding of the rules around which women relate to professionals and how they can accept help."

"It will help me provide the best quality of care to my patients."

Networking and Advocacy

AMWCHR actively networks and conducts advocacy to build strong relationships with mainstream services. We promote and represent the needs of Muslim women through participation at interagency, advisory and consultative forums. This allows for discussions of the barriers that Muslim women face and the strategies to mitigate these barriers through sharing knowledge and best practices with other organisations when engaging and working with Muslim clients.

Young Women's Program

Like all young women, young Muslim women who have recently arrived to Australia face the turbulence of adolescence as their sense of self and the world expands and changes.

In addition to the physical, emotional and psychological changes which characterise adolescence, young newly-arrived women must deal with the added complexity and stress of migration and settlement into a new country, one that is often radically different from their own cultural background. This

makes adolescence a vital transition period into womanhood, and one that can have multiple impacts over a life-time.

Our program seeks to support young women both in the personal and educational realms of their life. In addition to building young women's confidence to manage intercultural and intergenerational issues, we also support them to engage with their schools more proactively to access the educational opportunities available to them.

For many young women the different and competing expectations placed on them in the public and private realms greatly impacts on their confidence to reach for their goals. In much of our work we encourage participants to explore different ways to incorporate all of who they are and wish to be.

The Young Women's Program ran 40 sessions in schools across Melbourne in 2012-2013, servicing 585 participants from Afghan, South Asian, African and Middle Eastern communities, ranging from 12 to 25 years of age.

Information and Support

The core body of our work program this year focused on raising young women's awareness of and access to mainstream services. We worked with young women on emotional health, healthy relationship skills, awareness of gender inequality and prejudice, education and career pathways and study skills. In all, these skills aim to assist young women to exercise agency over their lives.

We continue to collaborate with schools in different regions and organisations such as the River Nile Learning Centre and RISE: Refugees, Survivors and Ex-detainees.

This year we extended the Young Women's Program into Leadership and Peer Support programs aimed at developing skills in young women by promoting a network of independent and self-fulfilled Muslim women. These new programs are reviewed below.

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Leadership Program

After many years of a well-established working relationship with Dandenong High School, the Young Women's Program delivered a newly-developed leadership program. The school and the Young Women's Program worked together to invite participants from our previous programs to join this pilot project and the results were impressive. After an intensive journey through human rights and social change, the group chose a social issue that mattered to them: Women's Health and Sexual Assault Services.

The group developed ways to raise awareness about the issue and to raise funds for the Royal Women's Hospital's Centre Against Sexual Assault (CASA House). The funds were donated towards their educational program, the Sexual Assault Prevention Program (SAPP), which is held in school settings working to reduce the incidents of sexual assault in school communities.

In the process, participants developed creative ways to promote their message and fundraising event, and used public speaking to rally their peers behind them.

The group raised over \$1600 for the SAPP program. A big congratulations to the participants on their great achievement and thanks to Dandenong High School for their continued support of these young women. For the facilitators the pilot program was a fabulous experience of mentoring young women to unite and action social change over a 10-week period. We hope this experience of enhanced capacity and autonomy can be carried forward into participants' lives.

Peer Support

The Peer Support sessions were run in collaboration with different organisations and role models and in a diverse range of settings and formats. The objective of our sessions was to provide access for newly-arrived young women to experience the many different ways to live life personally and professionally. Hearing stories of settlement and

achievement can reduce isolation and inspire inquiry into individual pathways.

Overall, this diverse range of peer support sessions has been highly successful at creating spaces and processes that allow young Muslim women to nurture and encourage one another and to express solidarity. We believe this will enhance the community as a whole and the settlement process for Muslim women and their families in Australia.

One of the first sessions was an interactive presentation to an audience of 150 people at the Minaret College on personal and professional pathways for Muslim women. This was an enormously successful event, which led to a series of workshops on women's health by Nehad Else-Haly and her daughter.

Lyndale Secondary College requested the Young Women's Program's assistance to establish better support systems for newly-arrived students as they settled into a school setting. Working with a group of more established newly-arrived students and the Lyndale welfare co-ordinator, we devised a peer support program for new students arriving from the local language school.

The group developed ideas based on their experience of resettlement and of navigating a new education system with language and cultural barriers. Their ideas were forwarded to the school and were enthusiastically received, leading to the development of a new leadership program in 2014. This new initiative will take the shape of a student committee and includes: mentoring participants to develop relationships with local language schools to do Q and A sessions with EAL students; a buddy system within Lyndale Secondary College that provides new students a buddy with a shared language and/or culture where possible; and developing a new student pack for newly-arrived students.

Another highlight within Peer Support was an intimate session called Mother and Daughter – Singing for the Soul. In collaboration with RISE: Refugees, Survivors and Ex-detainees, a session



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Lahza Photography

was held for mothers and daughters to share their stories and songs of migration, guided by Emmy award nominee Liza Garza, a Mexican-American Muslim poet, vocalist and songwriter. It included performances and contributions from Aboriginal, Islander, African, Tamil and Middle Eastern women and ended with an undertaking by participants to record and preserve at least one traditional song

from their culture to share with the next generation of young women.

As always we are grateful for the support we receive from schools and organisations and most of all we are grateful to the young women who bring their unique awareness and skills to our sessions.

Casework: Assisting Individual Women in Need

Our Casework program provides a comprehensive and responsive service to Muslim women living in Victoria.

While women sought our assistance for a wide array of settlement related issues, a significant number of women presented with mental health issues such as anxiety, depression, post-traumatic stress and other forms of mental illness. Increasingly, mental health issues form a backdrop to women's settlement process. In addition to physical and mental health issues, Muslim women also required assistance in the following areas.

Housing

Unfortunately, a significant number of women were experiencing homelessness and housing issues, with many living in inappropriate and transient accommodation. The vast majority of women who contacted AMWCHR needed public housing but remained in appropriate accommodation whilst experiencing long delays in public housing process. Our key partner in this area, Homeground Housing service, has continued to take a leading role, assisting us to house Muslim women in the context of a housing sector increasingly under pressure and inaccessible to many homeless women and children.

Legal

Many women who contacted us sought assistance with legal issues relating to family law and intervention orders. The cuts to legal aid and the resultant inundation of legal services only added to the difficulties Muslim women face when accessing legal services. This meant that, at times, women were left struggling to complete legal forms, write their own statements and represent themselves in court, seriously compromising their access to justice.

Financial

With the cost of living rising women continued to present in financial hardship, struggling to meet basic needs such as rent, bills, food, school expenses for children, and baby items.

We supported women to access Zakat (financial donations by Muslims made for the needy and

disadvantaged and kindly distributed to our clients by Islamic Council of Victoria), financial counselling, material aid services, back-to-school assistance and baby aid. The AMWCHR also began a fruitful new partnership with the Ansaar halal foodbank and provided halal food parcels to women in need. Through the generosity of Mercy Mission, many of our clients' children received toys for the Eid drive. This important gesture allowed families to enjoy the Eid celebration as all other Muslim families do around the world.

Overall, the financial support helped to ease the hardship experienced by families. However, the long-term problem of surviving below the poverty line persists.

Migration

Our primary purpose in the Casework Program is to support Muslim women on refugee and humanitarian visas and family stream visas.

Women consistently reported difficulties accessing free immigration advice as non-humanitarian visa holders and the impact of this on their lives, most notably in terms of difficulty settling into Australia without their partners and family members. Women reported intense periods of loneliness and isolation.

This was at times connected to the reality of being in a new country without family or friends; at other times it was connected to their limited resources forcing them to live in areas without public transport or in areas in which public transport became financially inaccessible.

This leaves women trapped at home. Due to high demand, services are often unable to provide outreach to many of these women, leaving them vulnerable to depression and other mental health issues.

Family violence

Family violence continues to be a significant issue for women contacting the AMWCHR. Women sought assistance and support for physical, emotional and financial abuse. Some women experienced harassment and others abusive behaviours including stalking by ex-partners, their families and at times their immediate community. A great number of the women we worked with experienced extended periods of fear as they planned to move away from their abusive partners to a new life.

Some women simply required information about their rights and the law in Australia and their options. Caseworkers provided this vital information and emotional support to assist women to explore available pathways. Where appropriate we worked to support women to leave and start a new life.

In Conclusion

The majority of women who sought our assistance were recent migrants from Afghanistan, Africa and the Middle East. A majority of women self-referred to our service while some were referred by other Muslim women. Whilst the multiple challenges women face can sometimes feel overwhelming, we are heartened and moved by the strength and resilience demonstrated by women exercising agency over their lives.





The Women We Support

Shada

Shada is 19-year-old young woman sponsored on a spouse visa from Afghanistan by her husband. Heavily pregnant, she became homeless after leaving her husband because of long-standing issues of family violence.

In addition to escaping violence, Shada had also been diagnosed with a brain tumor. This tumor caused Shada significant short-term memory impairment, and she often forgot about speaking to her case manager and at times was not aware that she had a case manager or that support arrangements had been made for her. In addition to the significant anxiety this caused her because she constantly believed herself to be alone and without support, it also caused significant confusion amongst services.

The AMWCHR worked extensively and over a long period of time to locate appropriate housing for Shada and was ultimately able with the help of another housing service, to secure public housing for her. This meant that Shada had secure shelter by the time she gave birth to her child.

Shada continues to receive treatment for her tumor but still suffers from headaches, vomiting and sleeplessness. She is fearful of the future for herself and her child. She has no family in Australia and is therefore extremely isolated. Recently, Shada became hospitalised because of new health concerns.

Her ongoing health issues and her status as a single mother continue to leave Shada vulnerable and isolated. She hopes to sponsor her mother from Afghanistan to help care for herself and her child. It is unlikely however, that her sponsorship application will be successful. She will therefore remain alone and without family support.

The AMWCHR is currently assisting Shada to contend with the consequences of her ex-husband's fraud which has left her with an \$85,000 debt. Despite the clear evidence of fraud by her husband, debt collectors continue to pursue her.

Because of Shada's memory impairment and her limited English, we are attempting to oversee Shada's health appointments, to ensure she receives the best of care. We assist Shada with emotional support to better manage the stress and pressures in her life, and are supporting her to take up counseling, and to locate English language classes to assist her to manage some of her requirements.

Adiba

Adiba arrived in Australia in 2010 with her husband and their 3-year-old child from Lebanon. She fled her husband in 2012 with her child due to extreme domestic abuse. She had been homeless and transient for almost a year without a regular source of income.

In addition to homelessness, Adiba was unclear about her immigration status, and desperately needed stable housing and income for her and her child. She desperately wanted to improve her English so that she could become a childcare worker.

Adiba had been in contact with many services but her transience made it impossible for her to maintain regular contact. In addition to this, when she stayed with friends she was often not allowed to use the phone.

Adiba disclosed that her husband physically and verbally abused her, including breaking her hand, her toes, and pushing her against the wall in front of their child. This has severely affected her child and made caring for her child challenging, exacerbating her injuries when for instance she has to change her child's nappy with a broken hand.

Despite obtaining an intervention order against her husband and his consequent arrest for violating the order, her husband continued to stalk her. Adiba's friends did not feel safe to house her and she would continually move so that within a year she had moved with her child six times. Eventually it became impossible for her to remain within her community, as community members took sides, taunted her, blaming her for the violence, and reprimanding her for seeking help from the police, pressing charges and applying for an intervention order.

Living with friends also came at a very high price for Adiba- with the expectation that she pay her way by cooking, cleaning, and child rearing which reduced her to 3 hours of sleep per night. As a result, she was exhausted, emotionally overwrought and suffering from depression upon her arrival to our service.

The AMWCHR assisted Adiba with her migration status and assisted her to stabilise both her accommodation and income. She is now a permanent resident and receives regular income. Adiba independently arranged childcare for her child and has seen her thrive in an environment that is safe and dedicated to her care.

Since finding safe, secure, long-term, affordable accommodation, Adiba sometimes feels like a new woman. She is finally free to live her life independently. She is currently studying English and will soon start a course in cooking. Despite significant improvement in Adiba's situation, she has periods of distress, and suffers from flashbacks.

Capacity Building Across Sectors

Diverse Challenges: An Awareness and Capacity-Building Project for Teachers

The Australian Muslim Women's Centre for Human Rights worked closely in mainstream and Islamic schools with Muslim students including those from migrant and refugee backgrounds. Over the course of our work in schools, we have been consistently approached by teachers, principals and other administrative staff regarding specific cultural and religious issues that they face with Muslim students from migrant and refugee backgrounds.

With this in mind, the AMWCHR, with support from the Buckland Foundation, developed an online resource guide that contains comprehensive, easy-to-use information on key areas of need related to Muslim and refugee students. Prior to the development of the online resource guide, the AMWCHR conducted consultations with eight schools about the issues and challenges that arise for their staff when working with Muslim and refugee students. The schools that were part of this consultative process were Gilmore Girls, Keysborough College, Roxburgh College, Coolaroo South Primary School, Lyndale Secondary College, Dandenong High School, Narre Warren South P-12 College, and Mt. Hira College. These consultations were vital in understanding what the core needs of teachers and school staff were when working with Muslim and refugee students.

Firstly and foremost the teachers and staff felt that a more detailed understanding of Islam was required, as some of the teachers had a very basic understanding of Islam; some of the knowledge teachers had about Islam was incomplete, inaccurate and based on media stereotypes. Secondly, being exposed to Muslim students from different cultural

backgrounds, the teachers and staff wanted greater understanding of the difference between cultural practices and religion, as these are often enmeshed. Thirdly, there was an awareness that some of the children that have arrived in Australia did so under difficult and traumatic circumstances, and although they had some knowledge about trauma, it was felt that more information would be helpful. And lastly, the different schools talked about specific issues they faced with Muslim students, and had questions about the origin of these issues (culture or religion) and the appropriate way to handle them. These included issues around the importance of education, gender roles and responsibilities, early marriage and parental involvement in school.

The training sessions and the online resource guide were developed based on the needs and key areas identified by teachers. A total of six teacher training sessions were conducted at Narre Warren South P-12, Reservoir High School, Roxburgh College and NMIT Preston. A total of 170 teachers attended the sessions. While we had not originally planned to run sessions at tertiary level educational institutions, a session at NMIT Preston was also held at their request as they have a number of adolescent Muslim refugee students attending English language and other classes.

The training session with the schools focused on a few key areas that were felt to be critical in understanding Islam and Muslim students. Firstly the training focused on the basics of Islam, the fundamentals of the religion, and included Islamic perspectives on a number of areas such as education, women's rights, and modesty. Secondly, the training focused on the migrant experience and the issues and barriers faced by newly-arrived Muslim migrants and refugees at the time of settlement. Thirdly, the training covered the effects of trauma on children and its impact on learning and behaviour. Lastly, the training focused on specific social and cultural issues that may affect Muslim children, the challenges that teachers may face in class and potential strategies to deal with them.

The resource guide is available for free access to schools within Victoria and nationally. The guide provides a comprehensive overview of the basics of Islam with a focus on issues that are relevant to teachers. This includes:

- key principles, beliefs and values of Muslims;
- information on Muslim cultures, especially in terms of how they relate to children, families and gender issues;
- a discussion on cultural/religious/migration factors and perspectives that may have implications for Muslim children and their teachers in schools in Australia, such as family relationships and parenting styles, gender relations, sexuality, trauma and its potential impact on refugee students;
- profiles of some of the main countries Muslim students and their families come from, to give teachers an understanding of some of the socio-political aspects of Muslim students' backgrounds and how they may affect their school lives and academic performance.

The response of schools that participated in the project has been very positive. We believe we have met an important need of schools working with Muslim and refugee children.

Our Anti Violence Work

Faith and Justice in the Family: an Anti Violence Community Education Project

The Australian Muslim Women's Centre for Human Rights, supported by the Scanlon Foundation, aimed to engage directly with Muslim women about family violence. The AMWCHR believes eradicating violence in the home is crucial to improving the status of Muslim women and their children.

This project had two main objectives: firstly to improve Muslim women's understanding of family violence in the Australian context. We aimed to do this using group work to provide women with an opportunity to safely discuss issues of violence and abuse in the family. Group sessions were designed to increase women's understanding of the different forms of violence, how violence operates in a family context and its effects on women, children, family and eventually the entire community. More importantly we sought to increase women's awareness that Islam does not condone violence against women and family violence is not a private matter in the home but a phenomenon that impacts society as a whole.

Secondly, this project sought to increase Muslim women's confidence to access legal and other forms of protection, assistance and support. In group work sessions, women were provided with comprehensive information on services available for their protection, assistance and support in relation to family violence.

Through the project we were able to reach 78 women from culturally and linguistically diverse backgrounds and to provide them with vital information on healthy relationships with a focus on family violence. The sessions included information on: understanding the factors that make relationships healthy and unhealthy, what constitutes family violence, the different types

of family violence, the impact of family violence on women, the impacts of family violence on children according to their age, the causes of family violence, and finally how to respond to family violence on a personal, community, and legal level by providing a list of services in Victoria and Australia.

Through the discussions during the sessions it became apparent that a majority of women knew that physical violence exists in relationships. However, they were not previously aware of the different forms of family violence, especially spiritual and economic abuse. Some women were also not aware that emotional abuse was considered violence, and that unwanted or forced sex within marriage is a form of sexual violence. This was particularly eye opening for some women as their cultural tradition discourages the refusal of sex within marriage and views sex as a husband's right.

Women were also previously unaware of the wide ranging impact of family violence on women and the subsequent impact on children. This allowed some women to reflect on and to share their experience of family violence and identify their own reactions and the impact it had on their children. There was also some discussion about reasons why women stay in violent relationships and the difficulty in knowing what is the better choice for women and their children in the long-term.

The safe, non-threatening, culturally-sensitive space that was created during the sessions also allowed women to feel comfortable and speak about their personal experiences and seek more information and support. Some women approached us following the sessions to seek further help for matters related to violence.

The SILC Program

SILC stands for self-esteem, identity, leadership and community, all which are critical components of our work with Muslim women.

The SILC program provides a safe and non-threatening environment to allow women the opportunity to look closely at their own sense of identity, self-confidence, relationship and parenting roles, their responsibility in the community, and at how to create lasting and meaningful positive change in their lives as Australian Muslims.

These themes cut across all SILC group work training, including training on leadership, parenting and healthy relationships. The SILC program works with new migrant women as well as Muslim women from more established communities within Australia.

During the last year, SILC conducted group work with 98 women from varying backgrounds, including women from the Burmese, Afghan, Somali, Iraqi, Iranian, and Turkish communities. We work with women in school and community settings to ensure that Muslim women in different sections of the Muslim community have access to our program.

School-based workshops: SILC works closely with mothers and parents through school-based parenting workshops designed for women from migrant backgrounds. The workshops cover essential themes such as self-awareness (one's own knowledge, attitudes and opinions), identity (a sense of who they are as an individual and what makes them who they are) and leadership. The workshops also look more deeply into specific concerns around parenting, such as child development, healthy communication, positive discipline, understanding cultural differences in parenting, different parenting styles and their impact on children.

In 2012-2013, SILC conducted workshops with mothers from Turkish backgrounds at Roxburgh Secondary College in Roxburgh Park, and with mothers from Arabic and Turkish backgrounds

at Coolaroo South Primary School in Coolaroo, Victoria. The mothers found the workshops important, relevant and useful and reported significant changes in the way they parent and in their relationships with their children.

The school-based workshops are particularly effective in that women receive well-rounded support on parenting from the workers at the AMWCHR, complemented by ongoing support from the schools' well-being coordinator who knows their children and their family's situation and can observe differences in dynamics and changes as they occur.

Community-based workshops: The community-based groups supported women to improve their parenting through learning communication skills, increasing their knowledge about child development, understanding the impact of different parenting styles on children, and through providing a safe space where women are able to reflect on their own self as individuals and as parents.

Firstly, the groups were beneficial to women because it allowed them to focus on themselves, enhance their self-awareness as women and reflect on their goals and expectations as individuals. Secondly, the groups allowed them to reflect on and re-examine their personal goals and their goals as mothers and partners. They achieved greater clarity and confidence to look at their relationships and tackle issues that they would have otherwise found too difficult or overwhelming.

Some comments from SILC participants:

- "I have more self confidence and I value myself more."
- "Attending the sessions improved order in my family and my relationships with my daughter. My overall family functioning is better."
- "I had a light bulb moment in the session, there were some things that were bothering me for years and years and finally I see it in a different way now."

Residential Workshop with Afghan Women

After the success of our first residential workshop, we organised a second residential workshop with Afghan women in 2012, which was held in Balnarring, Victoria in collaboration with the Afghan Women's Organisation. Newly-arrived Afghan women face recurring challenges in accessing leisure activities and taking out time for their own self-care and personal growth. Not only are the women busy in their traditional roles as wives, mothers and caretakers, but are quite dependant on the men in their lives when accessing recreational activities or travelling outside their local area. This is in the context of women arriving from war-torn Afghanistan and having to settle in a new country radically different than their own. Many shared feelings of being overwhelmed, weary and disheartened by a life that seems constantly to be an uphill battle.

A 12-hour parenting and personal development workshop was held with 17 Afghan women over three days. The workshop provided essential information on the basics of healthy relationships, healthy parenting styles, cultural differences in parenting, as well as personal reflection and development in order to improve their own well-being and their children's. The camp also provided the women with a much-needed break from their usually hectic daily routine and lives as mothers, wives and caregivers, and allowed them to reflect on their own parenting, engage freely with each other, and strengthen their support network.

Special Events

International Women's Day Forum and Luncheon

The AMWCHR held an International Women's Day Forum and luncheon to celebrate the International Women's Day held annually on the 8th of March. The event was held at the Northcote Town Hall and was attended by around 80 women from Afghan, Iraqi, Iranian and Australian backgrounds. The AMWCHR collaborated with multicultural workers from Dandenong West Secondary School and Dandenong North Secondary School to bring the guests to the function. Childcare workers were available at the function to ensure that women were able to attend and enjoy the day even if their children were accompanying them. Financial support from the Darebin City Council and the Victorian Multicultural Commission assisted in the provision of transport, venue, child care and refreshments.

The guest speaker at the event was Eugenia Flynn. Ms Flynn works in the Arts and is the former General Manager of an Indigenous youth performing arts company. Prior to this work, Eugenia worked for the State Government, creating, implementing, monitoring and evaluating social policy and programs in the areas of Aboriginal health, young people and economic disadvantage. In 2007 she founded the Indigenous Muslims of Australia Network -becoming increasingly involved in building the Aboriginal and Torres Strait Islander Muslim community through the Network. The guests enjoyed hearing Ms Flynn share her story and found it inspirational.

Overall it was a successful and well attended event with all the guests keen for AMWCHR to keep organising similar functions where they are able to celebrate an important day, meet other migrant women and enjoy themselves.

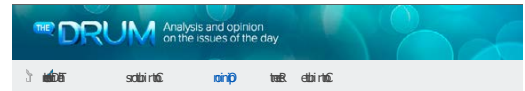


Services provided

Individual support to women	1456
Secondary consultations	121
Group work sessions	92
Participants	770
Peer support sessions	12
Participants	344
Leadership workshop sessions	26
Participants	303
Education/training/presentations	18
Number of education/training/presentations/participants	520
Community consultations	9
Number of consultation participants	131
Homework group sessions	11
Number of homework group participants	134
Family violence training for community women	5
Participants	78
Community events	2
Participants	100
Radio programs (including community languages)	5
Network meetings	70
Publications	2

Media Interviews/Articles

1. The Drum: Misrepresenting migrant violence.
2. SBS Radio Arabic Program: Repercussions of the Syria Conflict and the Australian Law.
3. SBS World News: Polygamy and Preston Mosque Interview.
4. ABC PM: Polygamy and Preston Mosque Interview.
5. The Age and Sydney Morning Herald: Concerns over Mosque Leader's Polygamy Post.
6. Herald Sun: Mosque Hits Wife Strife.
7. ABC Radio (Mildura): Muslims and refugees in Mildura and their experiences.
8. SBS Turkish Radio: Family Violence and Spousal Visas
9. SBS Arabic Radio: AMWCHR and its services with a focus on how to access our casework services and parenting and leadership groupwork programs
10. SBS Arabic Radio: Domestic Violence and Impact on Children
11. 3CR Arabic Program: Family Violence and Spousal Visas
12. SBS Dari Radio: AMWCHR and it's work; issues women are facing; launch of International Women's Day; and how women can contact AMWCHR
13. Sultana's Dream: Reprinted from Crikey Forced Marriage: Muslim Women Treated Like Entertainment Fodder
14. The Age: Shutting out the 'sinners' feeds bigotry.



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Misrepresenting migrant violence

242 Comments

JOUMANAH EL MATRAH



The way in which the Australian media reports on violence against migrant women reflects an insidious trend of focussing on cultural differences rather than the men who abuse them or the system that fails them, writes Jumanah El Matrah.



Last week, we read of the brutal murder of a young Afghani girl who refused to be coerced into sex work. Prior to that, the nation was engrossed by the Taliban's gunning down of Malala Yousafzai, a young activist demanding the right to an education.

Preceding these stories, the Australian media covered a domestic homicide in the Indian community and variously attributed it to community secrecy, tradition of honour killings, sexism, the humiliating subjugation of women, and mental illness.

This reflects an insidious trend of focusing on migrant women's culture rather than the men

ze against men's power

teographically read about non-and stonings

THE AGE Victoria

Abusers may be at large, says church

April 23, 2013

Read later



Barney Zwartz
Religion editor, The Age
[View more articles from Barney Zwartz](#)

Some child sex abusers might still be among Uniting Church clergy because of poor record keeping and failure to investigate cases, the church conceded on Monday.

The Victorian inquiry into how the churches handled sex abuse instructed the church to investigate previous cases.

In other evidence, church spokesmen said it had no records of victims seeking compensation before 1998 because of inadequate record-keeping and that since then it had paid \$2 million to 63 victims from

There have been police inquiries. When committed to a court, it was "theoretically"

Mr Waking: "secretary, Rev because so many people are asking about the entity that could

The Sydney Morning Herald Federal Politics

Shutting out the 'sinners' feeds bigotry

January 18, 2013
Jumanah El Matrah

Read later

Allowing religious organisations to discriminate undermines the true meaning of faith.



Illustration: Matt Golding.

When the federal government assures religious groups they will have the freedom to discriminate against homosexuals and others they deem sinners (*The Age* 16/1), it not only undermines the rights of already vulnerable groups, such as same-sex-attracted people, it also undermines the substance and integrity of religion by reducing it to a collection of petty bigotries.

Placing restrictions on the rights of faith-based organisations to discriminate against those who do not comply with or embody their view of religious doctrine is not an attack on the freedom of

Special thanks to our donors

Department of Social Services (formerly Department of Immigration and Multicultural Affairs, Department of Families, Housing, Community Services and Indigenous Affairs)

Victorian Multicultural Commission

William Buckland Foundation

Scanlon Foundation

City of Darebin

City of Greater Dandenong

Special thanks to our collaborating organisations

Action on Disability in Ethnic Communities

Afghan Women's Organisation

Afghan Program SBS Radio

Anglicare

Ansaar Project

Arabic Program SBS Radio

Arabic Program 3CR

Australian Arabic Welfare

Berry Street

Brotherhood of St Laurence

Burmese Muslim Association

Café Burma

Catholic Care Family Services

Caulfield Grammar School

Centre for Multicultural Youth

Centrelink

City of Greater Dandenong

City of Whittlesea

Coolaroo Primary School

Cutting Edge Shepparton

Dandenong North Primary School

Dandenong South Primary School

Dandenong West Primary School

Darebin Community Health Centre

Darebin Council

Doutta Galla Community Health

Ethnic Communities Council of Victoria

Ethnic Council of Shepparton

Fitzroy Learning Network

Foundation House

GO TAFE Shepparton

Hanover Housing

Hazara Women's Friendship Network

Helping Hoops

Homeground Housing

Hume Interfaith Network

Hume Moreland Integrated Family Service

In Touch

Islamic Council of Victoria

Lentara Uniting Care

Loyola College

Lyndale Greens Primary School

Lyndale Secondary College

Magistrates Court, Melbourne

McAuley Community Services for Women

Mercy Mission

Mercy Palliative Care

Merri Community Health Services Limited

Mildura English Language Centre

Mildura Mallee Family Care

Mildura Rural City Council

Mildura Rural City Council for Maternal and Child Health

Nurses and Family Day Care

Multicultural Centre for Women's Health

Narre Warren South P-12

NMIT Epping

NMIT Preston

Parent Education Network

Parent Line

Presentation Family Centre

Progressive Christian Network

Relationships Australia, South Australia

River Nile Learning Centre

Robinson Reserve Neighbourhood House

Roxburgh College

SBS Turkish Radio Program

Somali Australian Friendship Association

Somali Women's Group

South East Local Learning and Employment Network (SELLEN)

Southern Women's Action Network, Mornington

Spectrum Migrant Resource Centre Preston

Spectrum Migrant Resource Centre Broadmeadows

Sunraysia Mallee Ethnic Communities Council

Sunraysia Community Health Centre

Swan Hill Mallee Family Care

VICSEG

Victorian Legal Aid

Virgin Mary Mosque, Hoppers Crossing

Volunteering Victoria

Victoria Communicare Inc

Werribee Mercy Hospital

Whittlesea Community Connections

Women's International Solidarity Australia

Income statement for the year ended 30 June 2013

	2013	2012
Income		
Grant Income	611,947	701,989
Interest received	12,601	11,864
Membership Fees	36	19
Consultancy Fees	–	448
Donations	4,717	4,430
Project Management & Admin. Reimbursements	61,504	59,830
Melbourne Uni Service Fees	178	6,475
Training	–	–
Total Income	690,983	785,055
Expenditure		
Salaries	376,990	454,741
Superannuation	33,637	40,836
Staff Travel	30,251	27,863
Staff Amenities	791	1,312
Other Employment Costs	2,620	1,948
Accounting and audit fees	18,409	20,874
Sessional Expenses	20,095	13,076
Bank Charges	209	302
Cleaning	727	2,040
Capital Expenditure (minor equipment)	–	57
Depreciation	2,391	2,174
Evaluation Expenses	–	340
Postage	171	211
Printing/Photocopy/Fax	15,758	10,621
Rent & Rates	20,501	29,421
Maintenance	2,827	4,482
Catering	7,536	10,628

The accompanying notes form part of these financial statements.

Income statement for the year ended 30 June 2013

Expenditure	Note	2013 \$	2012 \$
Resources		246	965
Office Expenses		1,328	4,331
Sundries		14	168
Telephone		5,513	5,311
A.G.M. Costs		3,248	3,032
Insurance		20,082	26,341
Training Costs		4,135	10,232
Publications/Subscriptions/Membership		555	1,262
Provision for Annual Leave		109	(24,949)
Provision for Long Service Leave		4,656	12,122
Consultancy / Professional Fees		–	2,319
Marketing & Promotions		2,162	3,557
Tutoring Fees		–	–
Conferences & Forums		–	422
Utilities Costs		2,916	1,005
Interpreting & Translation Costs		1,700	5,307
IT & Software Costs		2,164	7,448
Project Management Costs		61,504	59,830
Venue Hire		4,035	4,334
Childcare		1,860	4,435
Total Expenses		649,140	748,398
Profit before income tax		41,843	36,657
Income tax expense		2	–
Profit after income tax		41,843	36,657
Retained Profits at the beginning of the financial year		170,067	133,410
Retained Profits at the end of the financial year		211,910	170,067

The accompanying notes form part of these financial statements.

Balance sheet as at 30 June 2013

	Note	2013 \$	2012 \$
Current assets			
Cash	3	493,545	386,143
Trade and other receivables	4	—	—
Total Current Assets		493,545	386,143
Non current assets			
Property, plant and equipment	5	6,917	9,309
Total non current assets		6,917	9,309
Total assets		500,462	395,452
Current liabilities			
Trade and other creditors	6	66,837	74,255
Amounts received in advance	7	130,631	64,911
Provisions	8	91,084	86,219
Total current liabilities		288,552	225,385
Total liabilities		288,552	225,385
Net assets		211,910	170,067
Members' funds			
Retained profits		211,910	170,067
Total members' funds		211,910	170,067
Cash flows from operating activities			
Receipts from Grants (Recurrent)		551,158	486,255
Receipts from customers		66,435	62,132
Payments to suppliers and employees		(522,792)	(645,555)
Interest received		12,601	11,864
Net Cash provided by operating activities	9	107,402	(85,304)
Cash flows from investing activities			
Payments for purchase of property and equipment		—	(5,907)
Net Cash provided by (used in) investing activities		—	(5,907)
Net increase (decrease) in cash held		107,402	(91,211)
Cash at the beginning of the year		386,143	477,354
Cash at the end of the year		493,545	386,143

The accompanying notes form part of these financial statements.

Notes to the financial statements for the year ended 30 June 2013

Note I: Statement of Significant Accounting Policies

This financial report is special purpose financial report prepared in order to satisfy the financial reporting requirements of the Associations Incorporations Act 1981 (Vic). The committee has determined that the association is not a reporting entity.

The financial report has been prepared on an accruals basis and is based on historical costs and does not take into account changing money values or, except where specifically stated, current valuation of non-current assets.

The following significant accounting policies, which are consistent with the previous period unless otherwise stated, have been adopted in preparation of this financial report.

a. Cash and Cash Equivalents

Cash and cash equivalents includes cash on hand, deposits held at call with banks, and other short-term highly liquid investments with original maturities of three months or less.

b. Income Tax

The income tax expense (revenue) for the year comprises current income tax expense (income). The association does not apply deferred tax.

Current income tax expense charged to the profit and loss is the tax payable on taxable income calculated using applicable income tax rates enacted, or substantially enacted, as at the end of the reporting period. Current tax liabilities (assets) are therefore measured at the amounts expected to be paid to (recovered from) the relevant taxation authority.

The Association is exempt from paying income tax by virtue of Section 50-45 of the Income Tax

Assessment Act, 1997. Accordingly, tax effect accounting has not been adopted.

c. Property, Plant and Equipment

Leasehold improvements and office equipment are carried at cost less, where applicable, any accumulated depreciation.

The depreciable amount of all property, plant and equipment is depreciated over the useful lives of the assets to the association commencing from the time the asset is held ready for use. Leasehold Improvements are amortised over the shorter of either the unexpired period of the lease or the estimated useful lives of the improvements.

d. Employee Entitlements

Provision is made for the Association's liability for employee benefits arising from services rendered by employees to the end of the reporting period. Employee benefits have been measured at the amounts expected to be paid when the liability is settled.

Provision is made for the Association's liability for long service leave from commencement of employment, not from the 5 year employment period normally accrued as industry practice.

Notes to the financial statements for the year ended 30 June 2013

e. Provisions

Provisions are recognised when the Association has a legal or constructive obligation, as a result of past events, for which it is probable that an outflow of economic benefits will result and that outflow can be reliably measured. Provisions are measured at the best estimate of the amounts required to settle the obligation at the end of the reporting period.

f. Impairment of Assets

At the end of each reporting period, the entity reviews the carrying values of its tangible and intangible assets to determine whether there is an indication that those assets have been impaired. If such an indication exists, the recoverable amount of the asset, being the higher of the asset's fair value less costs to sell and value in use, is compared to the asset's carrying value. Any excess of the asset's carrying value over its recoverable amount is recognised in the income and expenditure statement.

g. Revenue

Revenue is brought to account when received and to the extent that it relates to the subsequent period it is disclosed as a liability.

Grant Income

Grant income received, other than for specific purposes, is brought to account over the period to which the grant relates.

Deferred Income

Unspent grant income received in relation to specific projects and events is not brought to account as revenue in the

current year but deferred as a liability in the financial statements until spent for the purpose received.

Capital Grants

Grant Income received relating to the purchase of capital items is shown as Unamortised Capital Grant and brought to account over the expected life of the asset in proportion to the related depreciation charge.

Interest Revenue

Interest revenue is recognised using the effective interest rate method, which for floating rate financial assets is the rate inherent in the instrument.

Donations

Donation income is recognised when the entity obtains control over the funds which is generally at the time of receipt.

All revenue is stated net of the amount of goods and services tax (GST).

h. Goods and Services Tax (GST)

Revenues, expenses and assets are recognised net of the amount of GST, except where the amount of GST incurred is not recoverable from the Australian Taxation Office (ATO). Receivables and payables are stated inclusive of the amount of GST receivable or payable. The net amount of GST recoverable from, or payable to, the ATO is included with other receivables or payables in the assets and liabilities statement.

	2013 \$	2012 \$
Note 2: Income Tax Expense		
Prima facie tax payable on operating profit at 30% (2012: 30%)	12,553	10,997
Less tax effect of:		
non-taxable member income arising from principle of mutuality	(12,553)	(10,997)
Income tax expense	—	—
Note 3: Cash and cash equivalents		
Cash at bank	493,545	386,143
Note 4: Trade and other receivables		
Trade and other receivables	—	—
Note 5: Property, plant and equipment		
Office equipment - at cost	13,542	13,542
Less: Accumulated depreciation	(6,625)	(4,234)
	6,917	9,308
Note 6: Trade and other payables		
Creditors and accruals	41,588	59,216
GST amounts payable	25,249	15,039
	66,837	74,255
Note 7: Amounts received in advance		
Grants in advance	130,631	64,911

	2013 \$	2012 \$
Note 8: Provisions		
Current		
Provision for annual leave	39,493	39,284
Provision for long service leave	51,591	46,935
	<u>91,084</u>	<u>86,219</u>

Note 9: Reconciliation of Cash Flow from Operations with Profit from Ordinary Activities after Income Tax

Profit after income tax	41,843	36,657
Cash flows excluded from operating profit attributable to operating activities		
Non-cash flows in profit		
Depreciation	2,391	2,174
Changes in assets and liabilities;		
(Increase)/decrease in trade and other receivables	–	1,643
Increase/(decrease) in trade and other payables	(7,417)	(15,331)
Increase/(decrease) in amounts received in advance	65,720	(150,823)
Increase/(decrease) in project balances	–	–
Increase/(decrease) in provisions	4,865	40,377
Net cash provided by Operating Activities	<u>107,402</u>	<u>(85,304)</u>

Independent audit report to the members of Australian Muslim Women's Centre For Human Rights inc.

Report on the Financial Report

We have audited the accompanying financial report, being a special purpose financial report, of Australian Muslim Women's Centre for Human Rights Inc., which comprises the assets and liabilities statement as at 30 June 2013, statement of cash flows as at 30 June 2013, and the income and expenditure statement for the year then ended, a summary of significant accounting policies, other explanatory notes and the statement by members of the committee.

Committee's Responsibility for the Financial Report

The committee of the association is responsible for the preparation and fair presentation of the financial report and has determined that the accounting policies described in Note 1 to the financial statement, which form part of the financial report, are appropriate to meet the requirements of the Associations Incorporation Act 1981 (Vic) and are appropriate to meet the needs of the members. The committee's responsibilities also include establishing and maintaining internal control as the committee determines is necessary to enable the preparation and fair presentation of the financial report that is free from material misstatement, whether due to fraud or error; selecting and applying appropriate accounting policies; and making accounting estimates that are reasonable in the circumstances.

Auditor's Responsibility

Our responsibility is to express an opinion on the financial report based on our audit. We have conducted our audit in accordance with Australian Auditing Standards. Those Auditing Standards require that we comply with relevant ethical requirements relating to audit engagements and plan and perform the audit to obtain reasonable assurance whether the financial report is free from material misstatement.

An audit involves performing procedures to obtain audit evidence about amounts and disclosures in the financial report. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the financial report, whether due to fraud or error. In making those assessments, the auditor considers internal control relevant to the association's preparation and fair presentation of the financial report that gives a true and fair view, in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of accounting estimates made by the committee, as well as evaluating the overall presentation of the financial report.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Opinion

In our opinion, financial report gives a true and fair view of the financial position of Australian Muslim Women's Centre for Human Rights Victoria Inc. as at 30 June 2013 and its financial performance for the year then ended in accordance with the accounting policies described in Note 1 to the financial statements, and the Associations Incorporation Act 1981 (Vic).

Basis of Accounting and Restriction on Distribution

Without modifying our opinion, we draw attention to Note 1 to the financial report, which describes the basis of accounting. The financial report has been prepared to assist Australian Muslim Women's Centre for Human Rights Inc. to meet the requirements of the Associations Incorporation Act 1981 (Vic). As a result, the financial report may not be suitable for another purpose.



Rudolph Hosri
Hosri Accountants
Dated: 23 August 2013
IPA
89 High Street Kew VIC 3101



AUSTRALIAN MUSLIM WOMEN'S CENTRE FOR HUMAN RIGHTS
Equality without Exception

Telephone 03 9481 3000

Facsimile: 03 9481 3001

Email: reception@muslimwomenscentre.org.au

www.ausmuslimwomenscentre.org.au