

Senate Standing Committee on Legal and Constitutional Affairs

Inquiry into missing and murdered First Nations women and children

5 October 2022

Program: Australian Federal Police

Question on Notice – Frequency of training and training material

Senator Lidia Thorpe asked:

How often does the AFP do their required training so that we can eradicate systemic racism within the police force?

Senator Paul Scarr (The Chair) asked:

With regard to training material: It would be very useful if you could provide it in such a form that we could drill down to what it is practically, just to give us an indication as to what actually happens in the training session. It might be a video or a PowerPoint presentation so that we can get an appreciation of what the actual content of it is, as opposed to a general description

Answer:

The AFP recognises the importance of training members to understand and identify the effects that cultural differences can have upon the police-community relationship. Cultural awareness training is delivered through the AFP online training portal, which is open to all AFP Appointees.

As part of the Federal Police Development Program, AFP recruits are required to undertake Cultural Health and Competency Program (CHCP) online modules in addition to the Cultural Awareness training program (**attachment B**). Collectively, the program provides guidance on culture, inclusiveness and inclusion across various cultures and diversity groups. One component, designed by the SBS Cultural Competence Program, deals specifically with First Nations culture. Information about this training is publicly available at <https://inclusion-program.com.au/indigenous>. A face-to-face component is also delivered by AFP training staff, typically by members of the AFP's Malunggang Indigenous Officers Network (MION).

ACT Policing's First Nations Liaison Officers (FNLOs) previously designed and delivered 'Cultural Connections' training to ACT Policing members. Recommendation 7 of the Ombudsman's Report into ACT Policing's administrative framework for engagement with the ACT Aboriginal and Torres Strait Islander community relates to ACT Policing cultural training strategy. The training program is expected to commence at the beginning of the 2023-2024 financial year.

ACT Policing is creating a stand-alone program that is specific and relevant to the First Nations community in the ACT region. The development, delivery and assessment of cultural literacy training curriculum requires co-design with community. ACT Policing is in the process of seeking tenders to develop the program for delivery to commence in the second half of 2023.

As part of NAIDOC Week in 2022, the AFP engaged a First Nations external provider to deliver cultural appreciation training and on-country cultural tours. This ongoing training offering will be expanded in 2023 and offered to all tier one committees to enhance cultural awareness in board decision making.

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Program: Australian Federal Police

Question on Notice – Progress since Australian Institute of Criminology report?

Senator Paul Scarr (The Chair) asked:

What has been done since the report on the issue of categorisation at the initial point in time when a missing persons report is filed, and what the different police services are doing to make sure assumptions aren't being made based on whether someone is or is not a First Nations person?

Are the risk assessment frameworks between police services operating in different jurisdictions still different in any material respect and what evaluation has been done, if any, in terms of issues relating to the effectiveness of the different risk evaluation frameworks in the different jurisdictions?

What is the compliance of the risk assessment tool, guidelines and practices?

In relation to minimum datasets have the recommendations in the paper been put into practice?

Answer:

While categorisation, risk assessment frameworks, guidelines, practices and compliance in relation to missing persons all fall within the remit of the local state or territory police, the National Missing Persons Coordination Centre (NMPCC) continuously strives to influence best practices and national baselines through the Police Consultative Group on Missing Persons (PCGMP).

In 2018, following the Australian Institute of Criminology (AIC) report, working in conjunction with the AIC, the PCGMP agreed to a minimum dataset for recording missing persons. The dataset includes demographic information such as Indigenous status. As a result of this agreement, all jurisdictions have made positive progress in the amount of, and consistency in, data collected.

The AFP, through the NMPCC has been compiling this enhanced data to present a national picture of available information.

Through the PCGMP, all parties continue to collaborate on improving the data collected regarding missing indigenous women and children to better inform decision making.

ACT Policing investigations into missing persons follow the Better Practice Guide (BPG) on ACT Policing Missing Persons. The BPG provides practical guidance and a step-by-step procedural framework for police investigating missing persons, and seeks to maximise the chance that the missing person is found safe and well in a timely manner. The BPG provides clear direction to AFP appointees at each stage of a missing person's case; including a risk assessment process with suggested responses to each risk level; responses that align with nationally agreed protocols; and information on what type of assistance is available, and where to get it.

In November 2019, the Australia New Zealand Policing Advisory Agency (ANZPAA) facilitated a review of the 2016 Missing Persons: A Policy for Australian Policing, in consultation with the PCGMP.

Members of the working group included the NMPCC, state and territory police, the Australian Criminal Intelligence Commission (ACIC) and the forensic specialists. The revised Australia New Zealand Policy for Missing Persons Investigation 2020 was endorsed by the ANZPAA Board on 21 August 2020.

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Program: Australian Federal Police

Question on Notice – South Australian Categorisation

Senator Paul Scarr (The Chair) asked:

South Australia has mandated, through legislation, a requirement to report a 'missing but presumed murdered' category of victims.

Has this been considered across the different police services?

What is the AFP perspective on the usefulness of such categorisation?

Is this covered through other data?

Answer:

The ANZPAA policy for Missing Persons Investigations 2020 – provides guiding principles and best practice information, however it does not supersede jurisdictional procedure. The ANZPAA policy gives examples of categories - one of which is 'involuntary missing'. Involuntary missing categories includes persons who are missing against their will in suspicious and unusual circumstances, such as abductions or homicides.

The Missing Persons Minimum Dataset includes a 'Case Finalisation' category a requirement for the location status to be marked as: alive, deceased or not yet located. Furthermore within the Case Finalisation process the probable cause is to be marked as: involuntary missing, lost/wandered, voluntary missing, missing due to an event (disaster, lost at sea) or unknown.

Senate Standing Committee on Legal and Constitutional Affairs

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Program: Australian Federal Police

Question on Notice – Successful Community Engagement Programs

Senator Paul Scarr (The Chair) asked:

Acting Assistant Commissioner Kennedy, I was really impressed by the evidence you gave in relation to driving licences. This is something I've actually heard on the ground. My office is in the Ipswich region, and there's an outstanding training school operated in that region by a First Nations person, Dave Cullen, who has raised this issue with me that the lack of access to driving instruction can actually lead to young First Nations people actually first entering into the criminal justice system through traffic offences. They're desperately trying to get somewhere to visit people. They haven't had the benefit of driver training. We're talking about institutional and systemic barriers and things that can lead to issues, so I would be interested in any further information you might be able to provide in relation to that program that you referred to—'Backing Bourke'.

Answer:

'Backing Bourke' was an ABC Four Corners program that covered the Maranguka Justice Reinvestment Project. In 2013, the Maranguka Justice Reinvestment Project commenced an Aboriginal-led place-based model of justice reinvestment in Bourke, New South Wales. The project aims to demonstrate that sustainable outcomes and savings can be achieved through preventative, diversionary and community development initiatives that address underlying causes of crime. The project is a federal and New South Wales government funded initiative. Note, the AFP does not fund this project or provide direct support; this project was provided as an example for the purpose of the hearing.

One initiative under the project is the Birrang Learner Driver Program, which targets individuals who have committed a driving offence and/or those who have difficulty obtaining a licence. In November 2018, KPMG published their Impact Assessment Report, which found that in 2017, 115 driving licences were achieved through the program.

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Program: Australian Federal Police

Question on Notice – Staffing Information

Senator Nita Green asked:

Very briefly, if you could take this on notice—perhaps in the preparation of your submission—I would be keen to understand:

How many liaison officers does the AFP have?

How many Indigenous officers do you have?

What is the breakdown of the gender of your officers?

What the make-up of the [liaison] officers are as well?

Are there any specific recruitment strategies to recruit Indigenous officers?

Answer:

As at 30 June 2022, the AFP has 74 Liaison Officers – comprising roles in Community Policing (including victim Liaison), Protection and National Coordination. There are three First Nations Liaison Officers deployed in ACT Policing - one female and two males.

Of the 74 Liaison Officers:

- Six are First Nations (8% of Liaison Officers are First Nations)
- 30 are females (40% of Liaison Officers are female)

As at 30 June 2022, the AFP has 187 First Nations employees.

- 64 Police (1.9% of Police are First Nations)
- 14 Protective Service Officers (PSO) (1.6% of PSOs are First Nations)
- 109 Unsworn (3.4% of Unsworn are First Nations)

First Nations appointees' band levels are outlined below:

Band Level	First Nations Staff	% First Nations
Casual	1	0.8%
Bands 1-5	158	3.2%
Bands 6-8	27	1.4%
Technical	0	0.0%
EL	1	0.4%
SES	0	0.0%
Total	187	2.5%

** As at 30 June 2022, First Nations statistics are captured through a self-identification mechanism in the AFP HR system.*

94 First Nations staff are female (50.3% of all First Nations appointees). Further breakdown by sworn status and gender is outlined below:

Sworn Status/Gender	First Nations Staff	% First Nations
Police	64	1.9%
Female	20	2.3%
Male	44	1.7%
Gender X	0	0.0%
PSO	14	1.6%
Female	2	1.4%
Male	12	1.6%
Gender X	0	0.0%
Unsworn	109	3.4%
Female	72	3.7%
Male	37	3.1%
Gender X	0	0.0%
Total	187	2.5%

* As at 30 June 2022, First Nations statistics are captured through a self-identification mechanism in the AFP HR system.

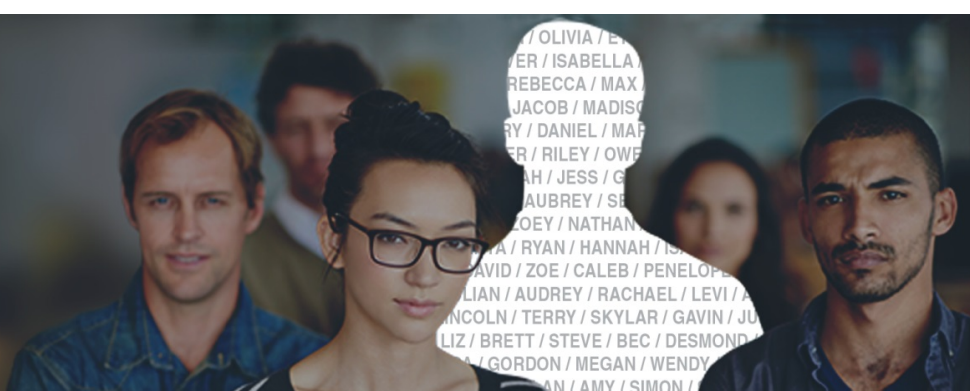
Specific recruitment strategies:

Indigenous Police Recruitment Our Way Delivery (IPROWD)

The AFP has collaborated with NSW Police Force (NSWPF) and NSW TAFE to co-fund and deliver the IPROWD Program. IPROWD is a bespoke pre-employment program specifically for First Nations peoples interested in a career with law enforcement. Approximately 60 students will participate in IPROWD courses this financial year, with the aim to take up employment with either the AFP or NSWPF. This creates an additional employment pathway into the AFP for First Nations Peoples, and a targeted initiative towards sworn roles, supporting our objective to reflect the diverse communities we serve.

AFP Directions Program

The AFP Directions Program, which began in 2012, is a dedicated 12-month entry level pathway program specifically designed for First Nations people. The Program places participants into unsworn roles and includes workplace rotations and fit for purpose professional development. The Directions Program is a successful initiative that further contributes to the AFP's Reconciliation Action Plan commitments and Closing the Gap targets around employment and educational outcomes.



National Missing Persons Minimum Dataset

Demographics

- Age (number)
- Gender (male, female, intersex)
- Citizenship (free text)
- Indigenous status (free text)
- Country of birth (free text)
- Marital status (select one)
 - Never married
 - Widowed
 - Divorced
 - Separated
 - Married

Information on the missing event

- Jurisdiction reported missing (State/Territory)
- Time frame missing (years + days)

Recidivism status

- First time missing (yes/no)
- Recidivist missing (yes/no)
- Number of times missing (number)
- Absconder/absent (yes/no)

Risk factors

- Health and disability status (select one if appropriate)
 - Mental health
 - Disability (physical or intellectual)
 - Dementia
 - Need for essential medication
- Intent to commit self-harm/suicide (yes/no)
- Alcohol/drug dependency (yes/no)

- Care and protection orders (free text)
- Family and social mediators (select if appropriate)
 - Victim/perpetrator of family and domestic violence (free text)
 - Other significant family conflict or abuse (free text)
 - Employment status (free text)
 - Financial problems (free text)
 - Violent, racist or homophobic victimisation (free text)
 - Other (free text)

Case Finalisation

- Location status (select one)
 - Alive
 - Deceased
 - Not yet located
- Method of location (select one)
 - Located by police
 - Returned home voluntary
 - Reported located via trusted person (doctor, school)
- Jurisdiction located (State/Territory)
- Probable cause (Select one)
 - involuntary missing
 - lost/wandered
 - voluntary missing
 - missing due to an event (disaster, lost at sea)
 - unknown

OFFICIAL

POLICING FOR A SAFER AUSTRALIA

OFFICIAL



Cultural Awareness



If we are going to engage effectively with people and communities, it is important to understand how individuals and groups are feeling.

Learning Outcomes

- Explain cultural awareness
- Identify the elements of cross-cultural communication
- Examine specific cultural considerations
- Apply religious sensitivity

Disclaimer

- Cultural and Religious awareness training DOES NOT provide definitive rules for every situation
- However, it is important to be aware of some cultural practices

Participants should consider undertaking AFP specific training. At the moment;

Islamic awareness training

Our Aim:

- ✓ To better serve the community
- ✓ To enhance public trust, confidence and safety

[Antiracism and cultural diversity principles \(ANZPAA\)](http://www.anzpaa.org.au/publications/general/anti-racism-principles/anti-racism-principles)

Australia New Zealand Policing Advisory Agency

Source: Antiracism and cultural diversity (8) principles (ANZPAA)

<http://www.anzpaa.org.au/publications/general/anti-racism-principles/anti-racism-principles>

Including Principles (printout provided)

02 respect, value and support the cultural diversity of Australian and New Zealand society.

05 ensure police communicate with the community, including the media, in a manner that does not perpetuate hostility, prejudice or bias.

07 provide police with the awareness, skills and knowledge to enable them to identify and address how their own biases, both learned and unconscious, impact decision-making and behaviour.

08 ensure police training continually promotes anti-racism and cultural capability.

What is culture

- *Means* "the sum total of ways of living built up by a group of human beings, which is transmitted from one generation to the next" (Macquarie Dictionary)
- It is also defined as a group's shared system of beliefs, values and rules of conduct. Culture is an abstract concept. Culture is constantly changing and includes diverse sub-cultures.

(2010 Australian Multicultural Foundation)

Culture

- Operates at several levels:
 - National Cultures
 - Regional Cultures
 - Occupational Cultures
 - Organisational Cultures
 - Team and Group Cultures
 - Personal Levels
 - Upbringing
 - Personality type
 - ideology

Culture can operate at several levels:

Instructor to provide examples or seek examples from participants. Instructor can also distinguish between the different levels of culture.

EG National v Regional – can differ based on immigration, history, isolation, religion, dialect, slang etc

General Cultural Diversity

- People see, interpret and evaluate things in different ways
- What is considered appropriate behaviour in one culture is frequently inappropriate in another
- As a result, misunderstandings arise and relationships are ineffective
- Misinterpretations occur because we lack awareness of our own behavioural rules and project them onto others
- It's difficult, because our culture is not conscious to us. We are unaware of our own cultural traits.
- Remember, we are dealing with unique individuals, not 'cultures'

Stephanie Quappe and Giovanna Cantatore

Why do we need cultural diversity training?

Group Discussion 5min

Instructor to lead brief discussion by asking the group to provide examples that they have experienced or are aware of for the following points.

- What is considered appropriate behaviour in one culture is frequently inappropriate in another
- Misunderstandings and relationships are ineffective
- Misinterpretations

Cross-cultural Communication

4 basic elements:

1. **Verbal** behaviour
2. **Non-verbal** behaviour
3. Communication **style**
4. **Values**, attitudes and prejudices

2010 Australian Multicultural Foundation

4 basic elements of cross-cultural communication:

1. Verbal behaviour: What we say and how we say it.

This includes accents, tone of voice, volume, rate of speech and slang.

2. Non-verbal behaviour: What we say when we're not talking.

This includes 'body language' such as eye contact and ways of showing respect, 'object language' such as dress codes and ornaments and 'environmental language' such as house and office design.

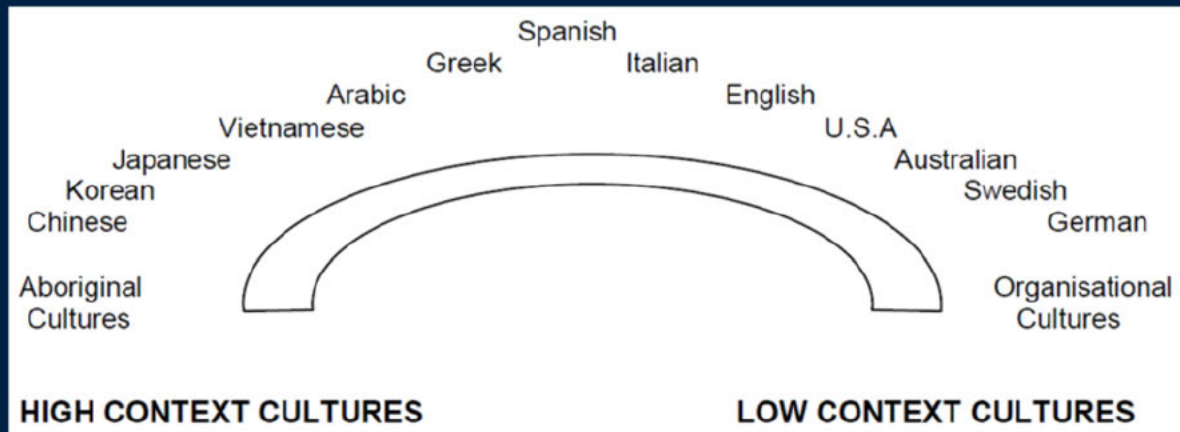
3. Communication style: How we prefer to express ourselves.

This includes ways of getting our point across, assumptions about ways of speaking and interacting with each other.

4. Values, attitudes and prejudices: What we believe is right.

This element is the most complex and includes our deep beliefs and feelings about our own identity, about the world and how we judge other people.

Values, Attitudes & Prejudices



Cultural Diversity Arc

In a "High Context Culture", the members share and require a deep, complex body of "understood" values and experiences. Many aspects of living are assumed. These cultures tend to be the older, more traditional societies such as China, Japan, Africa and the Middle East. The highest context cultures are the oldest, the oldest being indigenous cultures such as Aboriginal and Torres Strait Islander cultures.

In a "Low Context Culture" members have and require less shared knowledge to cooperate. They rely more on defined roles and written codes than assumptions. These cultures tend to be younger societies such as Western Europe, Canada, USA and Australia. The lowest context cultures are the youngest, including those of organisations such as corporations and departments.

Communication fears

When communicating with strangers, both at home and abroad, most of us worry about:

- Making a fool of ourselves
- Being ridiculed or embarrassed
- Embarrassing someone (a guest or business associate)
- Offending someone or being offended
- Giving or getting the wrong information
- Making or forming a bad impression
- Becoming or appearing confused

The stress of dealing with these fears on a regular basis can create great discomfort which is sometimes referred to as 'Culture Shock'. The intensity of this experience depends on a number of factors.

Perhaps a brief discussion of some examples from the class – personal experiences with cultural misunderstandings



Culture Shock



Meaning: The psychological disorientation most people experience when they have extended contact with a different culture to their own

▪ Symptoms:

- Anxiety
- Fatigue of constantly adapting
- Negative emotions such as loss, rejection (of and by the host culture)
- Discomfort
- Incompetence
- Confusion of values and identity



2010 Australian Multicultural Foundation

What is 'Culture Shock'?

The reason this disorientation can have such a profound effect on people is that many of the cultural differences we experience threaten, or appear to threaten, our sense of meaning in life. More responsibility Different laws

CHALLENGES TO ENGAGEMENT

Multicultural communities and people from culturally, linguistically and religiously diverse backgrounds may face a number of challenges that can affect their engagement, such as:

- learning and adjusting to a new political system;
- difficulties in navigating government structures and understanding government processes, roles and responsibilities;
- adjusting to a different culture and language;
- coping with the emotions associated with leaving friends and family behind;
- exposure to racism;
- securing affordable and appropriate housing;
- gaining ongoing employment; and
- access to General Practitioners and other health services.

Cross-cultural communication

- Admit that you don't know
- Suspend judgement
- Empathy
- Systematically check your assumptions
- Become comfortable with ambiguity

How can you be more culturally diverse?

Admit that you don't know. Knowing that we don't know everything, that a situation does not make sense, that our assumptions may be wrong is part of the process of becoming culturally aware. Assume differences, not similarities.

Suspend judgments. Collect as much information as possible so you can describe the situation accurately before evaluating it.

Empathy. In order to understand another person, we need to try standing in his/her shoes. Through empathy we learn of how other people would like to be treated by us.

Systematically check your assumptions. Ask your colleagues for feedback and constantly check your assumptions to make sure that you clearly understand the situation.

Become comfortable with ambiguity. The more complicated and uncertain life is, the more we tend to seek control. Assume that other people are as resourceful as we are and that their way will add to what we know.

Cross-cultural communication cont...

- Ask them if it is their first interaction with Police
- Employ the use of an interpreter if English is their second language
- In their culture, friends may be considered to be part of the family and may be part of their decision making process
- Ask them how they would like to be addressed
- Tell them why you think they are here, but ask them why they think they are here
- Ask them what their goal is. Reinforce that they are part of the decision making process
- Who else in their life needs to be involved in making decisions
- Explain to them the process, including the use of video recordings and photographs and obtain their consent
- Ask questions to ensure that their interpretation (understanding) of what you are saying is what you mean
- Use non-verbal communication. Nod your head that you understand so they know you are listening

Group Activity

Vietnam

- What do we know about the country of origin?
- Where do we obtain this information?



15min Group Activity: Facilitator led group discussion to consider the two questions in the slide.

1. How do we obtain information relevant to our Interviewee?

- From their Embassy?
- Open source on the internet?
- The interpreter? Etc.

2. Each process has benefits and potential negatives.

What if your interviewee is seeking political asylum?

- How dangerous would it be to speak to their Embassy?
- What if your investigation may leave the suspect/witness vulnerable from State awareness and potential intimidation or persecution.

3. From open source you are likely to only obtain information that the source sponsor wants you to believe. For example, have you ever researched a holiday destination on an official tourist board web site. What does it promote? I would suggest that its is not going to include any negative aspects and certainly not low socio-economic issues and deprivation.

Be wary of Interpreter personal bias towards the interviewee.

*The two questions on the slide are designed to ask the student to really think of what they actually know of the country which in turn will assist them understanding the background of the individual across the table to them. Time **must** be invested in this process of research.*

Immigrants and Refugees:

Is the change by Choice or by Chance?

Immigrant

- Time to prepare
 - financially
 - physically
 - socially
 - Psychologically

Refugee

- Change is forced on them by external circumstances
- Unplanned
- No preparation

Face new challenges and threats to their sense of meaning in life

Challenges & threats:

- Different climate
- Different housing
- Separation and Homesickness
- No friends or New friends
- Different humour
- New foods and New ways of eating
- Language or Slang and idioms
- Money worries or Unfamiliar jobs
- Prejudice
- Shyness
- New body language
- Different values and New freedoms
- Unspoken do's & don'ts

Refugees

- MEANS: *'Owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion, is outside the country of his nationality, and is unable to or, owing to such fear, is unwilling to avail himself of the protection of that country'*

Refugee Cultural Understanding

In general, issues facing refugees and humanitarian entrants include:

- Fear and distrust of authority
- Large families and complex family relationships
- Little or no English proficiency
- Limited education
- History of torture and traumatic experiences
- Lack of familiarity with Australian culture
- Typical experiences include: rape or sexual abuse, physical abuse, separation from their family, witnessing the torture of family members, being denied schooling and education
- The vast majority of adverse experiences have been at the hands of 'authority'



Refugees

- Understand that the individuals you will be dealing with may not be in Australia by choice
- Understand that despite not even knowing you, they may hate you
- Take the time to carefully explain what you are doing and why.
- Remember they have come from a third world country and will undoubtedly have suffered considerably
- With time, many different communities have settled peacefully into Australia.
- Always be professional with all interactions



Aboriginal & Torres Strait Islanders

- History has led to mistrust
- Local training or advice may be required about specific cultural awareness
- Put a high priority on family (including extended), community and cultural obligations
- Don't talk too fast
- Don't mimic their ways of speaking
- Don't be too direct as this can be confrontational or rude
- Some will avoid eye contact
- Don't ask hypotheticals
- Ask for advice
- Building relationship is just as important as outcomes
- Explain technical language and jargon
- Don't assume anything
- Demonstrate respect



<http://shareourpride.reconciliation.org.au>

Many Indigenous people in Australia have a unique view of the world that's distinct from the mainstream. Land, family, law, ceremony and language are five key interconnected elements of Indigenous culture. For example, families are connected to the land through the kinship system, and this connection to land comes with specific roles and responsibilities which are enshrined in the law and observed through ceremony. In this way, the five elements combine to create a way of seeing and being in the world that's distinctly Indigenous.

Be ready for cultural differences in communication, particularly in areas where traditional culture has been less disrupted. A few examples are given below, but you should talk to local people about others to be aware of.

- Some Aboriginal and Torres Strait Islander people prefer not to hold a gaze. Their protocols of eye contact may be different.
- Some Aboriginal and Torres Strait Islander people prefer a softer hand-shake.
- A few Aboriginal and Torres Strait Islander people may need assistance in filling out forms if they did not receive many years of education.
- Some men will prefer to speak with men, and women with women, so you should be ready to accommodate that preference (as you should with all customers).
- In some rural and remote communities Aboriginal and Torres Strait Islander people will communicate differently in public. For example, some Aboriginal and Torres Strait Islander people shout at each other in public places. Sometimes this can feel threatening. However, you should not be distressed by it. To some extent it is just a different style of communication. Arguments are more easily had out in the open, rather than behind closed doors (of course, if it escalates to physical violence it is cause for concern, and can require police intervention).

Occasionally you will have difficult interactions with Aboriginal and Torres Strait Islander people. Here are just a few pointers on how to manage this well.

- Most importantly – try not to take any hostility personally. One of the impacts of history has been that it has built up a legacy of hostility and mistrust between us. Some tend to assume that people will try to exploit them, or treat them disrespectfully, and many experience significant discrimination. This assumption can lead to negative communication on their part which then leads others to be defensive or hostile back to them, which further builds their hostility and mistrust. A vicious cycle of mistrust builds up.
- But you can break this cycle. Simply commit, within yourself, to interacting with the person respectfully and personally. If you are genuine in this, she or he may quickly come to see you are a helpful person, and will communicate more easily.
- Here is a simple 'checklist' to ensure that you are communicating well in difficult circumstances;

- Have I really understood what this person needs?
- Am I using language that s/he understands?
- Am I being as respectful as I can (this can be hard when you are not being treated with respect, but it's the quickest way past the difficult interaction)?
- Am I going out of my way to demonstrate how keen I am to help her or him?

Diplomat considerations

- A foreign national attached to an embassy in the capacity of a diplomat or family member is not subject to the Australian judicial process
- Contact Protection Liaison immediately
 - They will advise on the status of the person and give advice

Religious Sensitivity

- Buddhist faith
- Christian faith
- Hindu faith
- Islamic faith
- Jewish faith
- Sikh faith

Considerations for;

- Protocols for strangers
- Places of worship
- The home
- Sacred objects
- Special clothing, jewellery or ornaments
- Death, bereavement and mourning

[ANZPAA Pocket Guide for Police](#)

In addition to cultural diversity, religion can have a defining influence on a persons behaviour, communication, values, beliefs and attitudes.

The 6 main religions are listed, but there are many others.

Remember, each religion is unique, additionally alternative versions/denominations/sects of the same religion can differ.

Religious Sensitivity

Facilitator to make participants aware of ANZPAA Pocket Guide and Foldout for Operational Police using hyperlink – available on Moodle

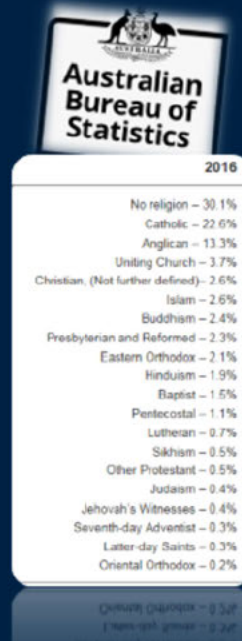
Religions

■ Buddhist

- Meditation morning and evening
- Touching on the head is offensive
- Direct eye contact means confrontation
- Philosophy – avoid harmful actions
- Vegetarian
- 2.4% of Australia

■ Christian

- Prayer
- Some wear head coverings
- Church is Saturday or Sunday
- 9 major denominations
- Holy book: Bible
- 52% of Australia



■ Hindu

- Pray dawn and dusk after cleansing
- Women wear glass wedding bangles and necklace – breaking or removing is an extremely bad omen
- Wear thread diagonally across body – should never be removed
- Avoid physical contact with strangers
- Principles – non violence, reincarnation and tolerance of difference
- Do not eat beef and many are vegetarian
- 1.9% of Australia

See media release printout by the ABS on 18/01/2018 re Census data

▪ Sikh Faith

- Must worship sunrise, sunset and before bed
- Male must wear a turban
- Others must not touch a turban without permission
- Baptised Sikh always wears;
 - Small sword in shoulder belt
 - Iron bangle
 - Special underwear
 - Small wooden comb
- Will not remove any items
- Only family can touch women
- Photographing a woman is serious
- 0.5% of Australia

▪ Islamic Faith

- Ramadan fasting dawn to dusk
- Pray 5 times per day in a clean space
- Attend Friday prayers
- Where possible, same gender conversations
- In front of males, women can remove face covering but not veil
- Holy book: Koran

▪ Australian Muslims

- Diverse – 120 countries
- 36% born in Australia
- 2.6% of Australia

ABS 2016

▪ Jewish

- Pray up to 3 times per day
- Some wear a kippah (also known as a skullcap)
- Limit contact to immediate family
- Sabbath is Saturday – work is prohibited
- Holy book: Torah
- 0.4% of Australia

▪ Christian

- Prayer
- Some wear head coverings
- Church is Saturday or Sunday
- 9 major denominations
- Holy book: Bible
- 52% of Australia

Remember...

With cultural issues taken into consideration, treat the individual as you would anyone else.

However, you will most likely find it very valuable to fully explain the process of your interaction and be aware of your language.

Explain the situation in fine detail until the person understands what is going on.

Planning

- Develop a well-planned communication strategy
- Research
- Talk to people
- Identify key people in the community
- Identify cultural protocols, practices and spiritual beliefs
- Create partnerships with organisations you regularly work alongside
- Be patient

Planning

- Interpreter
- Venue
- Catering
- Transport
- childcare

Talk to people

- The witness/suspect
- Support groups
- Community engagement groups
- Community service groups
- AFP Liaison Officers

AFP & Police Resources

- FILO
 - Manages AFP relationships with Australian citizens and/or their family who are a VICTIM of a crime or a disaster and the AFP is involved
 - Victim based crime, CT, Onshore, Offshore
 - Gathers evidentiary material, information and intelligence in a sensitive manner
 - When AFP investigative action results in a VICTIMs displacement from home, likely due to a forensic search
 - FILO register of previous deployments, exposure, skills including language
- Victim Liaison Officers
- CT Contact Officers Network
 - Families of SUSPECTS and/or OFFENDERS within CT investigations
 - Displacement due to forensic search
 - POI has been arrested for domestic CT matter
 - POI has died or been injured due to CT incident
 - POI has travelled overseas to join/support foreign conflict
- Community Liaison Officers
- Aboriginal Liaison Officers – Malunggang Indigenous Officers Network (MION)
- Multicultural Liaison Officer (ACT)
- Intermediary Services (Pilot programs)

CT Contact Officers Network

Resources

- Open source
 - www.everyculture.com
 - www.homeaffairs.gov.au – multicultural affairs
 - www.culturaldiversity.com.au – Centre for cultural diversity in ageing
 - www.australianstogether.org.au – ATSI terminology guide
 - <http://www.anzpaa.org.au/publications/general/religious-spiritual-diversity-for-police>
- Telephone interpreting service (TIS) 24/7
 - Must be contacted prior to conducting interview
 - Can't speak English
 - Has a physical disability that renders them incapable of communicating in English

Religious considerations in planning

- Requirement for prayer times
- Interaction between the genders
 - Conversation
 - Physical contact
 - Eye contact
 - Body and face coverings
- Requirements when entering a place of worship or home
 - Shoes
 - Head covering
 - Gender

If unsure always conduct your research in the planning phase of your interview

Self Reflection

- Be aware of the witness' own preferences and that our own cultural influences will affect how we perceive people.
- Be aware we may judge other people's behaviour and beliefs according to the standards of our own culture, and we need to reflect on our practice to begin to understand the person.
- Be aware of making assumptions about cultural influences and applying generalisations to individuals.
- Understand that the behaviour and beliefs of people within each culture can vary considerably. Respect the variance and don't stereotype.
- Understand that not all people identify with their cultural or religious background.
- Increase your knowledge about different cultural practices and issues through cultural awareness training or cultural background information.
- Understand the importance of appropriate communication and adjust your communication accordingly.
- Don't treat someone as psychologically abnormal. Always explore cultural explanations.

Remember...

- A key to working effectively across cultures is to be able to build bridges of understanding between people.
- The challenge and difficulty arises because cultures are largely hidden from view. Like an iceberg, only 10% of a culture is visible, through the words and actions of its people.
- The best way to build a bridge is through communication



Questions?

Learning Outcomes

- Explain cultural awareness
- Identify the elements of cross-cultural communication
- Examine specific cultural considerations
- Apply religious sensitivity



AFP

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