

QCOSS

Queensland Council
of Social Service

*A guide for engaging and working
with interpreters in cases of
domestic and family violence,
and sexual assault*



October 2018

About QCOSS

The Queensland Council of Social Service (QCOSS) is the state-wide peak body representing the interests of individuals experiencing or at risk of experiencing poverty and disadvantage, and organisations working in the social and community service sector.

For more than 50 years, QCOSS has been a leading force for social change to build social and economic wellbeing for all. With members across the state, QCOSS supports a strong community service sector.

QCOSS, together with our members continues to play a crucial lobbying and advocacy role in a broad number of areas including: place-based activities, citizen-led policy development, cost-of-living advocacy, and sector capacity and capability building.

QCOSS is part of the national network of Councils of Social Service lending support and gaining essential insight to national and other state issues.

QCOSS is supported by the vice-regal patronage of His Excellency the Honourable Paul de Jersey AC, Governor of Queensland.

Lend your voice and your organisation's voice to this vision by joining QCOSS. To join visit [the QCOSS website](http://www.QCOSS.org.au) (www.QCOSS.org.au).

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Background and context

The Multicultural Queensland Charter recognises 'that diversity deepens and enriches our community and provides an invaluable asset for Queensland's future'. A multicultural society is characterised by cultural and linguistic diversity.

To make sure everyone can participate in the life of the community it is essential that a culturally diverse community engage and work effectively with interpreters. This will help to ensure there is access to information, services, and support for settlement for all.

This is in line with the [Queensland Government's Language Services Policy](#) which requires agencies and services funded by the Queensland Government to engage *qualified* interpreters to improve access to the full range of government and government-funded services for people requiring language support.

Engaging and working with interpreters effectively is a core aspect of delivering services for all people with difficulty communicating in English. For those who have experienced domestic and family violence, and/or sexual assault this is not a simple task and requires a nuanced approach. Organisations need to consider, including effective and sustained training of staff by appropriate practitioners; ensuring that additional time is built into service delivery activities; and an developing an ethos of access and inclusion are imperative when delivering these specialist services.

These pages detail key considerations for engaging and working with interpreters in situations of domestic and family violence, and sexual assault. The language used is at times gendered, reflecting the gendered nature of domestic and family violence. As the *Not Now, Not Ever*ⁱ report notes,

Understanding the gendered nature of domestic and family violence is vital in designing the response model and identifying reforms to provide better support to victims and measures to change the culture.

About domestic and family violence

*The Queensland Domestic and Family Violence Prevention Strategy 2016-2026*ⁱⁱ states that domestic and family violence occurs when one person in an intimate personal, family or informal carer relationship, uses violence or abuse to maintain power and control over the other person. Broadly, under Queensland law, it includes behavior that is physically, sexually, emotionally, psychologically or economically abusive, threatening, coercive or aimed at controlling or dominating another person through fear. The violence or abuse can take many forms ranging from physical, emotional and sexual assault through to financial control, isolation from family and friends, threats of self-harm or harm to pets or loved ones, and constant monitoring of whereabouts or stalking.

The causes and contributors to domestic and family violence are extremely complex and are founded in cultural attitudes and behaviours, gender inequality, discrimination and personal behaviours and attitudes. Significant research has been undertaken and continues to be pursued to understand the nature of domestic and family violence, and the causes of increasing incidence and severity. However, what is already well known is that women are undeniably the majority of those subject to domestic and family violence. The 2012 Australian Bureau of Statistics Personal Safety Survey indicates that one in six Australian women has experienced physical abuse at the hands of a current or former partner compared with one in 19 Australian men. One in four Australian women has experienced emotional abuse in an intimate relationship compared with one in seven men.ⁱⁱⁱ

There are other particular groups and individuals more vulnerable to domestic and family violence than others in the community or face additional challenges when attempting to get the protection and support they need. These include: Aboriginal and Torres Strait Islander women; people from culturally and linguistically diverse communities; people who identify as lesbian, gay, bisexual, transgender or intersex; older people; and, people with disability.

Who is an interpreter and how do they deliver their services?

Qualified or professional interpreters in Australia are not only 'good' bilingual (multilingual) individuals. They have demonstrated high proficiency in the languages in which they work. They have developed competent interpreting skills through completion of tertiary studies, professional development, and/or rigorous testing and experience. Qualified interpreters are trained to maintain strict ethical standards while performing their duties through consistent application of specialised ethical principles as set out by the *AUSIT Code of Ethics* and the *ASLIA Code of Ethics* (www.ausit.org; <http://www.asliagld.org>).

NAATI, the *National Accreditation Authority for Translators and Interpreters*, is the national standards and certifying body for translators and interpreters in Australia. **AUSIT**, the *Australian Institute of Interpreters and Translators* is the only Australia-wide professional association for practitioners. AUSIT promotes ethical and competent practice. Among many activities, it provides professional development and training for translators and interpreters around Australia, many in conjunction with the top Australian universities and TAFEs that offer Interpreting and Translation programs, who are AUSIT affiliates: <
<http://www.ausit.org/AUSIT/Educators/AUSIT/Home/Educators.aspx?hkey=863b151a-fdf5-41d3-9d9b-3de460f3d647>>

Interpreters are bound by nine ethical principles which are important for competent and compassionate delivery of their services, the four most important for interpreters working in this field are: *accuracy, impartiality, confidentiality and competence*.

Accuracy: means optimal and complete message transfer between languages, preserving the content and intent of the source message or text without omission or distortion.

Impartiality: means interpreters do not allow their own bias to influence their performance. Likewise they do not soften, strengthen or alter the messages being conveyed. Impartiality also means that interpreters do not provide advice or opinion to either of the parties they interpret for, even if advice was sought. It is also good practice that interpreters are briefed about the case before the start of the interpreted interaction to identify any real or perceived conflict of interests (that is; working for relatives or close friends) or any other factors that may impact on their impartiality in a timely manner. Interpreters should decline assignments where this might be the case.

Confidentiality: means that interpreters are bound by strict rules of confidentiality, as are the persons they work with in professional or business fields. Interpreters must keep in confidence all information gained during the course of an assignment, and information can only be disclosed to third parties with the client's permission, in life-threatening situations, or if mandated by law. It is paramount that the victim is made aware of the interpreter's role, and especially about the interpreter's confidentiality obligations. It is also recommended that in domestic and family violence and sexual assault matters, separate interpreters are booked for the victim and perpetrator.

Competence: means interpreters only undertake work they are competent to perform in the languages for which they are professionally qualified through training and credentials.

Cases involving domestic and family violence and sexual assault

Aboriginal and Torres Strait Islander women experience domestic and family violence more often than other Queensland women and are more likely to be seriously injured. They are also more likely to experience family violence from a broader range of extended family relationships. The impact of past trauma is a contributing factor for violence in Aboriginal and Torres Strait Islander communities. For many Aboriginal and Torres Strait Islander women significant barriers exist to reporting family violence and engaging the justice system. The Judicial Council on Cultural Diversity's recent report *The Path to Justice: Aboriginal and Torres Strait Islander Women's Experience of the Courts*^{iv} highlighted a number of key issues, including among other things: experiences of the justice system (or those of friends or relatives); experiences of discrimination and racism; fear that authority remove children; family and community pressures on women seeking to protect themselves and their children; lack of legal knowledge and their rights under law. As *The Path to Justice* report quotes one stakeholder:

If you take all we know, the key message is that Aboriginal women experience far higher levels of violence over far longer periods of time before they approach the justice system. The justice system needs to appreciate the enormity of the decision that the women have taken and the courage they've shown. People need to understand how scared women are, how much danger they're in before they seek help and how much help they need straight away.

Women from culturally and linguistically diverse backgrounds may for a variety of reasons also find themselves highly vulnerable to abuse in a domestic or family violence situation.^v For those who are newly arrived or are not permanent residents, poverty and financial insecurity, lack of access to services and other public goods (financial assistance, education, medical help, public housing), fear of deportation, and dependency on the abuser can all compound vulnerability. Beyond this, isolation from established support networks, language barriers, and lack of knowledge about legal rights and supports available can all heighten the insecurity experienced by women from culturally and linguistically diverse backgrounds escaping domestic and family violence.

It is in the context of such diversity of experiences of domestic and family violence and obstacles to finding necessary support and safety that the Special Taskforce on Family and Domestic Violence made recommendations about the importance meeting the unique needs of groups that have barriers to accessing services including Aboriginal and Torres Strait Islander peoples; people from culturally and linguistically diverse backgrounds; people with disability; the elderly; people in lesbian, gay, bisexual, transgender, or intersex relationships; and children impacted by domestic and family violence (STDFV 2015). One aspect of these unique needs, and a key barrier to accessing services for people of Aboriginal and Torres Strait Islander; culturally and linguistically diverse backgrounds; and the deaf community, is access to appropriate and effective language services.

Key considerations when engaging and working with interpreters in domestic and family violence and sexual assault situations, are outlined in the table below. When engaging an interpreter, it is vital that the particular needs and concerns of the victim are understood. It may require an initial engagement with a telephone interpreter to understand with clarity the needs and concerns of the victim with regards to engaging an interpreter. At the very least, key considerations should include:

- The gender of the interpreter - sensitivity to gender requirement of the victim when booking an interpreter is essential and crucial to engendering trust and open communication; providing a female interpreter for women experiencing domestic violence or sexual assault may not always be possible, especially for new and emerging languages. In these situations accessing a female telephone interpreter may be an appropriate option. A male interpreter should only be engaged with the woman's agreement.
- The community in which the interpreter lives and participates: ensuring the privacy and safety of the victim might require engaging an interpreter who is not from the same local community, though, in some situations the victim may prefer this. It is important to understand the client's preferences and needs. This can be true especially for people from new and emerging communities who may be from smaller communities, and also for victims of Aboriginal and Torres Strait Islander backgrounds.

In situations involving domestic and family violence, and sexual assault, clients often need language support with complex matters which may involve a woman's and her children's safety and wellbeing, as well as a range of health, accommodation, and legal matters, and thus the engagement of non-qualified interpreters can pose a significant risk to the client and to the service.

Staff of government agencies and social services should all be aware that domestic and family violence may be disclosed at anytime, even when not initially suspected. It is important that qualified interpreters are engaged at this time.

It is also important that the interpreter is protected at all times. Duty of care should be granted as it is to any other member of a team; this includes awareness of the potential risks associated with the physical environment where the interpreting session is taking place. Interpreting in cases of domestic and family violence and sexual assault can be particularly traumatic and stressful. The interpreter should be informed of the context of the assignment for which she/he is being engaged and be given the opportunity to decline the assignment if they are uncomfortable, or if they feel their ethical obligations may be compromised.

Cultural interventions by interpreters working in domestic violence and/or sexual assault settings

Good interpreting is not repeating a message in one language word-by-word into another language. Such a practice will mostly lead to nonsensical renditions. A high degree of language transfer competence is needed by an interpreter to ensure effective communication across languages. Besides excellent knowledge of the source and target languages (good degree of bilingualism), an interpreter must also have a very good understanding of the culture of the parties s/he is interpreting for.

Dr Sandra Hale reminds us that “...*the more an interpreter knows about the experiences, beliefs, political situations, context and general background of the speakers, the better equipped that interpreters will be to understand the speakers' utterances and to interpret them pragmatically accurately.*”^{vi}

Sometimes interpreters find themselves in situations where interpreting ‘only the words’ simply is not enough to convey the exact meaning, including emotional content, of what a victim of domestic and family violence and/or sexual assault is saying. This situation may warrant that the interpreter provide some explanatory information in addition to interpreting what is said. However, interpreters need to always be mindful of complying with all aspects of the ethical principle of impartiality.

Some interpreters believe that a ‘cultural intervention’, for example, a brief explanation of a verifiable (different) custom of the victim's area of origin to avoid potential breakdown of communication across language, may be taken as “*generalising, stereotyping or overstepping their role boundary.*”^{vii}

Although at this point there is no fixed protocol about what interpreters must do, the collective wisdom of senior accredited practitioners around the world is that there is some space for an interpreter to use their professional judgment and, if needed, provide additional background to ensure understanding of the depth of meaning in the messages shared.

This is done while taking into consideration two issues:

- a) Verifiable customs: there can be instances when the interpreter feels that without conveying certain information, the message (from either party) could become distorted or confused as a result of cultural misunderstanding. Under these circumstances, the information provided by the interpreter should be: factual (that is, verifiable); generally applicable to the cultural background being discussed; and the victim should be included in the discussion via the interpreter. For example, across the world people hold many different beliefs around issues related to pregnancy and birth. An interpreter can be helpful in identifying when there may be an incongruence of understanding, or a difference in worldviews, and might suggest to a doctor that she explore the topic with the individual further. Other times culturally and linguistically diverse clients may use euphemisms to express physiological or bodily functions, even parts of the body. As with adages and proverbs, interpreters must be aware of the true meaning behind them and interpret accordingly into English, using terminology that reflects knowledge and understanding of said verifiable custom or euphemism. Competent interpreters are trained to consider the context of all utterances to provide pragmatically accurate renditions of all messages.
- b) The interpreter is the only person in the 'triad' (the interviewer, the interviewee, and the interpreter) that can identify that communication is not being achieved at a point in time because different expectations or different views of the world of the parties is interfering with understanding. In this situation, interpreters have found it helpful to, with permission of both speakers, suggest to the interviewer to further explore the victim's understanding of the issue that is impeding communication.

Interpreters do not take for granted that what they themselves understand to be 'cultural', is shared by others in their same language group. The advice in b) only suggests to the interviewer that there might be a cultural misunderstanding so that they can ask further questions in a sensitive way, and thus identify the cultural difference.

Lastly, the lack of competence in interpreting sometimes is labelled as 'cultural differences'. People who engage interpreters must ensure that they book qualified interpreters who know how to deal with this tricky situation without 'taking over' or expressing concepts that are theirs, not the victim's.

What to do when a qualified interpreter is not available, and the situation is an emergency

Only preliminary assistance should be relied on by a non-qualified interpreter. However, if the case is urgent and no qualified interpreter is available (on-the-phone or on site through TIS, the *Translating and Interpreting Service*, Ph: 131450; www.qld.gov.au/gov/find-translator-or-interpreter also provides a list of language service providers), it may be necessary to involve a bilingual staff member or some other bilingual person.

In such circumstances, the bilingual person providing assistance to someone in a common language should be informed of the key ethical principles noted in this guide and asked to follow them to the best of their skills and ability. It must be stressed, that bilinguals who are untrained and/or unqualified interpreters may have good intentions but will not possess the relevant skills required to interpret accurately. In emergency situations, they can only help out with a summary of what has been said. It is essential that a suitable qualified interpreter be booked for subsequent interactions.

Engaging and working with interpreters in situations of domestic and family violence, and sexual assault require a number of specific considerations. Key considerations are outlined in the table below. The table should be used as a guideline and additional considerations taken depending on the context of a specific case.

Checklist

Engaging and working with an interpreter in cases of domestic and family violence, and sexual assault	
Procedure	Considerations
Assess the need for an interpreter	
<ul style="list-style-type: none"> <input type="checkbox"/> Client may present a Queensland Interpreter Card which indicates the language in which the client requires an interpreter on the front of the card, or <input type="checkbox"/> Verbally testing whether the client's level of proficiency in English would interfere in clear and accurate communication between service provider and client 	<ul style="list-style-type: none"> <input type="checkbox"/> The needs and safety of the client are primary consideration for the engagement of interpreters. Clients are seeking assistance with complex matters which may involve a woman's and her children's safety and wellbeing and a range of health, accommodation, and legal matters. In these cases, only qualified interpreters should be engaged unless the situation is urgent and/or life-threatening and a qualified interpreter is not readily available at the time. <input type="checkbox"/> Making a decision about engaging an interpreter should be based on fact rather than assumption. For instance, a person may have a reasonable level of conversational English but may find it difficult to understand more abstract information such as giving consent to share their information with other service providers. <input type="checkbox"/> When verbally testing proficiency, you can ask one or two open ended questions (not yes/no questions). These should not be familiar questions (where do you live?). A good question would be to ask the person to explain in their own words their understanding of a statement that you make. <input type="checkbox"/> It is important to consider what might be the risk to the victim or service provider arising from inaccuracy - miscommunication/mistranslation, omissions, embellishments? <ul style="list-style-type: none"> Could miscommunication lead to physical or other forms of harm to anyone involved? Could there be a possible claim of negligence against the service provider if non-qualified interpreters are engaged? <p>It is important to note that non-qualified interpreters are not bound by AUSIT code of ethics.</p>
Engaging an interpreter	

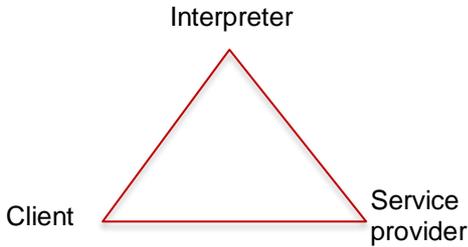
Engaging and working with an interpreter in cases of domestic and family violence, and sexual assault

Procedure	Considerations
<p><input type="checkbox"/> Ensure that the client is informed of their rights as a service user including having access to an interpreter where necessary, that the interpreting service is provided for free, and that the interpreter is bound by a code of ethics that includes confidentiality and impartiality.</p>	<p><input type="checkbox"/> It is quite possible that an interpreter may have to be engaged initially simply to assess the client's needs, to explain the process involved, and to gain understanding of the requirements for the interpreter.</p> <p><input type="checkbox"/> If engaging an interpreter in an emergency (no pre-booking), ask the interpreter to introduce themselves to give the client the choice to continue or request another interpreter as client may have reasons for not wanting to engage with a particular interpreter (for example: they may be related to each other, or know one-another socially).</p>
<p><input type="checkbox"/> With interpreter (initial assessment or emergency) on the line, seek client's verbal consent to engage an interpreter in the language of the client.</p>	<p><input type="checkbox"/> It may be necessary to emphasise:</p> <ul style="list-style-type: none"> a) the matters for discussion will be difficult to discuss properly in English without an interpreter b) in your opinion an interpreter should be engaged, if not for the client's sake then for your sake, as you want to make sure you understand everything the client is saying c) the interpreter is trained for these situations and deals with all the information confidentially d) the interpreter can be engaged over the phone or on-site but for this initial discussion the interpreter will participate over the telephone e) it is not recommended that a friend or family member take on the role of the interpreter unless an interpreter in the client's language/dialect cannot be found, and f) the service will request an interpreter with sensitivity to requirements, especially gender, of client, or the client's preferred interpreter (if interpreter is fully qualified).
<p><input type="checkbox"/> Brief the language service provider on the particular needs of the assignment, or if the client has a preferred interpreter (pre-booking, if the interpreter is fully qualified)</p>	<p><input type="checkbox"/> Sensitivity to gender requirement of the client when booking an interpreter is essential and crucial to building trust and open communication.</p> <p><input type="checkbox"/> Interpreter engaged must not be family or friend. It is also important to understand that a client</p>

Engaging and working with an interpreter in cases of domestic and family violence, and sexual assault

Procedure	Considerations
	<p>may prefer an interpreter who is not part of the same local community.</p> <p>Depending on the case, doing so could be problematic for both the client and the interpreter; however, it could also be preferred or make no difference, therefore, it is important to understand the particular needs and requirements of the client.</p> <p>If the client prefers someone from outside their community, it may be necessary to engage a telephone interpreter.</p>
<p><input type="checkbox"/> Ask the language service provider to brief the potential interpreter about the broad nature of the job before commencing</p>	<p><input type="checkbox"/> It is important that the interpreter understand the context because interpreting is not simple word for word translation from one language to another.</p> <p>Interpreters have to convey complex information where there may not be an equivalent word or term in the other language - understanding context helps this process.</p> <p>This also includes identifying 'taboo' topics, or real and potential conflicts of interests/breaches to impartiality, where some interpreters would not be in a position to provide their services, as their impartiality may be compromised.</p> <p>It is important to identify any such issues before the interpreter is booked; do not wait until the interpreting session commences.</p> <p>Interpreters have the right to decline any assignments without reason. Interpreters also have an obligation to decline assignments where the topic goes against deep personal beliefs, or that compromise their impartiality and/or competence in any way.</p> <p>It should also be noted that interpreting in a domestic and family violence situation could be distressing to the interpreter.</p>
Working with an interpreter	
<p><input type="checkbox"/> Conversations with an interpreter will take longer than those without.</p>	<p><input type="checkbox"/> Make sure to allow for additional consultation time (one and a half or double) with a client when an interpreter is involved.</p>
<p><input type="checkbox"/> Check the NAATI Accreditation or Recognition of the interpreter in the specific language.</p>	<p><input type="checkbox"/> The NAATI website (https://www.naati.com.au/) provides a portal for verification of accreditation.</p>

Engaging and working with an interpreter in cases of domestic and family violence, and sexual assault

Procedure	Considerations
	<p>Simply enter the NAATI Number of the practitioner to view their credentials.</p>
<p><input type="checkbox"/> Prepare interview/meeting room</p>	<p><input type="checkbox"/> Ensure that interpreter has access to water, comfort breaks, a chair, and a light (if Auslan interpreting).</p> <p><input type="checkbox"/> Interpreters of spoken languages are trained to sit in an equilateral triangle fashion, to convey the idea of impartiality — they are working for the client, but also for the caseworker. This also helps to avoid the impression that the interpreter is a client’s advocate.</p> <div style="text-align: center;">  </div> <p><input type="checkbox"/> Interpreters of AUSLAN need to be facing the deaf client.</p> <p><input type="checkbox"/> If a form is being filled out the caseworker should be seated to maintain eye contact with the client, and the interpreter may sit next to the client. The caseworker should remain present to answer any questions that may arise.</p>
<p><input type="checkbox"/> Conduct a pre-briefing with the interpreter (10 minutes)</p>	<p><input type="checkbox"/> Cases involving domestic and family violence and/or sexual assault are complex and can be high risk to all involved. It is important that the interpreter is comfortable interpreting in these situations.</p> <p>In these situations a pre-briefing is very important to help prepare the interpreter for what they will hear and interpret.</p> <p><input type="checkbox"/> The purpose of the pre-briefing is to provide the interpreter with the information that will assist them to understand the context, which assists the interpreter to select the most appropriate words to convey meaning within that context.</p> <p>So, prior to any translation, the interpreter should be briefed on the context of the case, the</p>

Engaging and working with an interpreter in cases of domestic and family violence, and sexual assault

Procedure	Considerations
	<p>purpose of the consultation session, and any additional sensitive issues.</p> <p><input type="checkbox"/> In cases involving domestic and family violence and sexual assault, case workers often use very specific ways of formulating requests and inquiries so as not to cause additional stress to the victim and their children. By making questions more or less indirect, interpreters can unintentionally change the outcome of a situation or make victims uncomfortable. The pre-briefing allows the caseworker and interpreter to discuss these issues/techniques that may present issues when expressed in another language/culture.</p>
<p><input type="checkbox"/> Conduct briefing with client and interpreter on the role of the interpreter and the purpose and relevant processes and procedures of the consultation session.</p>	<p><input type="checkbox"/> At the start of the interview/meeting involving an interpreter, introduce yourself and the interpreter to the person accessing the service. Explain your role and the role of the interpreter in the interview/meeting process.</p> <p><input type="checkbox"/> Inform client that the interpreter must abide by a Code of Ethics that includes accuracy (they must repeat everything); impartiality (they are not to provide advice or opinion and all questions are to be answered by case worker); and confidentiality (all information is to be kept confidential).</p> <p><input type="checkbox"/> Provide space for the interpreter to supplement the briefing with anything that they feel has been left out from the explanation of their role. It is very important that the client hears explicitly from the interpreter that they maintain confidentiality and impartiality.</p>
<p><input type="checkbox"/> Conduct the interview</p>	<p><input type="checkbox"/> During the interview, speak to and look directly at the client and direct questions and comments to the client and not to the interpreter.</p> <p>Speak in a normal tone of voice; use concise and well-constructed sentences; avoid jargon and slang.</p> <p>Use “I” and “you”, and the name of the client, in direct communication with the client.</p> <p><input type="checkbox"/> Always pause after a sentence or two, or after a complete idea, to allow the interpreter to relay the message. Ask for feedback from the client</p>

Engaging and working with an interpreter in cases of domestic and family violence, and sexual assault

Procedure	Considerations
	<p>during the interview to ensure that the client is satisfied with the interpreting process.</p> <ul style="list-style-type: none"> <input type="checkbox"/> The caseworker should be mindful of issues that can arise from over-involvement of the interpreter (something that is potentially possible in cases of domestic and family violence, and sexual assault, where engendering trust and confidence is of utmost importance). <input type="checkbox"/> Victims of domestic and family violence, and sexual assault should expect the utmost respect of their person and feelings; they have the right to stop the session if they feel this is lacking. <input type="checkbox"/> Elicit feedback often from your client (every two to three ideas) – the questions “do you understand?”, even if answered with a “yes” does not reflect the true understanding of issues by the client, especially under stressful conditions. <p>It is suggested to sensitively ask clients to provide a summary of what they have understood, thus unclear issues can be identified early and clarified to satisfaction.</p>
<ul style="list-style-type: none"> <input type="checkbox"/> Make arrangements to book an interpreter for a follow-up interview/session if required. 	<ul style="list-style-type: none"> <input type="checkbox"/> If the interpreter was effective and has relevant accreditation, and both the client and the interpreter agree, it may be possible to request the same interpreter for subsequent interviews/sessions. <input type="checkbox"/> Clients may benefit from having the same interpreter, however, depending on availability of interpreters this may not always be possible, and this may need to be broached sensitively with the client.
<ul style="list-style-type: none"> <input type="checkbox"/> Duty of care for the interpreter 	<ul style="list-style-type: none"> <input type="checkbox"/> Interpreting in cases of domestic and family violence and sexual assault can be particularly stressful, traumatic, and/or distressing for interpreters. After a session, providing a space for the interpreter to gather themselves; providing opportunity for a short de-briefing where possible; and reminding them that they might be able to seek support and/or counselling from their language service provider may be appreciated.

ⁱ Special Taskforce on Domestic and Family Violence in Queensland. (2014). Not now, not ever: putting an end to domestic and family violence in Queensland. Queensland Government. <https://www.qld.gov.au/community/documents/getting-support-health-social-issue/dfv-report-volume.pdf>

ⁱⁱ Queensland Government. 2016. Domestic and Family Violence Prevention Strategy, 2016-2026. <https://www.communities.qld.gov.au/resources/gateway/campaigns/end-violence/dfv-prevention-strategy.pdf>

ⁱⁱⁱ Australian Bureau of Statistics 4906.0 '2012 Personal Safety Survey'

^{iv} Judicial Council on Cultural Diversity. (2016). The Path to Justice: Aboriginal and Torres Strait Islander Women's Experience of the Courts. JCCD. http://jccd.org.au/wp-content/uploads/2016/04/JCCD_Consultation_Report_-_Aboriginal_and_Torres_Strait_Islander_Women.pdf

^v Special Taskforce on Domestic and Family Violence in Queensland. (2014). Not now, not ever: putting an end to domestic and family violence in Queensland. Queensland Government. <https://www.qld.gov.au/community/documents/getting-support-health-social-issue/dfv-report-volume.pdf>

^{vi} Hale, S. (2013). Interpreting culture. Dealing with cross-cultural issues in court interpreting. *Perspectives. Studies in Translatology*. doi: 10.1080/0907676X.2013.827226, published on line: 7 August 2013. <http://www.tandfonline.com/Loi/rmps20>

^{vii} *ibid*