



ISLAMIC WOMEN'S WELFARE COUNCIL *of Victoria Inc.*

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# COUNCIL STRUCTURE

## Committee of Management

EXECUTIVE COMMITTEE	Tasneem Chopra	Chairperson
	Urfa Masood	Vice Chairperson
	Rasheeda Cooper	Treasurer
	Hena Kalam	Secretary

MEMBERS	Nasya Bahfen
	Fazila Hajeb
	Leila Alloush
	Fikriye Demirel

## Current Staff

Joumanah El Matrah	Executive Director
Nuzhat Lotia	Manager and Research & Education Group Work <i>SILC: Leadership Development Program and Cornerstones program</i>
Sultan Cinar	Legal Literacy Co-Ordinator <i>Citizenship Program</i>
Nagwa Yassin	Community Development Worker <i>Parenting &amp; Resettlement Program</i>
Jaweria Khalid	Women's Groupwork Settlement Worker <i>Diversity, Choices &amp; Communications Program &amp; Parenting &amp; Resettlement Program</i>
Moona Hammoud	Young Women's Settlement Worker <i>Diversity, Choices Communications Program</i>
Maisa Dornaika	Project Worker <i>Building Futures Program</i>
Asha Bedar	Research & Education Worker <i>SILC: Leadership Development Program and Cornerstones program</i>

## Previous Staff

Faten Mohammed  
Melissa Tregenza

## Students

Carlene Lamanna  
Lisa Shearer  
Monalisa Fazzaa

## OBJECTIVES AND VISION

Islamic Women's Welfare Council of Victoria is a community welfare organisation established and managed by Muslim women for Muslim women. The Council was established in 1991, as a non-religious organisation reflecting the ethnic, cultural, linguistic and sectarian diversity of Muslim women living in the state of Victoria.

The Council is founded on the belief that meaningful change in the status of Muslim women is to be achieved through the improved situation of Muslim women individually and building their capacity collectively. To this end, the Council aims to facilitate Muslim women's full participation in Australian society. The Council is a grass roots organisation, informed by the historical, present and evolving status and needs of Muslim women, reflecting the impressive and complex diversity present in the Muslim Australian community.

The Islamic Women's Welfare Council aims to facilitate Muslim women's full participation in Australian society by:

- developing and delivering programs and services to meet the needs of Muslim women in a manner consistent with their values and that of their community,
- empowering Muslim women through information, skill development, support and advocacy,
- promoting social justice, access and equity in the provision of services to Muslim women,
- promoting the complexity and diversity of Muslim women's identities, and building an interconnectedness between women through increased awareness of their common and diverse challenges,
- promoting women's right to equality, justice, and self-determination,
- working to eliminate discrimination against Muslim women both within their community and in the broader social, economic and political spheres of Australia.
- contributing to the development of knowledge about Muslims at all levels of government, amongst professionals and within the general community,

The Council's work has been well recognised by various levels of government, the service system and by the community. Current work priorities of the Council include:

- settlement of newly arrived women into Victoria,
- poverty and housing,
- violence against Muslim women,
- capacity building and leadership development,
- education and training,
- economic participation.

The Council works toward these priorities by:

- providing a housing and generalist support service,
- undertaking a community education campaign on citizenship and Australian law,
- providing parenting education sessions,
- developing leadership capacities in Muslim women
- facilitating identity development and communication skill development among young women,
- conducting research and community education campaign on sexual violence against Muslim women,
- conducting research into school retention rates among young Arab and Muslim women and other issues relevant to Muslim women,
- working against racial, religious and gender based crimes and vilification of Muslim women,
- lobbying and advocating on behalf of Muslim women.

### Services available to Muslim women

All Muslim women living in Victoria are entitled to access services and programs provided by the Council. Current services operating at the Council include:

- information and referral,
- individual casework support and counselling,
- range of skill development group work and community education sessions,
- recreation and support groups,
- individual mentoring programs,
- volunteer and student placements,

### For mainstream and community organisations, government and academic institutions:

- cross-cultural training and training on Islam
- secondary consultations
- research
- projects
- student/volunteer placements
- publications

## CHAIRPERSON'S REPORT

It is with great pleasure that I present to you the Annual Report of Islamic Women's Welfare Council for 2007. As always, this year has been one marked by significant developments, ranging from the nature of the work the Council delivers, to its operational running on a day-to-day basis. And once again, these changes are reflective of the Council's capacity to constantly adapt to the needs of its client group in a way that is both culturally sensitive and professionally relevant.

The new format of this Report will attest to the breadth of work being undertaken by our Director and the diligent staff ensemble. And even a cursory glance here will reveal the growing range of programs being delivered to Muslim women in Victoria, in response to their changing situation. Most significant amongst these changes has been the position Muslim women occupy at the welfare end of the scale, whose needs have been exacerbated by political, economic and cultural indicators beyond their control. These factors have resulted in greatly increased demands for the services of the Council, which are now at a level that is not sustainable with our current levels of funding. Under the stewardship of Joumanah El Matrah as Director, and with the appointment of Nuzhat Lotia as Manager, the Council has this year functioned more smoothly and effectively, enabling staff members to achieve their fullest potential without encumbrance. I would like to congratulate both of these remarkable women on unswerving professionalism and dedication to their craft.

During my second year of chairing this organisation I have in fact been continually impressed by the hard



*Chairperson: Tasneem Chopra*

work of every staff member in this team. Each contributes in their unique way, so positively, to the overall profile of the organisation. This is evinced time and again in the tremendous positive feedback received from clients, colleagues and our various funding bodies. Such testimonials would not be possible but for the tireless efforts in the one to one, group work, training, research and advocacy conducted by our staff.

As the Council embarks on yet another year of challenges and discovery, it is our hope that the many negative forces impacting on women's lives can be gradually overcome by the determination of society as a whole.

Tasneem Chopra

## EXECUTIVE DIRECTOR'S REPORT

What stands out for us this year is the increasing number of women seeking assistance for multiple and interrelated forms of disadvantage. Professionals who have been in the sector long enough recognise these years not only because they are unique but also because they establish a new threshold for disempowerment; one that includes many more people who would not otherwise be disadvantaged, and increased levels of injustice for those who are already significantly disadvantaged. The past decade has been culturally and politically difficult for Muslims, particularly for Muslim women, however, over the past year an evident trend has crystallised: while the severity and complexity of issues for women increase the nature and level of support community and welfare services are funded to provide increasingly narrows, leading to a progressively muted response to those in need. Increasingly the welfare sector is adopting a fast-food, mechanised approach to the disadvantaged that is both ineffective and inefficient when attempting to meet the complex needs of diverse communities.

While the Council has had an immensely productive year, it is also important to note that significant challenges remain. Like other immigrant women's organisations, we prioritise working with women at the grassroots level, but we have also spent considerable resources advocating for women's rights to both the federal and state levels of government as well as to mainstream services. Given the growing complexity of Muslim women's issues and increasingly limited understanding there is within the welfare and community sector about what an immigrant women's community organisation such as the Council does, we have revisited who we are and our place in the Australian context. We have included some of this material in this year's report to share with those we work for and those who work with us.

The Council this year has undertaken work on a national level for the first time, commencing work with our

Muslim sister organisations across various states. These new collaborations set the foundation for, we believe, an alliance-based national leadership among Muslim women organisations. Basing the national community leadership on women's style of leadership has the potential to create a new era of Muslim community advocacy and activism.

This year, the report focuses less on detailing the work we've undertaken because as usual, it is considerable, and more on the meaning and purpose of projects that operate within the Council. I will let the year in review attest the impressive work of staff at the Council, but would like to acknowledge their considerable skills and dedication to the women they work with, and add a special mention for Nuzhat Lotia who has taken over the role of Manager in the Council and performed in her usual proficiency. In addition, a thank you is needed for the wonderful set of volunteers who comprise our Committee of Management; we have quite a remarkable team of women. Tasneem Chopra who is in her second year as Chairperson has, among other things, skilfully raised the profile of the Council and undertaken some great representational work for Muslim women generally. Rasheeda Cooper has overseen Council's budget with obvious aptitude for the position. Final thanks to everyone outside the Council for their support and commitment to us and our work, including the Department of Immigration and Citizenship, Department of Families, Housing, Community Services and Indigenous Affairs, the Attorney General's Department and the Invergowrie Foundation which has assisted us in our efforts to keep young women at school. Special thanks also to the Fitzroy and Carlton Community Co-operative for their ongoing support which is crucial to us.

Joumanah El Matrah



## HIGHLIGHTS 2007

### Building Capacity Nationally

2007 was an exciting year for the Self Esteem, Identity, Leadership and Community project as it spread its work interstate to New South Wales, South Australia and Western Australia. It was further recognition of the success of the SILC module and its ability to engage migrant women in a manner that is meaningful to them. The SILC project worked with Muslim women who are already active at various levels and in a variety of ways in working with their communities in Sydney, Adelaide and Perth. The purpose of the workshops was to further develop the already substantial leadership capacities of the participants enabling them to think more strategically about community issues and how to address them while at the same time developing communication, project development and analytical skills. The module was run as two day workshops focusing on community analysis, self-analysis, Muslim women's leadership, project development, human rights and personal leadership styles.

The feedback from the participants reflects the usefulness and the success of the workshop as illustrated below:

- Very good, effective delivery. Presenters as insiders know the culture, specifics of Muslim life and I felt comfortable.
- Excellent, very useful – especially in giving me a strategic approach (and a clearer outlook) into project development.
- Loved it. Exceeded my expectations. Learnt a lot about myself and others.
- Thank you very much. You were both very inspirational and I found the workshop very useful. May Allah reward you.
- Gratifying to have Muslim women giving us training, with such expertise! Good balance between explanation and activities, really useful exercises.
- Finding out the leadership qualities within ourselves and others was very useful as was working in groups and sharing ideas.
- Knowing about Muslim women's leadership, what our rights are and how to apply to society.
- Gaining more confidence in communicating with other sisters and recognising qualities we have to become good leaders in our community.
- Learning the way other people contribute to their communities and getting inspired.
- Breaking down invisible barriers of differences and focussing on very pertinent issues.

We have been encouraged by the response that we have received to our SILC work and are in the process of developing an organisational development and leadership module to build capacities of small ethnic and migrant organisations. The workshops have been instrumental in spreading our work across to the other states and have strengthened our belief in the SILC model as being useful in working with migrant women of all backgrounds and experiences.



## **'My Body, My Life' Young Muslim Women's Conference**

The young women's conference, titled 'My Body, My Life' was held on the 2nd November 2007 at the Hume Global Learning Centre, Broadmeadows. The focus of the conference was to provide young Muslim women with vital information about their health issues and concerns and to provide young women with the opportunity to meet, network and receive peer support.

The conference focused on young women in secondary schools. Young Muslim women from metropolitan Melbourne, Shepparton and Cobram attended the conference. A total of 120 young women attended the day. Ideally, the conference sought to facilitate young women's personal development through conceptual, interactive and movement workshops. Plenary speakers addressed issues pertinent to young women such as the influence of media on young women's perception of their bodies.

The day consisted of several concurrent workshops on stress and time management, sexual health, the impacts of racism on health, body image and, self esteem and positive relationships. There was also lots of fun with classes on belly dancing, Bollywood dance, Brazilian Samba, Hand Drumming and Hip Hop. The workshops aimed to support young women to recognise their potential and to enhance their self esteem, confidence and capacity for self expression.



## HOW WE UNDERSTAND OURSELVES IN THE AUSTRALIAN CONTEXT

In essence, the Council is a grass roots organisation informed by the historical, present and evolving status of Muslim women as global and Australian citizens.

As global and historical agents of Islamic heritage, we understand that oppression and dispossession have marred our collective histories: because we are women, because we are of the third world or constitute the underclass of the first world. This matrix of exclusion has prevented our access to opportunity and resources to improve our lives. Nonetheless, Muslim women have always aspired and worked for a better place. In the context of our history, Islam has been both a liberating and oppressive force in the lives of women. Historically, Islam has been defined and bound by the vision and limitations of patriarchal society. Historicising Islam and the situation of women testify the diversity and plurality of tradition and practice. Historically, there has been not one Islam in which all Muslims have participated, but a multiplicity of Islamic interpretations in which many people have lived and ordered their societies.

Muslim women migrated to Australia as heirs of a rich, pluralistic tradition, but also as bearers of significant disadvantage and discrimination. As immigrants and daughters of immigrants, the experiences of immigration and diaspora define our location in this new society. As members of Australian society, Muslim women experience a complex range of barriers preventing meaningful and sustainable participation in Australia. Poverty, homelessness, violence, intergenerational family breakdown, increasing levels of racial and religious discrimination, limited access to education and the labour market feature in the lives of many women. In Australia, Muslim women have continued to face intersecting forms of discrimination and exclusions; from within and outside of their mother communities.

In these many contexts, the Council's commitment to improving the status of women collectively must be driven by values which universally resonate among Muslim women of diverse cultures and traditions, including our Australian culture. In this respect, the Council will pursue gender justice and racial equality as its founding and core values, and will work for these objectives within the guiding principle of social justice. The pursuit of justice and equality for women has been present to varying degrees in all historical periods and across all cultures and societies. While this pursuit of justice for women has not been realised into the collective movement sufficient to

ensure structural and institutional change, it has nonetheless featured as part of Muslim women's history: in stories women have passed orally to their daughters, in their indigenous writing and in their art. This pursuit of equality and condemnation of discrimination has remained invisible in the current representations of Muslim women and alongside other women, we seek to pay tribute to resurrect the voices of women passed. Ultimately, the Council is a creation and a natural outcome of the history of Muslim women. We are one part only of a global Muslim women's movement.

In prioritising justice for women, the Council cannot rely on a binding version of Islam to ensure the rights of women because of the following considerations; Firstly, there are significant and unresolvable differences among Muslims as to what constitutes authentic Islamic sources and doctrine; not all Muslim practices are accepted as authentically Islamic by all Muslims. Secondly, the sheer volume and density of Islamic exegeses invariably falls outside the capacity of any one representation suiting the diversity of Muslim communities living in Australia. Finally, Islam recognises neither clerical class, nor any regulatory body to monitor and encourage consistency in the decrees and conduct of clergy. Historically and globally, this has invariably resulted in a wide diversity of views and practices among Muslims, which the Council sees as positive force, and one which should not be repressed. Finally, these vast and profound differences migrate to Australia with their recipients but also will continue to evolve as Australian cultures evolve. In consideration of this, the Council identifies itself as a non-religious organisation working for all Muslim women. In addition to this, the creation of the Council and the realisation of its pluralistic approach to the Muslim community is a testament to the success of multiculturalism; it is both a product of multiculturalism and an agent of change within it.

The potential spheres for action to improve Muslim women's lives in Australia are many. However, the pursuit of gender justice relies on the practical improvement in women's lives; and this is best achieved in the provision of social welfare services. In locating its work within the Victorian welfare sector, the Council benefits from the prevailing social justice framework; there is a symmetry in both the objectives and the methodology of gender justice and racial equality and the social justice framework; all work



towards improving the lives of those disadvantaged by the reigning system.

The structure of the Council reflects its commitment to having Muslim women as key decision makers and is therefore governed by a Muslim woman Committee of Management elected biannually. This is a strategy to encourage the employment of Muslim women and to locate them as the authors and principle owners of reform and social welfare services within their community. However, the Council recognises the importance of partnerships within the community sector as pivotal both to Muslim women and its own development. In addition to this the Council is committed to professionalism and excellence in service provision, as well as innovation in the development of programs and creation of best practice models.

Like many who have come to identify as Australian, Muslim women are not indigenous to Australia. While immigration of Muslims to Australia can be traced back to the mid nineteenth century, a vast majority of Muslims tend to be immigrants of first or second generation. It is estimated that 35% of Muslims in Australia were born in this country. There are no commonly accepted figures for the number of Muslims residing in Victoria. Latest ABS data suggests approximately 109,369 Muslims currently reside in this State, however many Muslim organisations consider the real figure to be much higher, because many Muslim community members do not declare their religion for fear of persecution based on their pre migration experiences and/or because of growing concern around racial tensions within Australia. Muslim communities in Victoria are drawn from sixty-seven nationalities

and from many more languages and cultures. Contrary to common belief, Muslims do come from a wide range of sects, there are no records of the number of Muslim sects within this state, but even those who come from similar sects may embody significant differences due to national, cultural or linguistic heritage. These vast and profound differences migrate to Australia with their recipients but also will continue to evolve as Australian cultures evolve.

The disadvantage of Muslim women in Australia is significantly related to their migration process and status, whether women voluntarily choose migration, or were forced to immigrate because of war or fear of persecution. The burden of migration is significant and women experience greater difficulty and face more barriers than their male counterparts. This is especially the case where women immigrate from societies that strictly circumscribe women's roles and where women's struggle for equality has not materialised into social or legal codes of their countries. Often these women experience greater difficulty being in Australia than in their country of origin. Migration exacerbates the gender-linked vulnerability of women. Upon arriving in Australia women immediately must rise to the challenge of adopting to a new society with different social structures, institutions, cultural values and expectations, different politics and economy, new and unfamiliar beliefs and practices. In response to this myriad of barriers and difficulties that often overlap to compound the burden of disadvantage of women, the Council within funding restrictions have developed a number of programs to support Muslim women, as set out below:

## COUNCIL PROGRAMS: FUNDAMENTALS

### Citizenship

Upon arriving in Australia, Muslim women have the right to apply for citizenship and seek the full protection of the Australian legal system as residents and prospective citizens and, within a few years of their arrival, as citizens of this country. The process of settlement often operates in a symmetrical form to the process of citizenship. There are times however, when citizenship and settlement are asymmetrical, in the sense that Muslims do not know the cultural, economic and legal rights and obligations of citizenship in Australia. Many women are unaware of the legal remedies available to them, and lack the confidence to pursue them. In this context, many Muslim communities avoid and are estranged from the Victorian legal system, and

often only come into contact with it in crisis. The cornerstone of citizenship and the protection of new citizens is legal and civic literacy especially for those who are disadvantaged. In this regard the Council already advocates consistently and works collaboratively to ensure our legal system responds appropriately to Muslim women. There is also a further need for a specialised program to build the capacity of Muslim women in matters of settlement and civics. An effective and justice oriented approach to the settlement of an immigrant requires an engagement with its legal institutions. A failure to do so invariably results in high incarceration rates of the young in particular, and - in negligible protections for those in need within minority groups, especially women and children.

The Citizenship and - Anti-Violence Legal Literacy Program supports newly arrived women individually to meet their immediate settlement needs. Predominantly, the program aims to increase their capacity to manage structural difficulties and barriers disrupting their settlement process and to help them develop an understanding of their legal rights and protections, with special emphasis on family law because it is an area of demonstrated need for Muslim women.

## Young Women

Young Muslim women experience disadvantage specific to their age and location in society, but they also exist in a context of disadvantage demonstrated by the lives of their parents. In this context of disadvantage, young women develop and must negotiate a place for themselves in Australia. The situation of young Muslim women is perhaps the most difficult social and cultural position to occupy among the divergent positions occupied by Muslim women in Australia. Like older Muslim women they are descendants of a multitude of traditions and values associated with the Islamic-cultural heritage of their parents. However whether young women are born in Australia or they arrive at a young age, their experience of Australia will markedly define their identity and needs, and their place in and contribution to this nation. In this respect, young Muslim women occupy a unique and different place than that of their older counterparts. In addition to this, most communities actively discriminate against their young and both Muslim and non-Muslim communities provide little space for the communities of young people to significantly affect community life. There is a conflation, we believe, of the needs of young people and the needs of the community; however difficulties encountered by communities in the settlement process will invariably affect how young women experience and understand their Australian context. The Council believes that this conflation, significantly and negatively disadvantages young people, rendering them silent and invisible. For young women, cultural demands within and outside their community are greater than those of their young male counterparts and their female older counterparts; their position is unique both in vulnerability and potential. It is the view of the Council that they must be supported to meet all their challenges not only because they are vulnerable to abuse, but also because they embody the history, future and potential for the community.

The Diversity and Choices Project seeks to empower young women with knowledge, support, communication and leadership skills to facilitate their growth as women and their successful settlement. Individual support is provided for young women, especially in matters related

to family and education. Groupwork and conferences are also provided to young women to support them in matters of self esteem and development of the self, peer support, mentoring and leadership skills to enable them to negotiate better outcomes for themselves in the context they live in.

The Homework Support Program provides three programs across schools in the state to assist young Muslim women academically and ensure that they remain at school. This program is essential in a context of the Victorian educational system's low retention rate of Muslim young women in secondary education. Refugee and newly arrived migrant young Muslim women are highly represented as service users of this program. Assisting young women through the provision of homework support has been greatly undervalued both by government and the community welfare sector, particularly for children and young people who do not start school on an equal language, cultural and economic footing as the vast majority of Australians.

## Parenting

Parenting occupies a central place in the lives of Muslim women; both as mothers and as daughters. It is a site of significant socialisation and relationship where the potential exists for positive development or significant impairment. The parenting process is also the central process by which individuals become active participants and conduits of the cultural positioning of women. Culture is practiced and transmitted in the parenting of the young, and the vast majority of cultures hold women as receptacles of community values and traditions. There is therefore a profound and sometimes oppressive politics surrounding mothers, particularly those who are sole parents. The expectations of, and from, Muslim women as mothers, especially those who are immigrants, are exceptionally high; parenting in a cross-cultural environment places significant challenges and sometimes barriers to the well being of women and positive parenting relationships. Often Muslim women face those challenges alone because of limited access and awareness of parenting, health and educational support services which may assist them in their role as parents. It is therefore essential that the process of parenting receive the attention of the Council so that Muslim women are not alone in facing these challenges and that the burden of cultural politics of motherhood and social costs of migration does not harm them as women and mothers. The Council has two programs which strive to support women;

“The Parenting and Resettlement Program” for newly arrived Muslim women seeks to support Muslim



women through an individual casework support service and through groupwork education to meet the challenges in settling into their Australian context. Priority is given to Muslim women who are sole parents and women who have many children or children with challenging behaviours. This program focuses on the very practical aspects of settlement and integration.

The “Cornerstones Project”, a groupwork program for all Muslim women and children living in Victoria that emphasises capacity building of Muslim women and children through personal development and awareness. Women are encouraged to explore gender justice and expectations from motherhood and their impact on women and families, especially children. We work to develop women’s communication and parenting skills, providing information on parenting issues and resources. The final part of this groupwork module works on developing women’s parenting and community leadership capacities, focussing on how both aspects of their lives as women can co-exist. This program is available to Muslim women who are not newly arrived.

## Leadership And Community: Women’s Role

All programs of the Council aim at the eradication of the chronic and pervasive patterns of disadvantage

and marginalisation Muslim women experience. The vast majority of the programs utilise casework and groupwork to provide information and skills to impact on women’s lives in the form of practical assistance, information and skill development. These programs understand Muslim women as a collective and aim at the eradication of Muslim women’s status and image as second class citizens, with limited education, under-skilled, and under-productive and treated as persons of limited worth to the community. In this program, the Council seeks to address these issues by taking a collective capacity building approach to women. In addition to working with women on issues of self-development, this program explores with women, indeed builds their capacity to address our limited presence at a policy level because of our lack of recognition and our minimal representation.

The SILC; Self-esteem, Identity, Leadership and Community Program has been developed with the overall goal of collectivising and mobilising women’s awareness, confidence and capacity to understand and address their individual, social and political empowerment and well-being. Program works towards this goal by focussing on women’s personal development, identity and self-esteem, by developing with each woman her social awareness of race and gender-related issues, by providing her with information about available resources, skills, frameworks and services and by developing their leadership skills.



## FACTS AND FIGURES OVERVIEW

Casework support to women:	1200	Education/training/presentations:	24
Secondary consultations:	229	Number of education/training/presentations participants:	567
Groupwork sessions:	102	Community consultations:	16
Participants:	1032	Number of consultation participants:	166
Children's groupwork sessions:	30	Homework group sessions:	53
Participants:	56	Number of homework group participants:	350
One day leadership workshops:	9	<b>Conferences organised:</b> 'My Body, My Life' Young Muslim Women's Conference	
Participants:	64		
Workshops for Muslim women:	9		
Participants	101	Participants:	120

## REFERENCE GROUPS AND COMMITTEES

- Project Respect Committee of Management
- Department of Justice, Multilingual Community Education Project, Steering Committee
- Muslim Liaison Committee to the Royal Women's Hospital
- CMYI Statewide Multicultural Youth Issues Network
- CMYI Youth Policy Forum and Multicultural Sports Network
- AMES IHSS Consortium and Providers Roundtable
- AMES IHSS and SGP Settlement Services Forum Action Group
- Spectrum, Intergenerational Parent Conflict Advisory Committee
- Primary Care Partnerships Vitamin D Deficiency
- Stakeholder Network
- Advisory Committee Human Rights Law Resource Centre
- Advisory Group: Centre for Australian African Women Issues
- Advisory Committee Islamic Women's Health Promotion, Department of Human Services
- Project Member; Immigrant Women's Domestic Violence Service And Multicultural Centre for Women's Health Engaging Multicultural and Faith Communities in Prevention of Violence against Women
- Project Member; CERES and AMES Catering social enterprise program

## INTERNAL ADVISORY COMMITTEES

- A formal steering committee to undertake the young women's conference campaign was formed in June 2007. Twenty young Muslim women volunteered to be a part of the steering committee

## WRITTEN SUBMISSIONS TO:

- Complex Case Support (CCS) Initiative, Citizenship, Settlement and Multicultural Affairs Division, Department of Immigration and Citizenship
- Promising Practice Profiles Initiative, Communities and Families Clearing House Australia. Australian Institute of Family Studies
- Inquiry into Dress Codes and School Uniforms in Victorian Schools, Education and Training Committee, Parliament of Victoria



# ANNUAL GENERAL MEETING 2007

<b>Attended by:</b>	Marina Karlos – Department of Immigration & Multicultural Affairs,	
	Sameena Ali	Leila Alloush
	Rasheeda Cooper	Tasneem Chopra
	Nilufer Yaman	Dakhylina Madkhul
	Nafisa Idris	Diana Orlando
	Rita Leuzzi	Kate Tempany
	Mary Benson	Peter Manning
	Fikriye Demirel	Sameera Merali
	Fatima Chopra	Joumanah El Matrah
	Nuzhat Lotia	Sultan Cinar
	Nur Salim	Sarinah Abduwali
	Hanady Touchan	Moona Hammoud
	Melissa Tregenza	Jaweria Khalid
	Nagwa Yassin	Maisa Dornaika.

## MINUTES OF IWWCV'S 2007 ANNUAL GENERAL MEETING

1. Opening Performance: Percussion Performance by Rasheeda Cooper with friends Rita & Kate
2. Opening by Peter Manning
3. Apologies: Senator Kim Carr, Andrew Robb, Bronwyn Pike, and J. Allen Robb
4. Chairpersons report: presented by Tasneem Chopra
5. Confirmation of minutes of the last Annual General Meeting: presented by Tasneem Chopra
6. Treasurer's Report: presented by Fikriye Demirel
7. Appointment of Auditor: Sean Denham & Associates were appointed as auditors for 2006. Moved to be accepted by Leila Alloush & Rasheeda Cooper
8. Appointment of Public Officer
9. Elections ~ Standing Committee and deemed elected: Tasneem Chopra, Urfa Masood, Majida Ritter, Dakhylina Madhkul, Leila Alloush, Fikriye Demirel, Rasheeda Cooper.
10. Returning officer: Nilufer Yaman
11. Keynote Address: Tasneem Chopra introduces Peter Manning.

Peter Manning has been a journalist for 35 years. He began in print newspapers and magazines and then moved to ABC radio & television as a reporter. In the 80's he produced some of "Four Corners" biggest investigative stories and became Executive Producer of the program. In the late 80's & 90's he took over as Head of ABC TV News & Current Affairs. He later moved to the Seven Network & became Head of Current Affairs there. He is now Adjunct Professor of Journalism at the University of Technology in Sydney and is completing a doctorate on Arabic & Muslim images in the media

12. Close: Tasneem Chopra thanks everyone for coming.



ISLAMIC WOMEN'S WELFARE COUNCIL of Victoria Inc.

## INDEPENDENT AUDIT REPORT TO THE MEMBERS OF ISLAMIC WOMEN'S WELFARE COUNCIL OF VICTORIA INC.

### Report on the Financial Report

We have audited the accompanying financial report, being a special purpose financial report, of Islamic Women's Welfare Council of Victoria Inc., which comprises the balance sheet, statement of cash flows as at 30 June 2007, and the income statement, 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 have determined that the accounting policies described in note 1 to the financial statement, which form part of the financial report, are consistent with the financial reporting requirements of the Associations Incorporation Act (VIC 1981) and are appropriate to meet the needs of the members. The committee's responsibilities also include establishing and maintaining internal control relevant to 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. No opinion is expressed as to whether the accounting policies used, as described in Note 1, are appropriate to meet the needs of the members. We conduct our audit in accordance with Australian Auditing Standards. These 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 judgement, 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 entity's preparation and fair presentation of the financial report

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.

The financial report has been prepared for distribution to members for the purpose of fulfilling the committee's financial reporting under the associations Associations Incorporations Act (VIC 1981). We disclaim any assumption of responsibility for any reliance on this report or on the financial report to which it relates to any person other than the members, or for any purpose other than that for which it was prepared.

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

#### INDEPENDENCE

In conducting our audit, we have complied with the independence requirements of Australian professional ethical pronouncements.

#### AUDITOR'S OPINION

In our opinion, the financial report of Islamic Women's Welfare Council of Victoria Inc. presents fairly, in all material respects the financial position of Islamic Women's Welfare Council of Victoria Inc. as of 30 June 2007 and of its performance for the year then ended in accordance with the accounting policies described in Note 1 to the financial statements.

Sean Denham

Dated:

Sean Denham & Associates  
CPA's

Suite 12, 13-25 Church Street Hawthorn VIC 3122



ISLAMIC WOMEN'S WELFARE COUNCIL of Victoria Inc.

## INCOME STATEMENT FOR THE YEAR ENDED 30 JUNE 2007

INCOME	NOTE	2007 \$	2006 \$
Grant - AMES		-	10,000
Grant - Victorian Law Foundation		-	2,727
Grant - City of Yarra		-	10,000
Grant - Ilhan Foundation		10,000	-
Grant - Invergowrie Foundation		6,883	15,000
Grant - Myer Foundation		2,00	11,000
Grant - Attorney General's Department		47,544	26,305
Grant - FACSIA		106,640	30,675
Grant - DIMIA -1		67,400	61,578
Grant - DIMIA -2		71,359	61,641
Grant - DIMIA -3		110,436	67,634
Grant - DIMIA -4		-	39,508
Grant - DIMIA -5		2,179	34,760
Grant - DIMIA -6		11,808	36,192
Grant - DIMIA -7		27,369	-
Grant - DIMIA - IMAM's Project		32,000	-
Grant - Dept. for Victorian Communities		10,000	3,000
Overhead Reimbursements		-	14,666
Interest Received		288	252
Membership Fees		129	136
Sundry Income		665	7,573
Consultancy Fees		16,594	920
Sales and Publication		894	98
Donations		574	5,000
Training Fees		-	281
Project Management & Admin. Reimbursements		15,178	23,990
		<u>539,940</u>	<u>454,777</u>
EXPENDITURE			
Salaries		338,707	298,038
Workcover		7,568	9,474
Superannuation		29,262	25,321
Staff Travel		13,792	6,556
Audit Fees		1,700	1,500
Bank Charges		70	331
Bookkeeping/Payroll Fees		5,784	3,032
Capital Expenditure (minor equipment)		10,600	2,288
Postage		60	1,776
Printing/Photocopy/Fax		1,747	19,575
Rent & Rates		16,867	13,519
Maintenance		2,916	-
Catering		1,832	-
Resources		136	532
Stationary		11,409	3,039
Sundries		9,609	13,305
Telephone		4,682	3,708
A.G.M Costs		4,457	1,159
Insurance		5,322	3,525
Meeting Costs		270	677
Training Costs		1,084	15
Publications/Subscriptions/Membership		577	182
Provision for Annual Leave		8,305	6,526
Provision for Long Service Leave		862	993
Consultancy		6,636	12,751
Travel - Program		-	656

	NOTE	2007 \$	2006 \$
Marketing & Promotions		2,575	-
Tutoring Fees		2,300	-
Conferences & Forums		606	4,516
Utilities		4,984	2,330
Interpreting & Translation Costs		4,803	-
IT & Software Costs		4,357	-
Administration Costs		4,724	23,428
Project Management Costs		10,902	1,560
Project Activities		1,242	-
Renovation Costs		12,136	-
Childcare		1,033	-
		<u>534,916</u>	<u>460,312</u>
Profit before income tax		5,024	(5,535)
Income tax expense	2	<u>-</u>	<u>-</u>
Profit after income tax		5,024	(5,535)
Retained Profits at the beginning of the financial year		<u>69,780</u>	<u>75,315</u>
Retained Profits at the beginning of the financial year		<u><u>74,804</u></u>	<u><u>69,780</u></u>

## BALANCE SHEET AS AT 30 JUNE 2007

	NOTE	2007 \$	2006 \$
<b>CURRENT ASSETS</b>			
Cash	3	232,842	197,150
Trade receivables	4	<u>-</u>	<u>5,000</u>
<b>TOTAL CURRENT ASSETS</b>		<u>232,842</u>	<u>202,150</u>
<b>TOTAL ASSETS</b>		<u>232,842</u>	<u>202,150</u>
<b>CURRENT LIABILITIES</b>			
Trade and other creditors	5	11,232	16,663
Amounts received in advance	6	17,117	44,000
Project balances	7	101,891	53,076
Provisions	8	27,798	18,631
<b>TOTAL CURRENT LIABILITIES</b>		<u>158,038</u>	<u>132,370</u>
<b>TOTAL LIABILITIES</b>		<u>158,038</u>	<u>132,370</u>
<b>NET ASSETS</b>		<u><u>74,804</u></u>	<u><u>69,780</u></u>
<b>MEMBERS' FUNDS</b>			
Retained profits		74,804	69,780
<b>TOTAL MEMBERS' FUNDS</b>		<u><u>74,804</u></u>	<u><u>69,780</u></u>





ISLAMIC WOMEN'S WELFARE COUNCIL of Victoria Inc.

## NOTES TO THE FINANCIAL STATEMENTS FOR THE YEAR ENDED 30 JUNE 2007

### NOTE 1: STATEMENT OF SIGNIFICANT ACCOUNTING POLICIES

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

The financial report has been prepared in accordance with the requirements of the Associations Incorporation Act (Vic.) and the following Australian Accounting Standards:

AASB 112 Income Taxes  
AASB 1031 Materiality  
AASB 110 Events after the Balance Sheet Date  
AASB 119 Employee Benefits  
AASB 137 Provisions

No other applicable Accounting Standards, Urgent Issue Group Interpretations or other authoritative Pronouncements of the Australian Accounting Standards Board have been applied.

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

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

#### a. Income Tax

The charge for current income tax expenses is based on profit for the year adjusted for non-assessable or disallowed items. It is calculated using tax rates that have been enacted by the balance sheet date.

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.

#### b. Fixed Assets

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

The depreciable amount of all fixed assets are depreciated over the useful lives of 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.

#### c. Employee Entitlements

Provision is made for the Association's liability for employee benefits arising from services rendered by employees to balance date. Employee benefits that are expected to be settled

within one year have been measured at the amount expected to be paid when the liability is settled. Employee benefits payable later than one year have been measured at the present value of estimated future cash outflows to be made for those benefits.

NOTE	2007 \$	2006 \$
<b>NOTE 2: INCOME TAX EXPENSE</b>		
Prima facie tax payable on operating profit at 30% (2006: 30%)	1,507	(1,661)
Less tax effect of:		
- non-taxable member income arising from principle of mutuality. Income tax expense	(1,507)	1,661
	<u>-</u>	<u>-</u>
<b>NOTE 3: CASH AND CASH EQUIVALENTS</b>		
Cash at bank	232,842	197,150
<b>NOTE 4: TRADE RECEIVABLES</b>		
Grants in arrears: DIMIA #4	-	5,000
<b>NOTE 5: TRADE AND OTHER PAYABLES</b>		
Creditors and accruals	11,232	16,663
<b>NOTE 6: AMOUNTS RECEIVED IN ADVANCE</b>		
Grants in advance	17,117	44,000
<b>NOTE 7: PROJECT BALANCES</b>		
Project Balance - DIMIA #1	4,022	4,222
Project Balance - DIMIA #2	-	4,159
Project Balance - DIMIA #3	5,788	-
Project Balance - DIMIA #7	36,131	-
Project Balance - DIMIA IMAM's	-	16,000
Project Balance - FACSIA	20,799	-
Project Balance - Attorney General's Dept.	35,151	28,695
	<u>101,891</u>	<u>53,076</u>
<b>NOTE 8: PROVISIONS CURRENT</b>		
Provision for annual leave	21,039	12,734
Provision for long service leave	6,759	5,897
	<u>27,798</u>	<u>18,631</u>

## SPECIAL THANKS

- 3CR Community Radio
- ABC Childcare Learning Centres
- ADD Consulting
- Alevi Community Centre Turkish Language School
- Alevi Community Council
- All Graduates Interpretation Service
- AMES Victoria
- Anglicare Victoria
- Arabella Collaborative Dance
- Australian Lebanese Welfare Inc
- Banksia Gardens Community Centre
- Broadmeadows Anglicare Community House
- Broadmeadows Health Service
- Broadmeadows Hospital Palliative Care
- Broadmeadows Legal Service
- Broadmeadows Secondary College
- Hume City Council Youth Services
- CABC Citizen Advice
- Cancer Council of Victoria
- Carlton Family Resource Centre
- Carlton Primary School
- Centacare Catholic Family Service
- Centre for Multicultural Youth Issues
- Centrelink Victoria
- CERES
- Moreland Legal Service
- Coburg Selevi Psychological Services
- Communities and Families Clearinghouse Australia
- Cyprus Association Victoria
- Darebin Community Health Centre
- Dousta Gala Community Health Service
- East Preston Islamic College
- Eating Disorders Foundation of Victoria
- English House Cobram
- Fawkner Children's Services Network
- Fawkner Community Health Centre
- Fawkner Police – Sexual Assault Child Abuse Unit
- Flemington Social Services
- Gilmore Girls College
- Gowri-Dances of India
- Haileybury Girls Grammar
- Hip to Hip Middle Eastern Dance Studio
- Homestead Community Centre
- Imam Ali Islamic Centre
- Immigrant Women's Domestic Violence Service
- Kurdish Association
- La Trobe University
- Law Institute of Victoria
- Legal Aid Victoria
- Merrilands Neighbourhood House
- McGuire College
- McKillop Family Services
- Meadow Fair North Primary School
- Merri Outreach Support Service
- MetroWest Housing Services
- Spectrum Migrant Resource Centres
- Mildura Health Service
- Mill Park Secondary College
- Minaret College
- Monash University Education Unit
- Moreland City Council
- Moreland Community Health Service
- Muslim Women's Association, South Australia
- Muslim Women's National Network, Sydney
- Muslim Women's Support Centre, Perth
- Multicultural Centre for Women's Health
- Myriad Consultancy Service
- Noble Park English Language School
- North Melbourne Hospital Services
- North Richmond Community Health Centre
- Northcote High School
- Orana Family Services
- Parent Zone
- Peter Lalor Secondary College
- Preston Crime Prevention Unit
- Preston Girls Secondary College
- Refugee Council
- Reservoir District Secondary College
- RMIT Bundoora
- Roxburgh College
- Royal Children's Hospital
- Royal Melbourne Hospital
- Royal Women's Hospital Muslim Liaison Committee
- Ruyton Girls Grammar
- Salvation Army Victoria
- SBS radio
- Shepparton High School
- St Vincent De Paul – Transitional Housing Services
- Sunshine Hospital
- Swinburne University
- The Butterfly Foundation
- The Drum
- Uniting Care Cutting Edge in Shepparton and Cobram
- University of Melbourne
- University of NSW
- University of Third Age, Gisborne
- VCAT
- VicHealth – Mental Health and Wellbeing Unit
- Victoria Legal Aid
- Victoria University
- Victorian Equal Opportunity Board
- Victorian Women's Legal Service
- Welfare Rights Unit
- Western South Legal Service
- Whittlesea Community Connections
- WISE – Disability Employment Service
- Women's Health in the North
- Women's Health West
- Yarra Community Health Service
- Young Women's Crisis Service
- YWCA Victoria
- 3ZZZ Radio

## SPECIAL THANKS TO OUR FUNDING BODIES

- Department of Immigration and Citizenship
- Department of Families, Housing, Community Service and Indigenous Affairs
- The Invergowrie Foundation
- Attorney General's Department