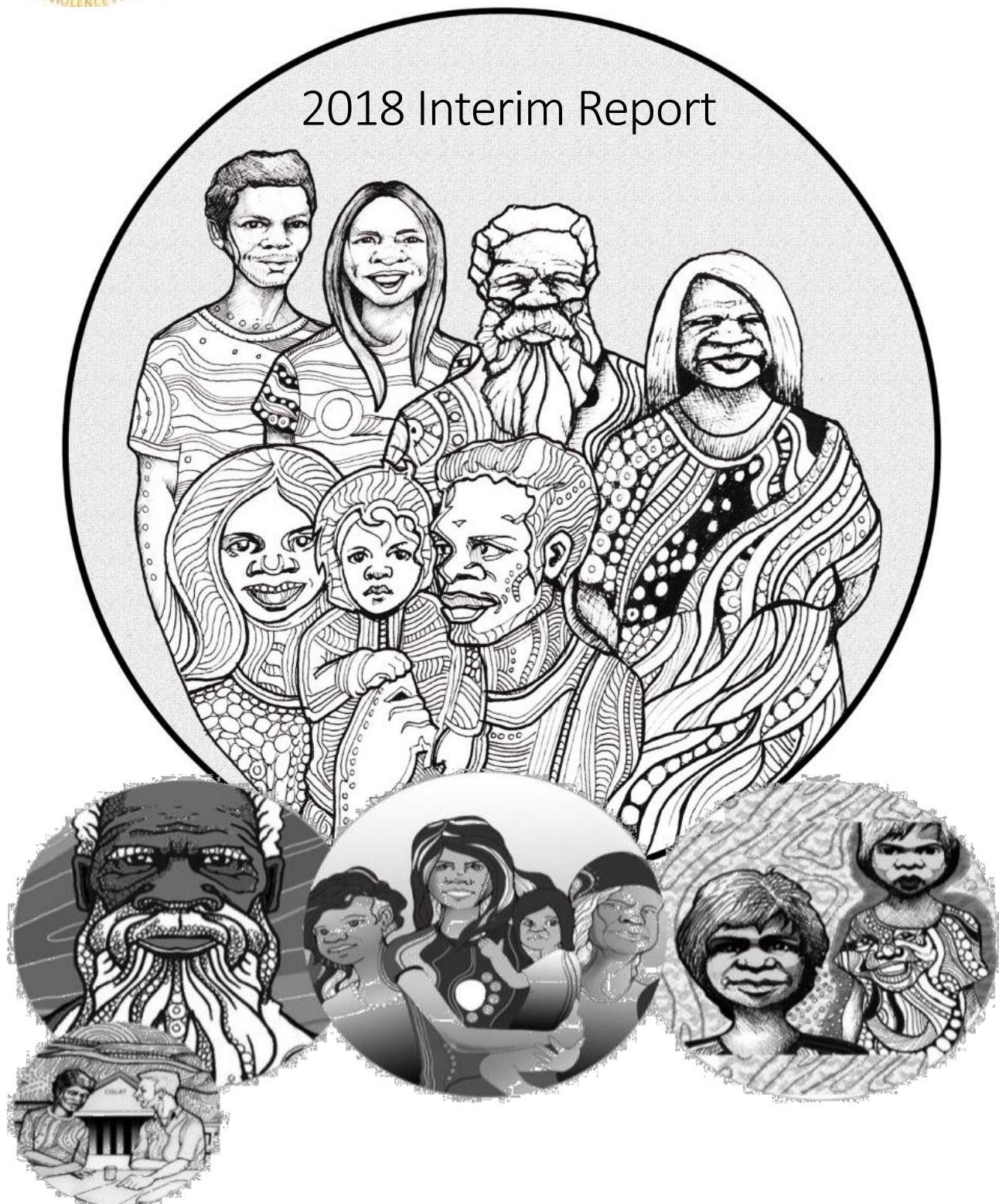




Tangentyere Family Violence Prevention Program:

A Case Study

2018 Interim Report



A report prepared by Chay Brown, PhD Scholar, CAEPR, ANU for the Tangentyere Family Violence Prevention Program.

Acknowledgements

I would like to pay my respects to the Arrernte people and their Elders, past, present, and emerging, on whose land we conducted this research. I'd also like to thank the Tangentyere Women's Safety Group and acknowledge all its members – thank you for welcoming me and sharing with me. Thank you also to all the staff at Tangentyere Family Violence Prevention Program – thank you for the yarns, and for being so willing to share your expertise with me. I hope this report can be of use.

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Abbreviations

Tangentyere Family Violence Prevention Program	TFVPP
Tangentyere Women's Family Safety Group	TWFSG
Men's Behaviour Change Program	MBCP
Domestic Violence Specialist Children's Service	DVSCS
Men's Outreach, Assessment, and Referral Service	MOARS
Mums Can Dads Can	MCDC
Alice Springs Women's Shelter	ASWS
Violence against women	VAW
Domestic, family, and sexual violence	DFSV
Transtheoretical Model	TTM
Domestic Violence Order	DVO
No To Violence	NTV
Child Protection Order	CPO
Family Safety Framework	FSF

Scope and Purpose

Tangentyere Family Violence Prevention Program (TFVPP) is one of three partner-programs and case studies involved in the research project 'Good Practice in Indigenous-led interventions to prevent violence against women'. This report covers the initial period of fieldwork with TFVPP from the 13th of August until the 7th of October 2018. The purpose of this report is to state the activities undertaken by the researcher (Chay Brown); the findings of the initial thematic analysis; to highlight some successes and challenges; to make a few key recommendations; and to propose some activities to be undertaken by the researcher in the final period of fieldwork in April 2019.

Although the report does include some preliminary analysis using the Stages of Change Model and Indicators of Good Practice, it is not the intention of this report to evaluate the program's effectiveness, but only to identify some prominent themes and successes in the data collection thus far. Moreover, there are limitations of this report owing to the small number of participants – particularly program-participants – as well as the lack of voices of Town Campers and other targeted persons who are not yet directly involved in the program. The researcher will endeavour to address these limitations in the next period of fieldwork.

Structure

This report first outlines the research project 'Good Practice in Indigenous-led interventions to prevent violence against women'. It then details the methods utilised in this period of fieldwork with TFVPP (the methodology of the research project is briefly explained in Appendix A). It is followed by an analysis of the overarching themes in the data, it then outlines some of the successes, using the Stages of Change Model and Good Practice Indicators, as well as the challenges faced by the program. Finally, it provides some key recommendations for the program before making some suggestions for activities for the researcher to undertake in the final period of fieldwork. Appendix A details the research methodology, and Appendix B gives a brief thematic breakdown for each individual program: Tangentyere Women's Family Safety Group (TWFSG); Men's Behaviour Change Program (MBCP) with Men's Outreach, Assessment, and Referral Service (MOARS); Domestic Violence Specialist Children's Service (DVSCS); and Mums Can Dads Can Project (MCDC).

'Good Practice in Indigenous-led interventions to prevent violence against women': Project Aims and Description

The research project aims to identify principles of good practice in interventions designed to prevent violence against women (VAW) by undertaking three case studies with Indigenous-led programs.

The prevalence of violence in Indigenous communities has been widely discussed and is the subject of innumerable inquiries, reports and papers (Cripps & Davis, 2012). Violence in Australian Indigenous communities has been invariably characterised as a tsunami, an epidemic, an avalanche, a national emergency (Brown, 2014; Cripps & Davis, 2012; Day, Francisco, & Jones, 2013; Skelton, 2011). As Cripps & Davis point out, particularly since 1999, inquiries and reports have found that Indigenous communities are more vulnerable to violence and more likely to be victims of violence than any other section of Australian society (2012, p. 1). In Australia's Northern Territory, Indigenous males are hospitalised eight times the rate of non-Indigenous males and Indigenous women are hospitalised from assault at 69 times the rate of non-Indigenous women (Havnen, 2012). Between 2014-2015, the hospitalisation rate of Australian Indigenous women and men for family violence related incidences was 32 and 23 times that of non-Indigenous women and men respectively (Steering Committee for the Review of Government Service Provision, 2016). It is for this reason that 'family and community violence' is one of the key indicators for the Council of Australian Governments Overcoming Indigenous Disadvantage Report (Steering Committee for the Review of Government Service Provision, 2016) and 'safe, healthy communities' is one of the seven indicators for the Australian Governments Close the Gap initiative (Commonwealth of Australia, 2016). It must be stated that Indigenous women experience violence at the hands of both Indigenous and non-Indigenous men (Bligh, 1983, p.

101). No matter who initiates the violence, Indigenous women are more likely to be injured and injured more severely than men (Lawrence, 2006, p. 32).

Violence against Indigenous women is disproportionately frequent and severe so this research project hopes to shift the focus from the problem to the solution by aiming to learn lessons from three Indigenous-led interventions designed to prevent violence against women. Academics agree that there is much to be learnt from practice-based knowledge or existing VAW interventions occurring in Australia and internationally (Australian Government, Australian Institute of Health and Welfare, Australian Institute of Family Studies, 2013; Bryant, 2009; Day, Francisco, & Jones, 2013; Cripps & Davis, 2012). The research aims to include three case studies because it aims to identify similar themes and strategies in Indigenous interventions to prevent in violence against women, so this requires an in-depth study of more than one case. The three interventions have been selected on the following criteria: they are directed at preventing violence against Indigenous women; they are Indigenous-led (meaning that Indigenous people have been instrumental to the conception, design, and delivery of the program); they work within Indigenous contexts in Australia; they have the desire and willingness to work in partnership on this research project.

The research is guided by the central question: what is good-practice in Indigenous-led interventions to prevent violence against Indigenous women? It also asks:

1. What current approaches are being used to prevent violence against Indigenous women?
2. Which interventions are having some success in preventing violence against Indigenous women?
3. What constitutes good practice in VAW interventions in Indigenous contexts?
4. What principles can be learnt from existing interventions that be transferred to other contexts and might represent principles of good practice?

In addition to addressing these questions, the research plans to use a methodology which is culturally appropriate and centres the voices of Indigenous peoples; it also explores the application of the Transtheoretical Model (Prochaska, 2013) to group behaviour and mapping it against community change, and using it to evaluate the impact of interventions.

Most importantly, this research aims to contribute to the literature on VAW interventions by exploring and identifying principles of good practice which can have broad application. This is an area which academics agree sorely needs further research (Cripps & Davis, 2012; Day, Francisco, & Jones, 2013). The objective of developing these principles of good practice is twofold: to fill gaps in knowledge by examining which interventions are most effective in combating violence against Indigenous women; secondly, it aims to harness practice-based knowledge and garner lessons from different Indigenous interventions currently targeting violence against Indigenous women. The purpose of the identification and development of transferable principles is ultimately to provide service providers with solid evidence to inform program design. In this way the research has the potential to significantly contribute to the knowledge base as it will explore whether successful interventions can yield lessons which have application to others. *Moreover, how these principles of good practice are developed is of import: if funding allows, the idea is for the three interventions involved in the fieldwork to come together in joint workshop to develop these principles through collaboration.*

The research also aims to answer the central research questions by using a methodology which is culturally appropriate. Due to history of the exploitation of Indigenous people by researchers, any research with Indigenous people must be cognizant of this history and aim to work in partnership to produce something which is useful to Indigenous peoples and privileges their voices and worldviews. This research aims to use an anthropological lens to weave a methodology which incorporates aspects of participatory action research, case study, ethnographic methods, and feminist standpoint theory, with Indigenist standpoint theory at the centre. This research aims to contribute to the VAW literature base by taking an approach which deliberately privileges Indigenous voices, culturally appropriate methods, and Indigenous ontology (as much as possible given I am non-Indigenous).

A third aim is to investigate the feasibility of applying the Transtheoretical Model (TTM) or Stages of Change model to group behaviour change. Previously the TTM has been applied to women leaving intimate-partner violence (IPV) but this research will attempt to evaluate the success of Indigenous-led interventions in preventing VAW by mapping community change against this model. It will also use the processes outlined by the TTM to describe the different levels of interventions and their activities to see whether they can help communities to progress through the stages of change. This presents several challenges because VAW is usually regarded as individual behaviour, but in Indigenous contexts, family violence is regarded more holistically because it often involves multiple victims and multiple perpetrators. Moreover, the consequences impact the entire community. As such, the interventions I am observing take place at both the individual and community level, necessitating the application of TTM to assess any changes that take place at the community level. The research aims to use the TTM to evaluate an interventions success in changing behaviour, but it also aims to evaluate the TTMs usefulness in application to preventing violence against Indigenous women.

Methods

In keeping with the methodological standpoint detailed in appendix A, the following methods were selected in consultation with TFVPP to be used in the case study of their program: participant observation; yarning; semi-structured interviews; focus groups; and a review of internal documents. The research participants assisted in the data collection through one or more of these methods.

Participants

There were several types of participants in the initial period of fieldwork: TFVPP staff were the primary participants who I will refer to as staff-participants; Tangentyere Council staff who work for different programs were also included who will I call internal stakeholders; people directly and indirectly involved with TFVPP who I will refer to as stakeholder-participants; and people who are engaged in TFVPP as targeted beneficiaries who I will refer to as program-participants. All quotations indicate the kind of participant: ES (external stakeholder); IS (internal stakeholder); SP (staff-participant); TWFSG (TWFSG program-participant).

Figure 1 Participant Type by Primary Method of Participation

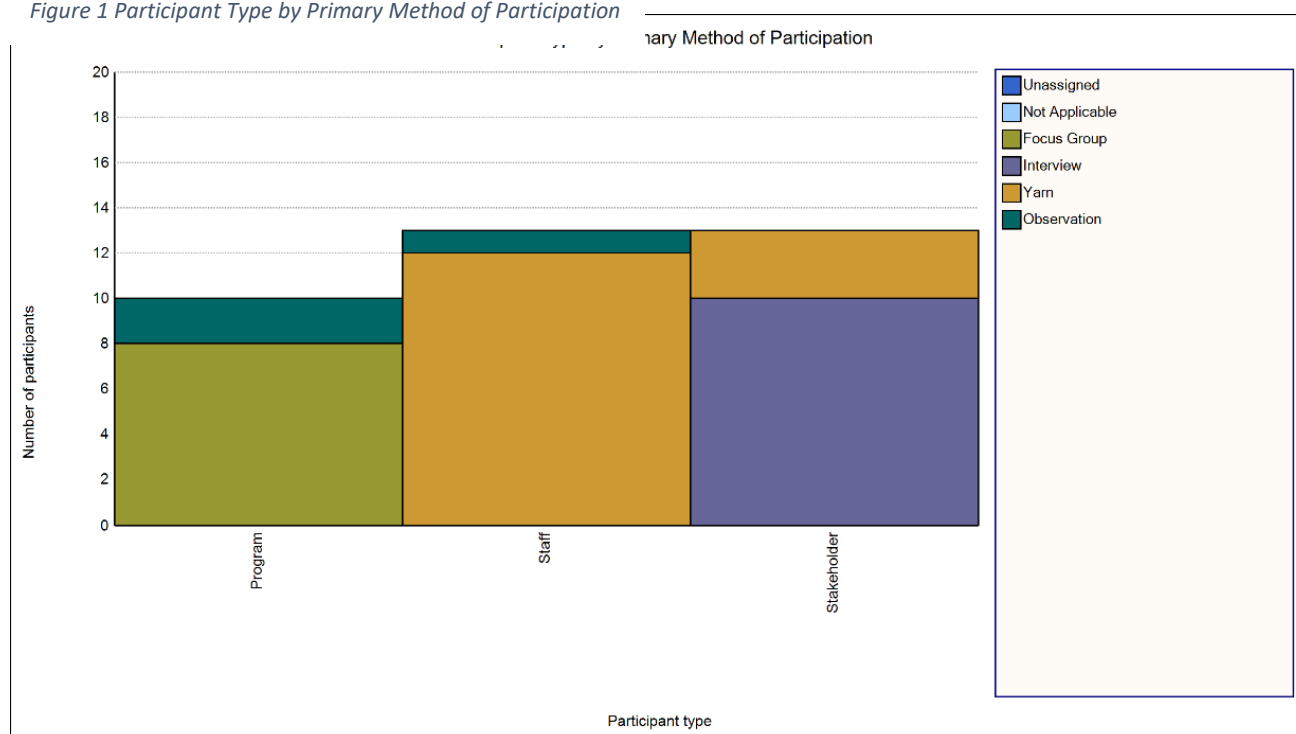
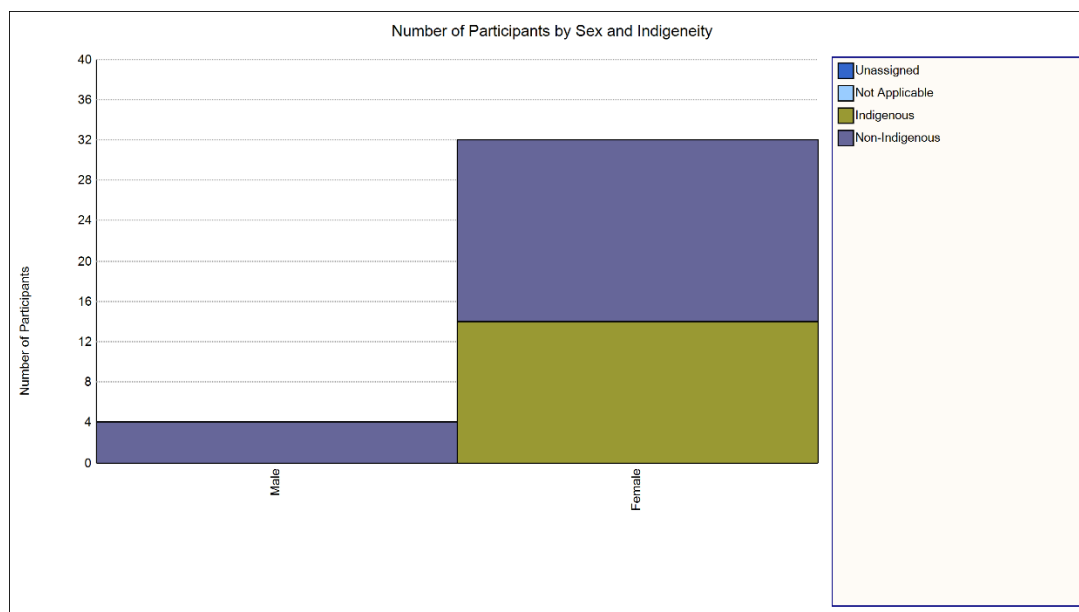


Figure 2 Participants disaggregated by sex and Indigeneity



The total number of participants in this initial period of fieldwork was thirty-six. As shown in **Figure 1**, the participants were made up of thirteen staff-participants (including students on placement); ten program-participants; and thirteen stakeholder-participants (three of these were internal stakeholders). **Figure 2** shows the sex and Indigeneity of the participants – this clearly shows that the majority of participants were female, with only four men participating in the initial period of fieldwork. All of these men were non-Indigenous. This possibly reflects the fact that program-participants were captured through working with TWFSG. This also possibly reflects the staffing within DFSV services, as all ten external stakeholder participants were female. Although the Indigenist feminist methodology used to approach this research calls for Indigenous women’s voices to be centred, the researcher will seek to address this imbalance in the final period of fieldworker by attempting to include more male participants and more Indigenous participants. A more diverse range of voices will help to better establish the impact of TFVPP on community change.

Data collection

The participants engaged with the research through one or more of the selected methods. The primary method of participation is the main way the participant engaged in the research, the secondary and third methods reflect lower levels of engagement in the research via this method. Many participants only engaged in one or two methods, evidenced by the number of ‘non-applicable’ responses in **Figures 3 and 4**. All data was first recorded in note form, then was typed either in the form of fieldnotes or transcripts.

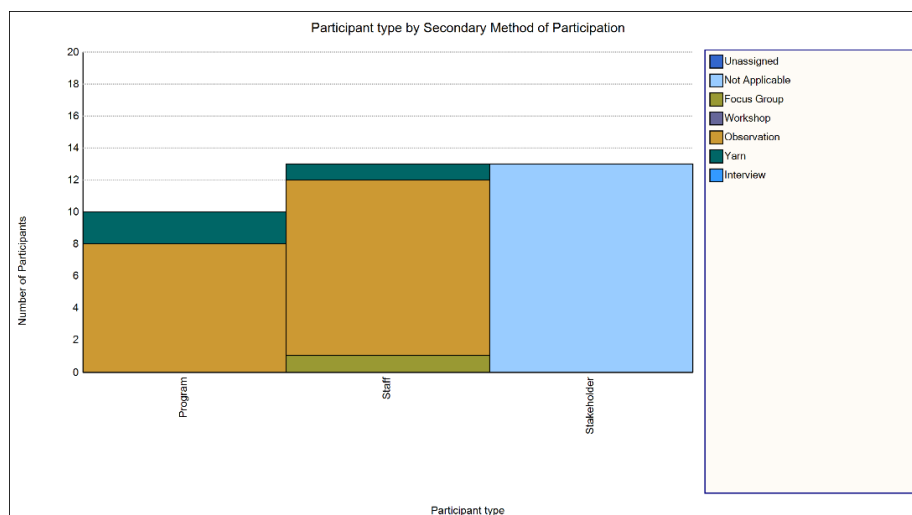
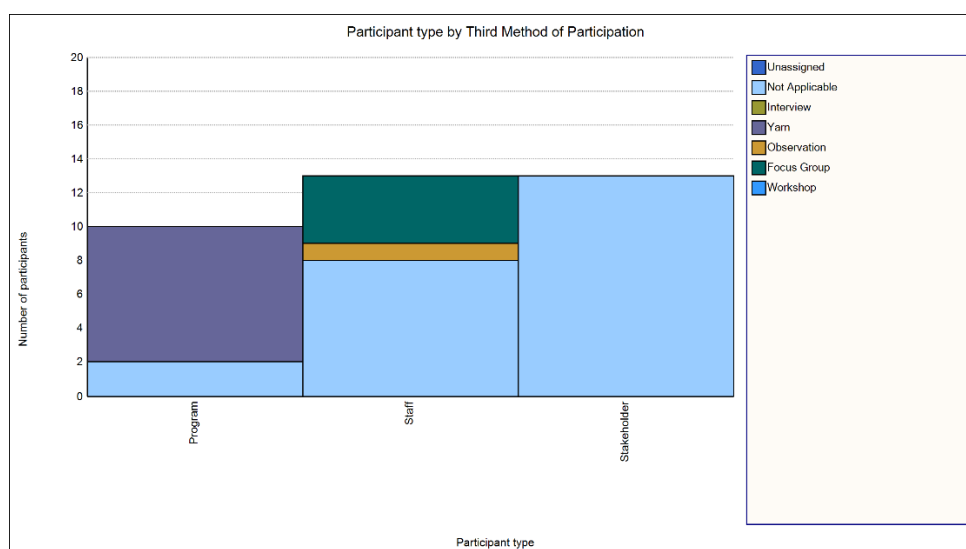


Figure 3 Participant type by Secondary Method of Participation

Figure 4 Participant Type by Third Method of Participation



Participant observation was used by the researcher to take part in the activities of TVPP. Participation observation was also facilitated by the researcher's position at the meeting table in the centre of the office, which allowed her to observe the staff, program, and stakeholder participants as they engaged with the program. There were 23 total participants involved in this method, either by the researcher observing them deliver or take part in group sessions; training programs; or working with clients. As shown in **Figure 1, 3, and 4**, ten program-participants and thirteen staff-participants were observed. These figures represent those who consented to taking part in the research, either verbally or in written form, and not those who were merely 'present'.

In addition to observing participants, the researcher attended two MBCP group sessions (one with the community group, and one with the prison group) followed by the debrief. The researcher also attended and participated in four multi-agency meetings at which TFVPP was present, one Alice Springs Women's Shelter (ASWS) training session, five TWFSG meetings, one media launch, one staff training day, and one night patrol. The researcher also took part in daily program activities such as picking up and dropping off program-participants; preparing lunch; and shopping.

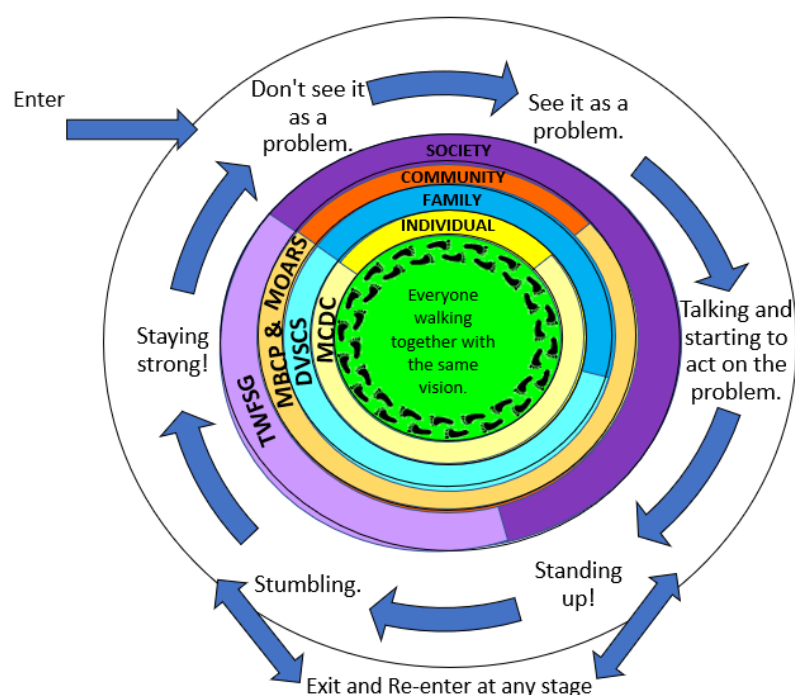
Yarning was used to informally talk with and listen to participants. These conversations were unstructured and followed a variety of topics, although the researcher would occasionally ask questions, but these were unplanned. Yarning was again facilitated by the researcher's work place in the office, which meant that participants (staff, program, and stakeholder alike) would often come to sit at the table and engage in conversation. Topics ranged from responses to DFSV, intersectional feminism, politics, and even humorous YouTube videos. Program objectives, activities, and frameworks were regularly discussed. **Figures 1, 3, and 4**, show that 26 participants were yarned with: thirteen staff-participants; ten program-participants; and three stakeholder-participants. Again, these figures represent those who consented to participating in the research project rather than all people who were yarned with. Some participants were yarned with only once, whilst others were yarned with on many different occasions throughout the period of initial fieldwork.

Semi-structured interviews were only conducted with external stakeholder-participants. All interviews were in groups, and typically took one and a half hours. Three interviews were held in which ten stakeholder-participants took part: one interview had two participants; one had three participants; and one had five participants. These interviews included some planned questions, but the method allowed the researcher the flexibility to ask additional or follow-up questions. The planned questions were made up of the following sequence of questions:

1. What can you tell me about VAW/DFSV in this context?
2. What are some support services in place? Are they having any impact?
3. What would it take to prevent VAW/DFSV here?

4. What, if anything, can you tell me about TFVPP?
5. Using the stages of change model, can you assess change in the community here?

Figure 5 Stages of Change model adapted to TFVPP



These questions were designed to elicit the stakeholder-participants knowledge of VAW and DFSV in Alice Springs; gauge their knowledge of support services and whether they were aware of TFVPP; gain their opinion about what would work to prevent VAW and DFSV in Alice Springs; and their opinion and knowledge of TFVPP and its activities; then the stages of change model, as shown in **Figure 5**, was used to measure their opinion about where the community was at in cycle, *if* they believed the community had entered the cycle. After the interview, the written notes were typed and sent back to the stakeholder-participant for review.

One focus group was used to elicit the views of TWFSG program-participants and staff-participants about their activities and whether they had seen any change in their communities. There were thirteen participants in the focus group, comprised of eight program-participants and five staff-participants. The focus group lasted two hours. Participants were initially asked to paint on canvas the timeline of their town camp (or community) with the following instructions “show the old times, past, of your town camp, what it’s like now, and what you want for the future – what you hope for”. When the participants finished painting, they took turns to present and explain their painting. The following questions were then asked:

1. Thinking about all the activities of TWFSG. What would you say your main successes have been?
2. What would you say are the challenges as you move forward?
3. What would you say your next steps are as a group? How will you move forward?
4. Looking at all of your activities. What would you say is your [TWFSG] main role?
5. Using the stages of change model, what stage do you think your town camp/community is at?

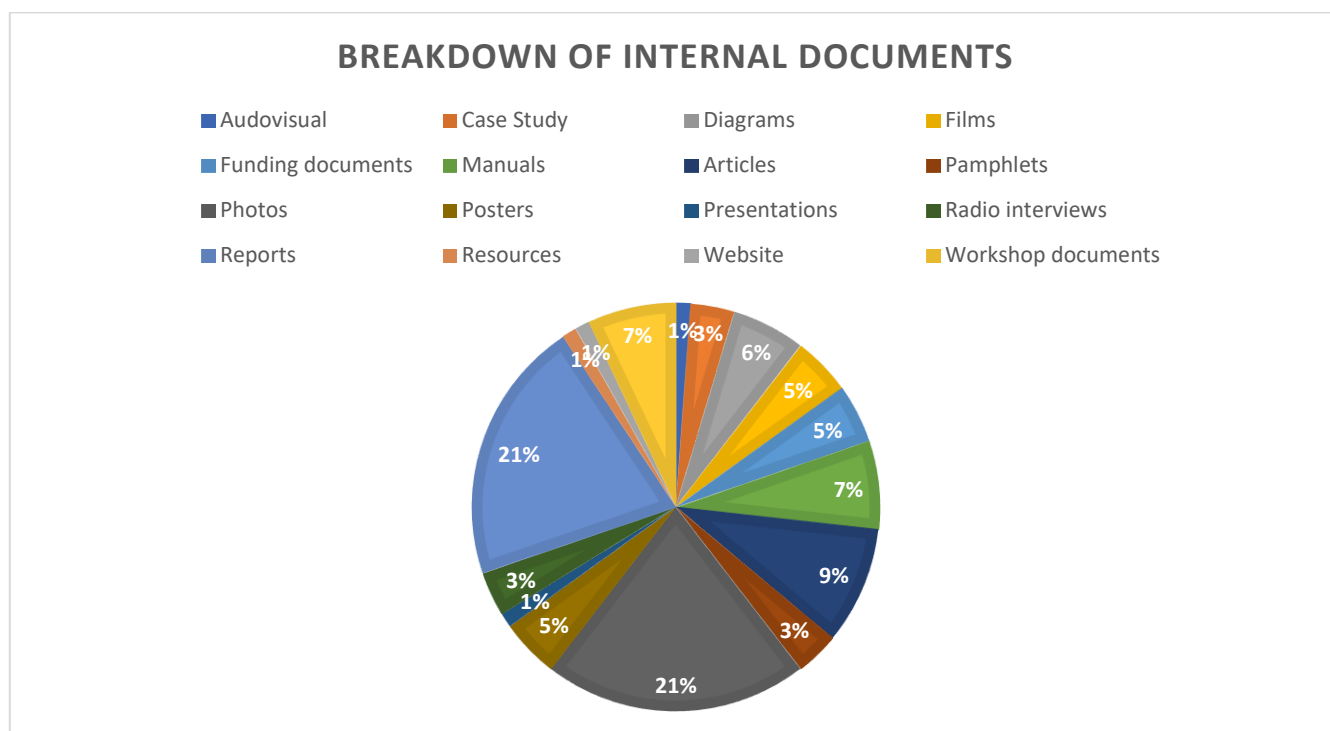
The use of the painting was to help garner a range of different voices and give an opportunity to participants to present their ideas of change in an individualised and creative way (see **Figure 6**). By analysing the paintings, it also helped to demonstrate what, if any, changes had occurred. The questions then prompted a discussion of the different activities of TWFSG and whether change was happening in Town Camps and/or their communities.

Figure 6 Photo of the paintings the women produced in the focus group



A review of internal documents was used to understand the genesis of the individual programs which make up TFVPP. It was also used to demonstrate and assess the different activities, products, and objectives of the programs. The documents also demonstrated the internal monitoring and evaluation systems in place, and how these were being used. As part of the internal document review, a total of 86 documents were reviewed. The breakdown of which can be seen in **Figure 7**. The most common documents were reports and photos (each totalling eighteen); followed by newspaper articles (eight); manuals and workshop documents (each totalling six); diagrams or charts (five); films, funding documents, and posters (each totalling four); radio interviews, pamphlets, and case studies (each totalling three); and finally, audio-visual material, presentations, resources, and websites (one each).

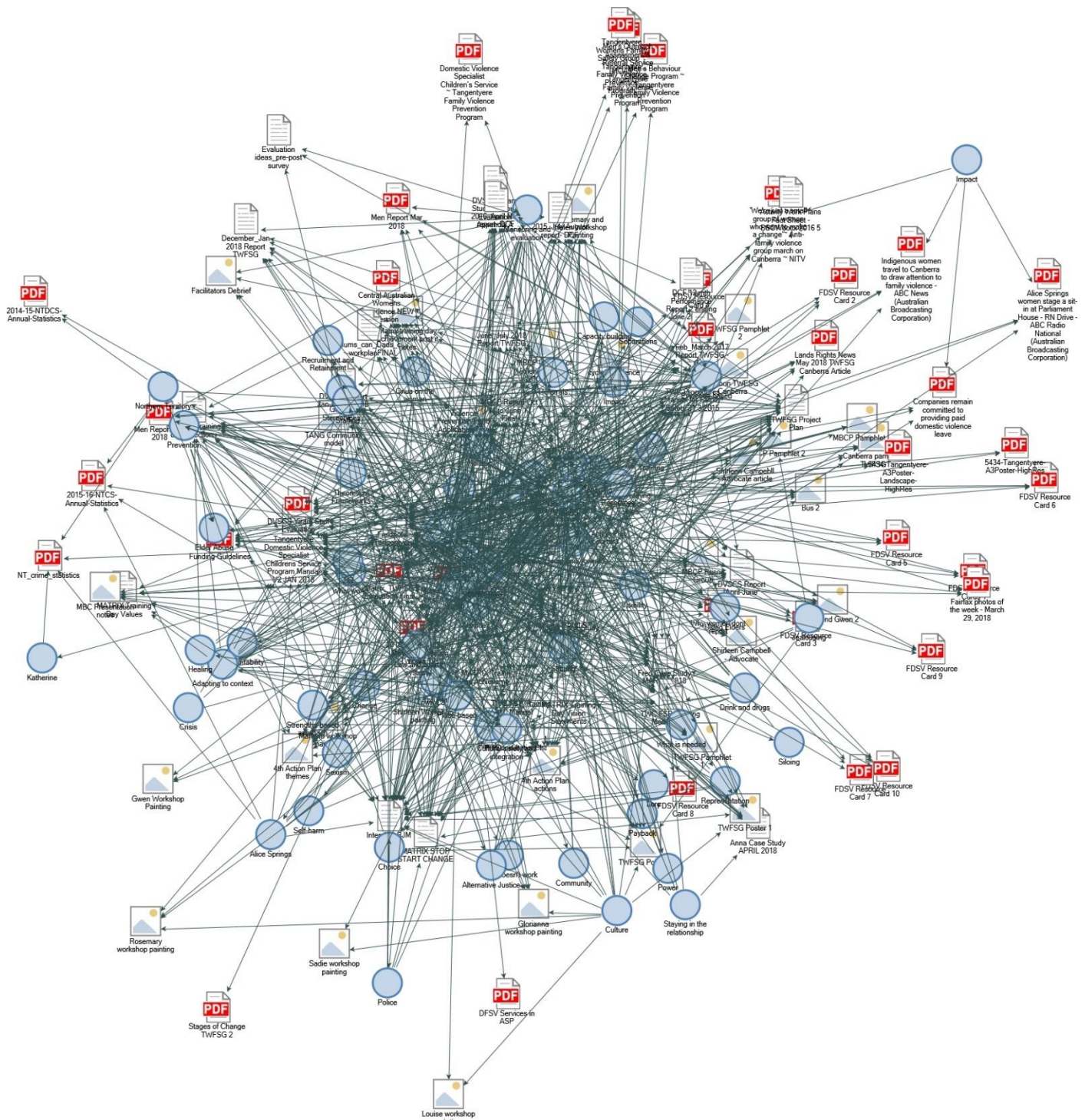
Figure 7 Types and amounts of documents included in the internal document review



Analysis

Grounded theory and thematic analysis were used to analyse the data. Grounded theory derives from a rejection of deductive modes of analysis wherein a theory is proved or refuted by the data set (Timmermans & Tavory, 2012). Rather grounded theory comes with the objective of creating new theory through the use of induction: the researcher moved back and forth between data and theory reflectively and iteratively to check her inferences (Glaser & Strauss, 1967; Timmermans & Tavory, 2012). The process of abduction was also used to create new theory from data. Abduction is the creation of theory based on surprising evidence (Timmermans & Tavory, 2012). Thematic analysis is a commonly used method to analyse qualitative data which identifies patterns across a data set (The University of Auckland, N.D.). The researcher combined thematic analysis and grounded theory by coding the data set and developing themes in an inductive way – i.e. based on the content of the data.

Figure 8 How files are coded.



All the data collected from the methods was compiled into files using NVivo software. As shown in **Figure 8**, the researcher used NVivo to code words, phrases, sentences, and whole files according to what they were about – these are called ‘nodes’. For example, a case study detailed an instance of a young woman using violence, this was coded under the node ‘youth violence’. As coding continued, if nodes related to each other they were grouped together in parent-child relationships, for the example the child node ‘youth violence’ was grouped with the parent node ‘violence’ (see **Figure 9**). In this way, overarching themes began to emerge, and the researcher was able to see the dominant nodes by the amount of codes assigned to them, as shown in **Figure 9**. The researcher was also able to see how similar the nodes were to each other in terms of content and language (see **Figure 10**) which assisted with abduction, for example the nodes ‘family’, ‘payback’, and ‘crisis’ are clustered together in Figure 8. This is perhaps because in the context of a crisis, a woman often bears the additional fear of payback by family members and/or is

pressurised by family to ‘drop charges’ and return to her partner. By analysing these themes, the researcher is able to see what is of most import to TFVPP; their dominant activities; their achievements; the challenges they face; and also allows me to gather evidence to apply against the Stages of Change model to assess whether it is likely that the program is assisting in the creation of change.

Figure 9 Hierarchical chart: How nodes are grouped together in parent-child relationships

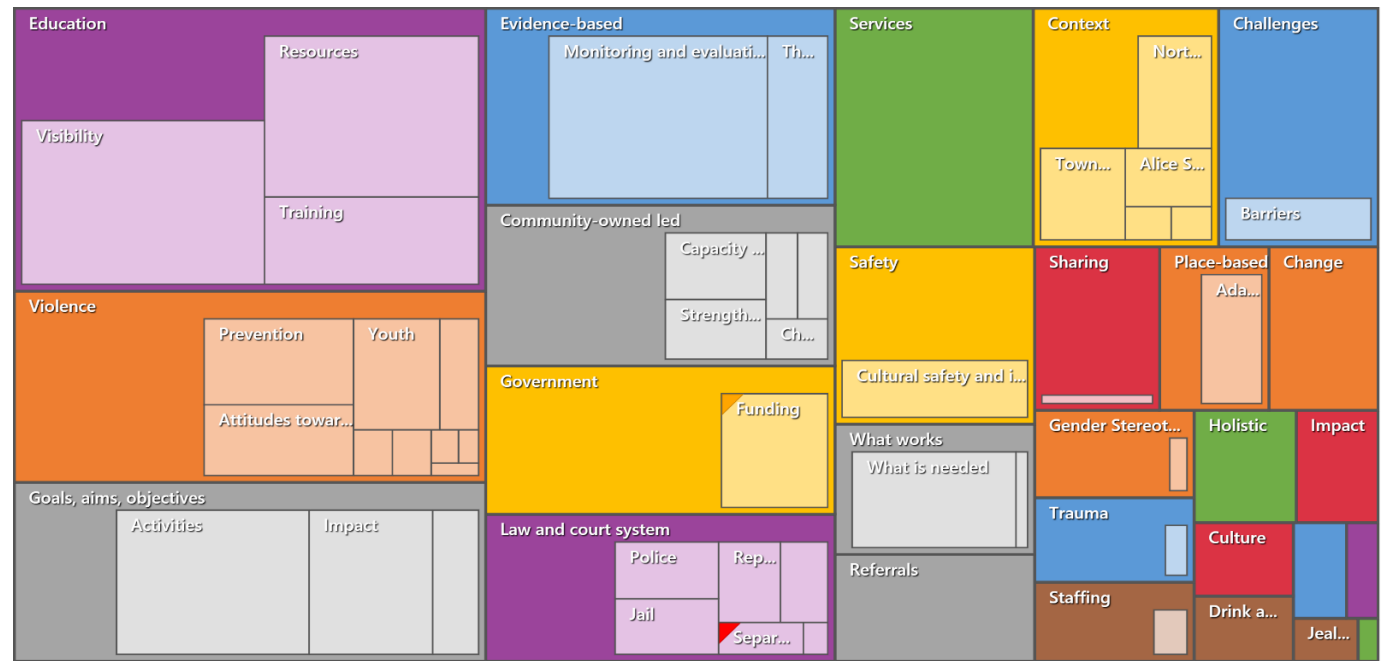
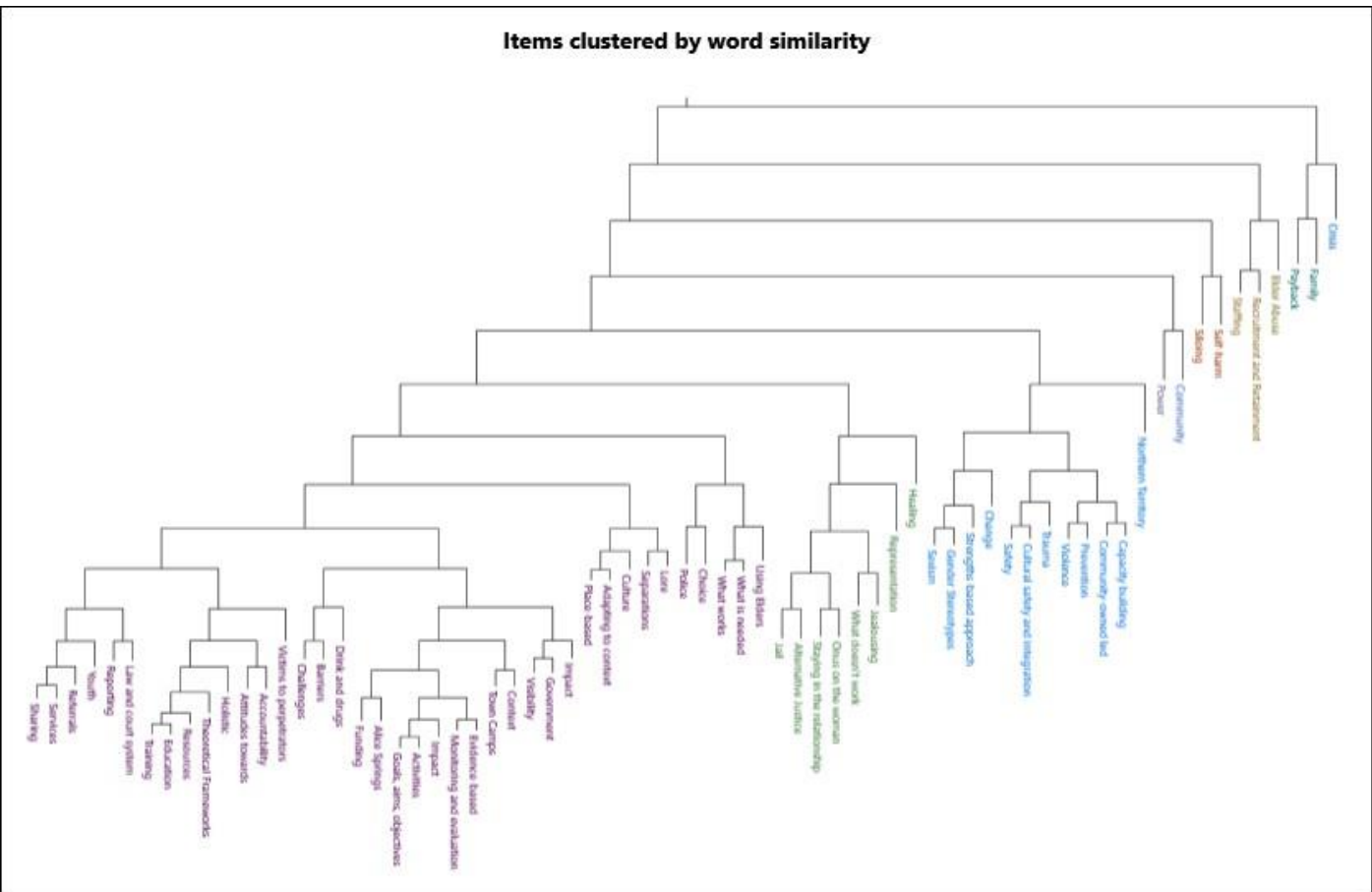
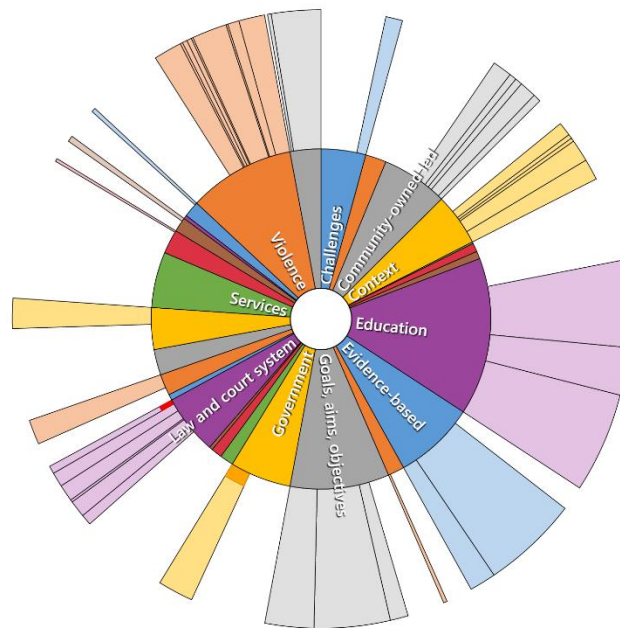


Figure 10 Nodes clustered by word similarity in content



Overarching themes

Figure 11 Breakdown of themes



26 themes were developed from the data set and **Figure 11** shows the breakdown of these themes by the number of references to them. The five overarching themes in the data were 'Education' (473 references), 'Violence' (319 references), 'Goals, aims, objectives' (295 references), 'Evidence-based' (243 references), and 'Community-owned and led' (198 references). The remaining themes, in order of dominance, were 'Government' (184 references), 'Law and Court System' (181 references), 'Services' (168 references), 'Context' (150 references), Challenges (135 references), 'Safety' (126 references), 'What works' (93 references), Referrals (77 references), Sharing (73 references), Placed-based (64 references), 'Change' (63 references), 'Gender Stereotypes' (50 references), 'Trauma' (48 references), 'Staffing' (44 references), 'Holistic' (39 references), 'Impact' (33 references), 'Onus on the woman [to stop violence]' (29 references), 'Culture' (26 references), 'Drink and Drugs' (23 references), 'Jealousing' (10 references), and finally 'Crisis' (5 references).

The top five themes reveal the concerns and activities of TFVPP. Much of TFVPP's work revolves around Education – whether this is the creation and distribution of resources to create awareness through messaging; providing training to Town Campers or other services; and organising events to create visibility of the program and of domestic, family, and sexual, violence¹ (DFSV) and VAW. Education was also what most stakeholders pointed to what was needed to prevent DFSV/VAW. The theme of 'Violence' seems obvious in that TFVPP is designed to prevent violence, however, this theme also reveals the many different types of violence TFVPP is combating. The theme of 'Goals, aims, objectives' revealed that most of TFVPPs activities are geared towards achieving their program objectives – which are clearly stated throughout their internal literature and the staff-participants found it easy to state and communicate these objectives. The theme 'Evidence-based' reveals the extent to which TFVPP is engaged with basing their work on theoretical frameworks and up-to-date research evidence. It also reveals how they embed monitoring and evaluation processes into their work, which they reflect upon and use to strengthen their work and to advocate. 'Community-owned and led' reveals the ethos and governance of TFVPP – the program devotes much

¹ Although this research project makes use of the term 'Violence against Women', TFVPP makes use of the terms 'domestic violence', 'family violence', and 'domestic, family, and sexual, violence'. The researcher will make use of both terms in this report, although they are not interchangeable.

of its time to workshopping ideas, proposals, and messaging with the TWFSG. It also invests in capacity building, particularly of Indigenous women. The top five themes will be explored in greater detail below.

The bottom five themes are also interesting. The least coded theme was 'Crisis' which fits in well with TFVPP aims and objectives – "We're not responding to crisis" [SP8] and "Not always crisis. We resist that" [SP10] – which are geared towards prevention and long-term engagement with clients. The theme 'Jealousing' although being referred to as a key trigger by several external stakeholders ("It always starts from jealousy – that triggers it" [ES1]), was referenced very little. It was, however, interesting to see the way 'Jealousing' intersected with 'Education' and with 'Gender Stereotypes'.

"[There's a need for] dual learning. Jealousing - a lot of women don't understand what men are learning in these programs – for example men are taught the concept of 'walk away' that the women don't understand – it exacerbates the conflict because women don't know and might think he's going off with another woman. We ask men to change their behaviour then put them back in the exact same situation". [ES3]

"What happens when men and women stick within these stereotypes? Man gets jealous. 'Men are like dogs and women are like pussycats'" [MCDC pre-consultation phase document – meeting from first workshop with MBCP].

Both these intersections point to a need for education around equal and healthy relationships – DVSCS do 'healthy body healthy relationships' training, MBCP cover this in group sessions, and MCDC is addressing gender roles in parenting. I am as yet unaware if TWFSG cover this in their training sessions on Town Camps – although some of their literature talks about "how to pick a strong man" [TWFSG Training Modules].

Drink and drugs was also very rarely referenced. This is interesting, especially given the tendency of many people and other services to conflate DFSV/VAW with alcohol abuse. The times that drink and drugs were referenced was mostly in multi-agency meetings by other parties; several external stakeholders mentioned alcohol as a 'coping mechanism'. One external stakeholder said "women's substance abuse has increased which increases victimisation and vulnerability" [ES3] whilst another said "[violence has] gotten worse because of alcohol and drugs" [ES1] and another said "I think there is an obvious link between alcohol and domestic violence" [ES8]. For the most part, the distinction was made between alcohol and drugs being a trigger rather than a cause. TFVPP literature made some references to alcohol involvement in DFSV incidences and include it as a consideration in their MBCP suggested safety plan, but most references came from program-participants included in TFVPP documents. This illustrates TFVPP's stance, which is supported by evidence, that alcohol and drugs may increase the frequency and severity of violence – it does not cause violence.

The theme of 'Culture' was used in reference to local Indigenous culture – and was coded separately to 'Cultural Safety' which was grouped with 'Safety'. Indigenous female program-participants were far more likely to talk about culture, and talked about it as a strength to be drawn upon, and this was reflected in the art produced in the focus group which included many references to High Culture like dance and gathering bush tucker - activities which bring women together. However, two Indigenous female stakeholder-participants called for "cultural reform" [ES4] especially in relation to the use of violence and payback. Several other non-Indigenous external stakeholders also referred to 'Culture' and payback "[the] concept of payback in its traditional form sits there to serve a purpose. [Indigenous people] need to challenge the distortion of payback and teach about the evolution of culture" [ES3]. However other stakeholders referred to 'Culture' as strength that could be harnessed to create change and need for "culturally appropriate trauma counselling" [ES5]. TFVPP documents mostly made reference to cultural safety and conducting the program in a culturally appropriate way – MCDC and TWFSG literature was particularly focused on culturally appropriate and culturally safe ways of working.

The 'Onus on the woman [to leave the relationship]' theme was grouped with 'Staying in the relationship'. This theme, although only coded 29 times, reflects the idea that Indigenous women in Central Australia are still expected to leave their violent partner, but many choose to remain in these relationships. Many external stakeholders talked

about the prevalence of partners together or living in the same house when they have a current full non-contact DVO.

"We need interventions directed at trying to keep people as safe as possible who want to stay together [in a relationship after DFV]. We're not in a place where people leave." [ES5]

"There is still too much emphasis on women leaving. Sometimes women just want someone to say to their partner that it [DFSV] is wrong. Sometimes, that's all they want." [ES6]

"Onus always placed on women. Everything generally left up to the women. I haven't seen many applications [for DVOs] from men. The emphasis always pushed back to women to deal with it." [ES9]

"[It's] important to work with women at their own pace. A lot of women want to stay with their partners. Are we contributing to mass incarceration through the full non-contact DVO because a third breach is automatic jail time. It needs to be allowed for women to say 'this behaviour is not okay but I still want to be in the relationship.'" [ES3]

In response to this pressure for women to leave, TFVPP and particularly TWFSG emphasise choice.

"It is not about breaking up families but it's to make them strong, healthy, and happy" [From Stories of Hope and Healing].

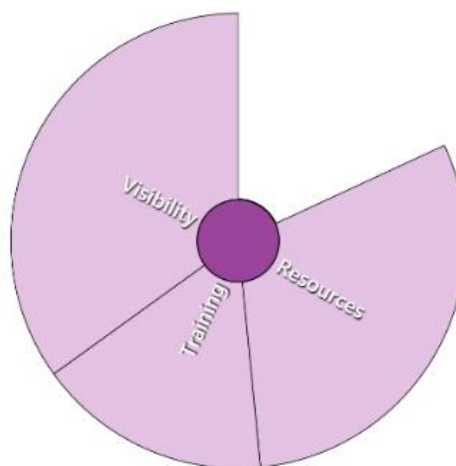
"The TWFSG recognise that there are a range of complexities for women leaving relationships and... have been pivotal to ensuring the [TFVPP] has a lens on a 'family and community focused approach' to family violence that is flexible and family focussed." [TWFSG Project Plan]

"The women from the Women's Group constantly talked about wanting to keep their families together, wanting to get help for their men and not wanting to break their families up. They want to find ways to have healthy families, good, strong relationship and healthy communities." [TWFSG Evaluation Final].

The emphasise on choice reflects the community-owned and community-led approach used by TFVPP as well as the adaption of their program to centre the voices of Indigenous women – these approaches are captured by the 'Community owned and led' and 'Place-based' nodes.

Education

Figure 12 Breakdown of references to the theme of 'Education'



As shown in **Figure 12**, the theme 'Education' is comprised of the nodes 'Education' (85 references), 'Visibility' (166 references), 'Training' (78 references), and 'Resources' (144 references). These nodes were grouped together because they are all directed at teaching, learning, consciousness raising, or creating awareness of DFSV/VAW and how it can be overcome. 'Education' referred to general education – in schools or otherwise – and was more long-term in nature whilst 'Training' specifically to sessions conducted by TFVPP with program-participants or other services to increase their awareness, understanding, and response to DFSV/VAW. 'Resources' referred to the

production of any materials such as posters, pamphlets, cards, and films to educate the public about DFSV/VAW and how to access help. 'Visibility' referred to the methods and events TFVPP used to showcase their activities and shine a light on the problem.

Many of the 'Education' references derive from DVSCS literature – and their use of group sessions and individual case management to teach young people about healthy relationships. There was also a common thread that women also needed to be educated about DFSV/VAW in order to challenge their minimisation of men's violence and blaming other women. "[We] also need to educate the women. There was a lot of 'she put my son in jail'" [SP3]. This need is being addressed by TWFSFG in their training of Town Camp women:

"Before the training however, she was isolated and had to deal with her family by herself. Now, she has many women in the town camp supporting her, helping her when she needs it and talking to her and her family. The other women in the town camp are able to understand more about men's violence against women, they no longer blame Jane for the behaviour of her family and they are supporting her to overcome her own issues." [TWFSFG Evaluation Final].

Additionally, many of the 'Education' references included the training sessions delivered to Town Camp women and to other service providers – these included plans and resources. In the focus group, several program-participants created artwork which they explained showed a future with women teaching young ones about violence (See Figure 14 and 13)



Figure 14 Photo of painting produced by Koomanajay which shows the women teaching the children about domestic violence under the tree of knowledge



Figure 13 Photo of painting produced by Helen which shows the women talking to the children about domestic violence. In the centre Helen had planned to paint the new Community Centre at Little Sisters.

The 'Visibility' node was strongly linked to the resources created by TWFSFG, particularly to project the voice of Indigenous women: "Listen to us. Stand with us. Support us." [2018 Women's Video for Canberra]. It also captured the events TWFSFG had organised, like the 2017 March for Visibility and TWFSFG Trip to Canberra, which delivered the message that Indigenous women are not just statistics and they need to be heard. In the focus group, TWFSFG listed these events as some of their key successes: "marched and went to Canberra" [TWFSFG8]. 350 people participated in 2017 March for Visibility which "got people hearing and listening to what we do" [SP7]. Other resources also promoted strength and visibility, such as the 'Be the One' Music Video which has racked up over 6000 views on YouTube. This visibility is important for several reasons: it creates impact, secures funding, and ensures that people will access the program those women are still asking [for TWFSFG training]" [SP7]. This is evident in staff-participants reporting the increasing number of self-referrals and family-referrals, particularly for DVSCS: "We are becoming more of a known program" [SP10]; "We don't have to chase clients" [SP9].

Visibility is also reflected in the amount of local, state, and national news stories about the program, particularly TWFSFG. The visibility also means TWFSFG is able to be influencers on government policy and in their communities: "Media seeks out the voices of TWFSFG and TFVPP...Same as government" [SP2]. External stakeholders were also able to comment on the activities of TWFSFG, which is a clear indicator of the program's visibility: "I've seen them go to Canberra and ask to be listened to and say 'we're not just a statistic'" [ES4]; "I've seen their marches, for example, but does it filter out to community?" [ES5].

Visibility also creates awareness of DFSV/VAW as a problem, which is one of the key processes to make change. Staff-participants report that TWFSG events and activities have been key to creating conversation on Town Camps “People are speaking about FDV in Alice Springs and in the town camps...it’s reaching out” [SP2].

The ‘Resources’ node included the resources created by TFVPP, which is a clear strength of the program. The resources are aimed at challenging the minimisation of violence; educating people about their rights; how to develop a safety plan; tools to assess the risk of violence; and to promote community engagement in challenging violence. The risk assessment cards, some of which are pictured below, and the STAND UP! Film are particularly powerful tools. TFVPP’s risk assessment cards are being used as far South as the APY lands and as far North as Katherine. Such resources reinforce the message that violence is not okay but from a strengths-based and community-led approach that are cognisant of the danger of perpetuating harmful stereotypes of Indigenous people.



Figure 15 Photo of some TFVPP risk assessment cards

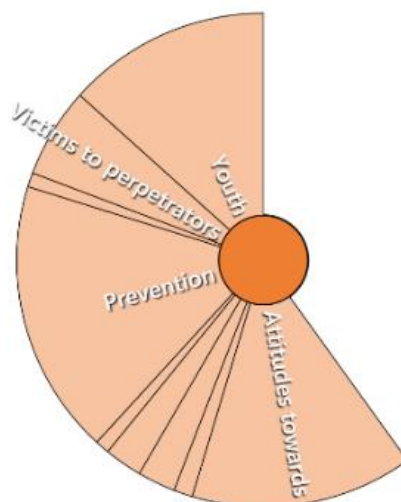
These resources have helped educate people about the different forms of violence, promote cultural safety, and have helped create visibility for the TFVPP program. The assessment cards have helped people to recognise the different types of violence which “can be quite validating” [SP3] and have led to clients disclosing abuse. Signs have also been placed outside of all sixteen Town Camps (pictured below) which have created visibility and promoted discussion of DFSV/VAW: “[TWFSG] are community-led, and have put up the purple signs outside town camps” [ES5]; “[TWFSG] develop resources. [ES8]”. TFVPP also plan to develop more resources, particularly for MBCP such as case studies of men’s stories who have changed their violent behaviour. TFVPP also envision “sharing the message and programs through all of the N.T. Increasing resources for sharing the message and telling the story” [MATRIX Workshop document].



Figure 16 TWFSG signs outside of Town Camps [MATRIX Evaluation Final]

Violence

Figure 17 Breakdown of references assigned to the theme of 'Violence'



As shown in **Figure 17**, the theme 'Violence' is comprised of the nodes 'Violence' (129 references), 'Attitudes towards [violence]' (47 references), 'Elder abuse' (4 references), 'Family' (8 references), 'Payback' (8 references), 'Power [and control]' (3 references), 'Prevention' (55 references), 'Self-harm' (3 references), 'Victims to Perpetrators' (19 references), and 'Youth [violence]' (43 references). These nodes were grouped together because they all reference violence in some form. 'Violence' captured the bulk of references because of its generality, whilst the nodes 'Elder abuse', 'Family', 'Payback', 'Power', 'Self-harm', and 'Youth' were specific forms of violence, although there was some cross-over. 'Attitudes towards' referred to how people thought about violence and their opinions about where violence comes from and how to solve it. Often these attitudes minimised violence or dismissed it. A lot of references were about challenging people's attitudes to violence. 'Prevention' referred specifically to how violence can be averted. Finally 'Victim to Perpetrator' captured references to the cyclical nature of violence, specifically in reference to people who had been victims of violence becoming perpetrators in later relationships.

The 'Violence' node reveals the challenge TFVPP is facing – addressing all forms of violence in all its incantations is an impossible task. The theme also reveals the severity of the violence and highlights the need for multiple interventions at multiple different levels to address it. Moreover, it also highlights the need for holistic models – that programs must include a place for victim, perpetrator, and children to facilitate constant risk assessment and engagement:

"Men are coming out of jail, hurting their partner the same day, and they go straight back to jail to finish their sentence" [SP5].

"I used to think that measuring DV by physical violence was unacceptable, but here I've had to learn to accept that getting someone to stop using physical violence is a measure of success. Because the violence is so extreme and so high and so severe, the ruler is different." [SP3].

"The severity is high. You'd have to hope it's at the highest end of severity... [DFV] is also shaped by financial hardship here." [ES8]

"Twenty years ago we started saying violence is not okay but we didn't equip anyone with what do to do in violent situations. What should they do now that they know it's not okay? They revert to violence. They've been witness to violence for their whole lives so they revert. We see how bad some of the beatings are. Violence isn't okay – what do [they] do? Police aren't here, safe houses not manned, how many times [do you experience violence before reacting violently]?" [ES2]

It is unsurprising that research and a program directed at preventing DFSV/VAW would yield data highlights the prevalence of violence. However, what is striking is that it reveals the many different types of violence – specifically different types of perpetrators that TFVPP and its program-participants are facing. The ‘Self-harm’ node, for instance, not only revealed horrific and extreme instances of self-mutilation by what must be very distressed people, it also revealed how self-harm is sometimes used as a form of control: “suicide and self harm is sometimes used as a threat. A really horrible tool” [ES3]. This is something MBCP, in particular, is dealing with in their sessions and with their clients. ‘Elder abuse’ similarly revealed several instances of program-participants being abused, threatened, and robbed by family members and visitors: “we worry for the old people” [SP3]. The ‘Power’ node revealed the role of power imbalance in relationships and it being used as a mechanism of control. The ‘Family’ node showed a number of instances where family pressured victims into ‘dropping’ charges (which victims have no control over – charges are brought by police) and the role of family in returning victims to violent partners, or in encouraging violence. However, it must be said there were only eight references to this, whereas ‘Family’ was generally referred to as a strength and a support. The ‘Payback’ node revealed how fear of payback is a huge barrier to women reporting: “there is the risk of retaliation if they come forward and pressure to drop charges” [ES1]. The ‘Youth’ node revealed a concern for the amount of youth on the streets of Alice Springs in the night, and how many youths are experiencing or witnessing DFSV in their relationships. There was a clear link in the data between Youth on the streets and violence – not that youths were necessarily engaging in violence, but that they were on the streets because “they are making their own safety” [SP2]. The node ‘Victim to perpetrator’ is closely associated with youth (although not in all cases) as it reflects the cyclical nature of violence when people who have previously experienced DFSV go on to perpetrate it in future relationships. MBCP and DVSCS, particularly, show awareness of this problem:

“[Many] young men who have experienced violence and abuse and are now perpetrators...95 to 96 percent of men [in MBCP] have childhood experience of DFV - it’s so high. It’s learnt behaviour” [SP8]

“We have kids from 14 years old who are in their own relationships, there is violence in those relationships as well as the violence they experienced growing up” [SP10]

The ‘Attitudes towards’ node shows how some community members, Indigenous and non-Indigenous alike, minimise violence and victim-blame. An internal stakeholder reported how on one Town Camp, some women felt that other women were “provoking men” [IS3]. Some Indigenous-female external stakeholders also reflected on this: “there’s always a justification [of violence]” [ES4]; “My nephew is in and out of jail for DV. The wife deliberately stirs him up. Eventually, he’s had enough, hits her, and ends up in jail. Everyone knows the pattern” [ES1]. The references to this node also revealed how it was necessary to challenge these attitudes in order to encourage people to report and to prevent violence in the long-term. TFVPP addresses these attitudes as ‘smokescreens’ in their MBCP and TWFSG sessions.

The ‘Prevention’ node showed participants’ ideas about what was needed to prevent DFSV/VAW in Alice Springs. This revealed the need for long-term interventions aimed at generation change; the need for more prevention programs; the need to address intersecting issues such as poverty and overcrowding; the need to address underlying causes like gender inequality; using community strengths and kin to drive change; and the special role of Education in making change.

“Prevention is long-term.” [SP3]

“What would it take [to prevent violence]? Eliminate poverty and break down gender stereotypes” [SP9]

“Need realistic timeframes. This is not short term.” [SP10]

“The old lady with the children talking about their lives [to create a] better future. Talking about domestic violence and learning more. Talking to the kids”. [TWFSG6]

“There’s not enough abuse prevention programs.” [ES4]

“Prison is valuable time to engage with these men.” [SP8]

"We need to talk to Aboriginal men's and Aboriginal women's groups about [DFSV]. We need to harness family connections and ties and talk about how families can support each other. Makes these young ones realise their wife is a partner". [ES1]

"Preventing DFV in Alice Springs? You need early Education - that's a given. Start with the 0-4 years age group and continue right through. Really early interventions." [ES2]

TFVPP addresses all but one of these six identified 'needs' – MCDC in particular challenges gender stereotypes; TWFSG and MCDC are dedicated prevention programs, although arguably MBCP and DVSCS are also prevention programs as they seek to prevent further violence; TWFSG, MBCP, and DVSCS advocate for long-term engagement (all though it must be said that this is dependent on funding – programs must be continuously re-funded if they are to offer long-term solutions); TFVPP takes a strengths-based and community-led approach, the governance of the program through TWFSG is particularly important and valuable in this regard; and all three core programs (TWFSG, MBCP, DVSCS) contain an Education component. But they cannot be the "one voice in the woods" [ES3].

Goals, aims, objectives

Figure 18 Breakdown of references coded to the theme 'Goals, aims, objectives'

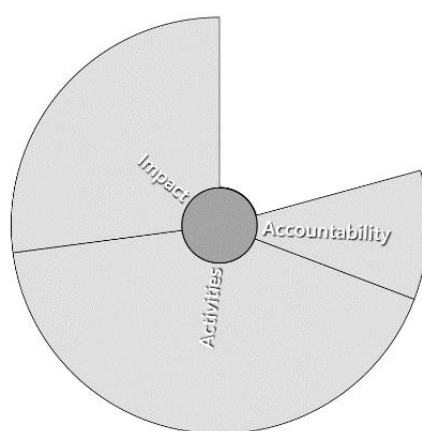


Figure 18 demonstrates how the references assigned to the theme 'Goals, aims, objectives' is comprised of the nodes 'Goals, aims, objectives' (62 references), 'Accountability' (30 references), 'Activities' (122 references), and 'Impact' (81 references). These nodes were grouped together because they all refer to TFVPP's key aims, actions, and outcomes. 'Goal, aims, objectives' referred to TFVPP's vision and expressed role and purpose, whilst 'Accountability' was a specific goal. 'Activities' referred to the actions and outputs of TFVPP. 'Impact' referred to the tangible outcomes of the program.

The different 'Goals, aims, objectives' of each of the programs are clearly expressed in the program literature, and staff-participants were able to express these clearly and in their own words:

"'Break the cycle' of intergenerational incarceration; and to engage in relationships that are free from violence now and in to the future." [DVSCS Case Study]

"To collectively work towards a future where Town Camp communities and families are free from family and domestic violence" [TWFSG Project Goal].

"Key aim [of MBCP] is to bring awareness and insight into their behaviour and give strategies to avoid violence" [SP8]

"Two-way learning. It's not just white western culture and Indigenous cultures, it's age as well, and gender too. Everyone learning together. [In the] future, [we need] everyone working together". [SP7]

"[MBCP] gets them talking about violence before they go back to community." [SP5]

"Mums Can Dads Can project's key objective is to challenge gender stereotypes" [SP3]

"[DVSCS] aims to change attitudes and beliefs – generational change." [SP9]

"[DVSCS] is hopeful to transition young people into mentor roles: support young people to support younger people." [SP10]

"We want to continue to grow and prevent violence for the next generation. We want to be sustainable and make sure the program is community owned and culturally safe. Stopping family violence needs to be a multi-pronged approach that aims to change community attitudes towards violence." [MATRIX Workshop docs]

"Make sure our grannies know about this stuff" [TWFSG9]

"More young girls to join [TWFSG] and do the training" [TWFSG6]

The common thread between these expressed aims is their long-term preventative nature, targeting the next generation, by bringing light and awareness to the problem of DFSV. The node 'Accountability' reflected a core aim of TFVPP, and particularly of MBCP, to hold men accountable for their use of violence "[MBP] supports [the men] in doing things differently to ensure women and children's safety" [SP8]. MBCP also emphasised 'talking straight' which means that violence is named and smokescreens are challenged. Throughout MBCP literature, it also discusses the danger of 'collusion' with men and how this can and should be avoided:

"despite wanting to challenge men's violent and controlling behaviour, you—like all of us—will probably have been conditioned to minimise them. As such, it is vital for you to be mindful of your own verbal and non-verbal interactions with the men at all times" [A8 – Observers].

External stakeholders also emphasised how important accountability is:

"Today, for example, this known perpetrator is given bail. He's a reoffender, and has beaten his wife up, but he's given bail for good behaviour. They should be held accountable. What is happening – it's not real for them [judges and judiciary] – it's real for me because we have family members beaten up by their husband" [ES1].

"We as Aboriginal women need to look at our role in this – we need to condemn men who are violent" [ES4].

"We're in the middle. People are held accountable and responsible and we can garner some change. 'It's your choice': no judgement, but accountability - and that's empowering" [ES2].

These comments reflect the idea that accountability occurs at several levels: family, program, and community levels. That families have a role in holding perpetrators to account for their violence; programs must challenge perpetrators minimisation of violence and support them in a non-judgemental way to accept responsibility; and the community must set the tone and send the message that violence is unacceptable. The 'Activities' node then reflects the actions each TFVPP program carries out to hold perpetrators accountability and to achieve their other objectives.

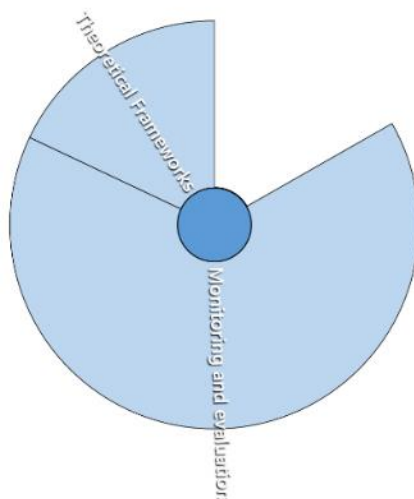
The 122 references to 'Activities' showed a diverse range of actions. TFVPP offers one-on-one support, particularly DVSCS, and case management, this sometimes includes supporting their clients in court or in detention. MBCP also runs group sessions – presently once a week with each the community group and the prison group, but possibly will increase to twice a week. MBCP, MOARS, and DVSCS also undertake assessments with referred clients and establish their suitability for the program, their level of risk, and whether they wish to engage. A considerable amount of time is extended in picking and dropping clients off as part of TFVPP assertive outreach model – taking the program to where their clients are at. TFVPP has spends a lot of time developing relationships with other services, liaising with these services, and linking their clients in with other services. For a single client, this could mean supporting them to enrol in school, scheduling doctor's appointments, advocating on their behalf to Territory Families, liaising with housing, safety planning, all whilst offering therapeutic support. TFVPP often also supports other services who lack youth workers or counsellors. There is also the training provided by TFVPP – training with women on Town Camps by TWFSG; the Yirara school groups by DVSCS; and training provided to other services and government workers. In addition to this is the development of resources and planning of events.

The references to the node 'Impact' range from impacts of TFVPP activities on individuals to entire communities. For

example, DVSCS has been able to document the impact of their long-term engagement with several youths, helping them and their families to access services. The growing number of people accessing TFVPP is itself evidence of impact, which is facilitated by the visibility of the program. TWFSG, in particular, has contributed to the visibility of DFSV/VAW in Alice Springs, which is evident in the number of media appearances and meetings with high level officials, such as the UN Special Rapporteur on VAW. TWFSG has also trained 165 women on Town Camps – this represents up to 9% of Town Camp population². The impact of MBCP is evident in the growing group sizes, and the long-term engagement of men in this program – with several men completing all 24 weeks, and others voluntarily remaining in group or ‘checking back in’ with the facilitators. The impact of these programs has resulted in the five year re-funding of TWFSG, and two year re-funding of MBCP.

Evidence-based

Figure 19 Breakdown of references assigned to the theme 'Evidence-based'



As shown in **Figure 19**, the theme ‘Evidence-based’ is comprised of the nodes ‘Evidence-based.’ (42 references), ‘Theoretical Frameworks’ (45 references), and ‘Monitoring and Evaluation’ (156 references). These nodes were grouped together because they all reflect the evidence and theory that TFVPP draws upon to conceptualise, design, and deliver their programs. ‘Evidence-based’ refers to research and literature about DFSV, interventions, and best practice whilst ‘Theoretical Frameworks’ specifically to theories which underpin TFVPP’s work. ‘Monitoring and Evaluation’ refers to internal processes to scrutinise and appraise the programs output and outcomes.

References assigned to the node ‘Evidence-based’ shows TFVPP regularly engages with the latest research around DFSV/VAW and best practice interventions. For example, the MCDC project was born of the *OUR WATCH Changing the Picture* publication. TFVPP also engages with statistics around the prevalence of DFSV/VAW in the Northern Territory, but emphasises understanding the structural conditions which give rise to the overrepresentation of Indigenous women in these statistics.

The ‘Theoretical Frameworks’ node revealed how guiding theories and principles underpin TFVPP programs – this is a clear asset and strength of the program. DVSCS, for example, is guided by a matrix of frameworks and principles including: strengths-based approach, intersectional feminism, ecological systems theory, and trauma-informed practice. The MBCP is underpinned by the No To Violence Minimum Standards and is pro-Feminist. TWFSG is underpinned by intersectional-feminist and strengths-based approach, which draws upon community development and social work backgrounds. These theoretical frameworks are repeated throughout TFVPP literature and staff regularly express and engage with these ideas in meetings, training sessions, and when working with clients. Such theories guide the conception, design, implementation, and delivery of the programs. For example, the feminist

² Based on population estimate of 1765 as per Foster, Mitchell, Ulrik, & Williams, 2005 ‘Population and Mobility in the Town Camps of Alice Springs.

framework has led to the TFVPP principle that women's work is valued, which means that women are paid for TWFSG meetings and trainings.

The 'Monitoring and Evaluation' node demonstrates how many internal monitoring and evaluation processes are already embedded in the program. All programs collect data on referrals, pathways, engagement, and completion/closure of clients. All programs use this data to regularly report on their activities to their funding-organisation/s. There have also been external monitoring and evaluation processes: MBCP is being externally monitored and evaluated by Jesuits as part of their consortium agreement. TWFSG has been independently evaluated by MATRIX On Board, and there are plans to have DVSCS formally evaluated in the next 12 months. MCDC has already begun its internal monitoring and evaluation processes with a baseline survey of attitudes towards gender and gender roles in community. Throughout the program literature coded to 'Monitoring and Evaluation' it is clear the programs are responding to the findings in these reports and to feedback from external stakeholders. For example, TWFSG changed the way it was paying the women who attended their training as it found that cash payments were resulting in humbug. MCDC also clearly addresses 'fathering' and parental roles, which was highlighted in external stakeholders' feedback about MBCP. MBCP also adapted its program in response to feedback from program-participants, staff-participants, and external stakeholders – this has resulted in a shift to shorter 16-week program and the adaptation of content. DVSCS also used its feedback from teachers at Yirara to improve their training sessions by including more emphasis on safety planning.

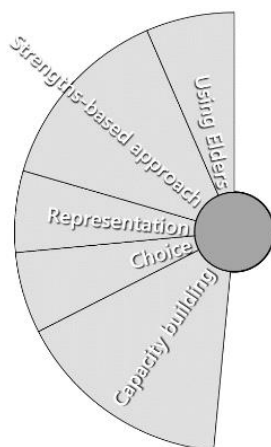
References to this node also reveal the challenge programs face in monitoring and evaluating their work. Often programs are not funded to be independently evaluated (which is expensive), yet the information is vital to gain re-funding. Moreover, formal evaluations are also important in that they contribute to the literature-based on 'what works' to prevent DFSV/VAW. It is also difficult to evaluate prevention work – because "how do you measure what didn't happen?" [SP9]. Also, government and other funders can often have unrealistic ideas about what a single program can achieve, for example, some external stakeholders wanted to see a fall in recidivism rates after men had attended MBCP, but this is inappropriate for several reasons: information is not shared so even if a man returns to jail after MBCP, it won't necessarily be clear why (i.e. it could be unrelated to family violence); prevention programs need to be long-term and cannot necessarily show huge systemic change immediately; attributing change or no change to one program is difficult and problematic. Systemic change requires years of intervention at multiple levels ("How can one program challenge 40 years or four generations of violence? How do we challenge someone's normal?" [ES3]). The fixation of monitoring and evaluation on this type of change means that smaller important shifts can be ignored –

"Are they [programs like MBCP] successful? If you can get someone to stop and think just one day one time - that's a measure of success. For example, that fella goes home, has an argument with his missus, thinks 'crap' and just walks out and doesn't hit her and the kids don't see it... even if you only achieve that with one out of ten participants, that's the beginning point of change" [ES2]

Despite these challenges, the weight of references to this node shows the high level of engagement with monitoring and evaluation processes, and more importantly, that these are used to continually improve, develop, and adapt the programs.

Community owned and community led

Figure 20 Breakdown of references assigned to the theme 'Community-owned and community led'



As shown in **Figure 20**, the theme 'Community-owned and community-led' is comprised of the nodes 'Community owned and led' (101 references), 'Using Elders' (13 references), 'Capacity building' (31 references), 'Strengths-based approach' (28 references), 'Choice' (12 references), and 'Representation' (12 references). These nodes were grouped together because they are all the ways community can take charge and take steps to addressing the problems. 'Community-owned and led' referred to how community takes ownership of the program and is active in its governance whilst 'Using Elders' specifically refers to community leaders taking on an active leadership role. 'Capacity building' referred to equipping and empowering community with the necessary skills to lead. 'Choice' referred to flexibility to facilitate the community-led approach, as well as choice for individuals. 'Representation' referred to inclusion – so that a diverse range of peoples could take on roles within the community and contribute to solving problems. Finally, 'Strengths-based approach' referred to acknowledging, and harnessing community strengths and assets to address problems.

The references to the node 'Community-owned and led' showed that participants believed that community ownership and leadership was integral to driving change; and several external stakeholders expressed the belief that TFVPP, particularly TWFSG, demonstrated this model. The references also revealed how vital TWFSG is to the governance of TFVPP, and provide the community voice in the various programs' activities. All messaging, resources, and activities are workshopped with TWFSG before being developed, designed, and implemented. TWFSG also play a role in the specific governance of MBCP – they ensure the content is culturally safe and appropriate, and they act to hold men to account in a positive and non-judgemental way. For example, staff-participants regularly inform TWFSG of MBCP group numbers and MBCP activities. TWFSG members also interact with MBCP program-participants before and/or after group sessions: "I'm proud of you two for being here" [SP7]. DVSCS also draw upon TWFSG for support as well as to develop culturally appropriate messages and support. For example, TWFSG helped to write a letter to the youths on the street during school time. The references also show that TFVPP draws upon the 4 Corners men to inform their programs. In the TFVPP offices, there is the sense the community owns the program, with TWFSG members regularly 'dropping in' outside of meeting times; DVSCS youths and their families regularly spend time in the office; and MBCP men sometimes drop in to speak to the facilitators. From the perspective of an outsider, there is very much the sense that TFVPP offices are a community space.

The node 'Using Elders' followings on from community-leadership and shows that a number of participants felt that the participation of Elders (and community leaders) was essential to program success.

"Elders talking to the young ones... Older people to teach you and talk about the things what's happening around so the future can be better and stronger" [TWFSG6]

"They see it. They live it. They experience it themselves. They're grandmothers. They want to put some ideas in their young women's heads" [SP7]

"We all had a big old-ladies and young-girls talk" [TWFSG8]

"There needs to be championing by some really respected people – strong voices from community – to speak up against DFV. They are key. At the moment there are a lot of external voices who don't speak for community and who are not respected." [ES5]

"[Need] two male and two female elders to champion the cause. To be the 'go to' people when the program finishes to show people how people should be different in the same situation. Need community ownership. Up-skill Aboriginal people to own, develop, and grow the program." [ES2]

The 'Capacity Building' node also links with 'Using Elders' and 'Community-owned and led' as it captures references to training and skills-development to facilitate Community and Elders driving change in their communities. Opportunities and avenues for capacity building are documented in TFWPP literature, usually in reference to TWFSG members, but there are also plans to develop a mentorship program within DVSCS. Moreover, the TWFSG training with Town Camp is also growing capacity for community to identify, respond, and report to violence.

"[TFVPP] is slowly starting to encourage young women to lead the charge and be outspoken... Give people the opportunity to engage in something that is meaningful for them. [TWFSG] is not just challenging DV, they're becoming leaders and examples to generations which will impact on people around them" [ES3]

MCDC also has inbuilt mechanisms for capacity building with 'Community Champions' where champions will be identified in a series of initial workshops then used to champion and drive the message of gender equality in their communities. It would be interesting to see if there is similar scope for select men who complete MBCP to be utilised as agents of change.

The 'Strengths-based approach' node also flows on from the aforementioned nodes as it shows how community assets can be drawn upon to create change. TWFSG, in particular, draws upon community strengths like kinship and connections to organise and deliver its training programs. Once Town Camp women have completed the training, they are then able to join the TWFSG if they so choose, and they can also become the 'point of contact' on their Town Camp when there has been a violent incident or simply to give help and advice. For example, there was talk about how TWFSG members were able to "get [DFV] under control" [SP7] on their Town Camps, possibly because other community members are aware that they have had the training and they are a part of the Women's Group. TFWPP also draws upon culture and country as strengths in their programs, sometimes by running camps or holding barbeques where roo tail is cooked. The TWFSG art and language is also drawn upon to convey stories and meanings in the messages delivered to community. External stakeholders also noted how important a strengths-based approach is ("Drive from a yes point instead of a no point. What are the yes values we can put in that space?" [ES3]) instead of problematising communities and pathologizing individuals. TFWPP shows awareness of the latter in its literature and discourse, and therefore points to structural issues rather than pathologizing individuals.

The 'Choice' node emphasised the importance of flexibility for community and for individuals when responding to DFV. It also revealed the importance of the community-led approach, as several references allude to choices being removed from community and "all the choices are taken away" [ES9]. This node also made it clear that it was important for programs to adapt to the context and to take their direction from community. This included providing a service which gave women experiencing DFV to remain in their relationship if they chose.

"[Women need] some empowerment in a really out of control situation." [ES7]

"What about empowerment? We need interventions directed at trying to keep people as safe as possible who want to stay together. We're not in a place where people leave." [ES5]

Finally, the 'Representation' node reflected the importance of inclusion, that in community-led responses, it was important a diverse range of voices to be heard and not just the loudest ones. TWFSG gives representation to Aboriginal women by elevating their voices and advocating on behalf of Aboriginal women to government, policy-makers, and external stakeholders. There is also talk within TWFSG about their desire to gain more members,

especially young women, as they move forward. TWFSG members currently derive from ten of the sixteen Town Camps, and as their training continues to roll out, there is hopefully the potential to gain members from more Town Camps. This node also emphasised the importance of support – that people should be represented, heard, and supported in community-led responses to DFSV.

“Talk to everyone and include everyone”. [E51]

“You don’t see a united women’s movement from community – do you? I don’t think there is.” [E55]

“There’s strong individuals but it’s not united” [E57]

Successes

To gauge the successes of the program, two mechanisms will be used. The first is the Stages of Change model developed with TFVPP, which illustrates the scope of impact for each program; the activities occurring at different levels; and the different processes used to shift the community from one stage to the next. The researcher will look for evidence that the program is engaging in these processes and helping the community to change.

The second is by using ‘Good Practice Indicators’ developed by Humphreys et al (2000) in Scotland. Due to the lack of formal evaluations and research around ‘what works’ in preventing violence against Indigenous women, these indicators will be used in full awareness that they were developed in a very different context – not all indicators may be appropriate for working in Indigenous contexts in Australia. However, it is the intention of this research to develop context-specific principles of good practice to prevent violence against Indigenous women at its conclusion. For the purposes of this report, the researcher will look for evidence that the program is meeting these ‘Good Practice Indicators’.

Stages of Change

The Stages of Change model was adapted to the TFVPP context with the input of four staff-participants – one of these participants was also a TWFSG member. The adaption involved changing the language in the model and the definitions so it was more accessible (See **Figure 5** and **21**, and **Table 1**). The model was then used in interviews and focus groups to gauge where the participant thought the community was in the cycle of change. The model has been further adapted to show the levels of intervention: individual, family, community, and society. These levels allow the researcher to break down the activities of TFVPP into interventions at different levels – change is necessary at all levels to facilitate ‘community change’. In the inner-most green circle is the TWFSG goal of “Everyone walking together with the same vision”, which is symbolised by the footprints. The model was also adapted to show the spheres of influence of each program – the brighter colour shows what stages and transitions are targeted by the program, whilst the lighter colour shows where they have less focus. The key processes – which have been shown to help individuals move through the stages of change – have been used to measure the program’s success.

25 participants were asked to use the model to assess community change, but because of the nature of group focus groups – only 13 participants responded, all of whom were female. All 10 interviewed stakeholder-participants responded, whilst only three focus groups participants responded. However, some participants gave multiple answers – this was because most participants chose to break ‘community’ down into smaller groups then assess them separately. As shown in **Figure 21**, all references to the later stages of the model were specific to certain groups, and all of these responses come from the same group interview with one stakeholder service. The majority of the responses (10 of 15) placed the community in the earlier stages of the cycle between ‘don’t see it as a problem’ and the transition to ‘talking and starting to act on the problem’. Only one participant said that certain groups were not in the cycle at all – but this same participant said that service providers ‘saw it as a problem’. Of the Indigenous female participants, two said that community ‘didn’t see it as a problem’, one said community ‘see it as a problem’ and one said between ‘see it as a problem’ and ‘talking and starting to act on the problem’. Due to the small number of responses, there is not enough evidence to assess attitudes towards community change.

Figure 21 Participants' assessment of community change using the Stages of Change Model

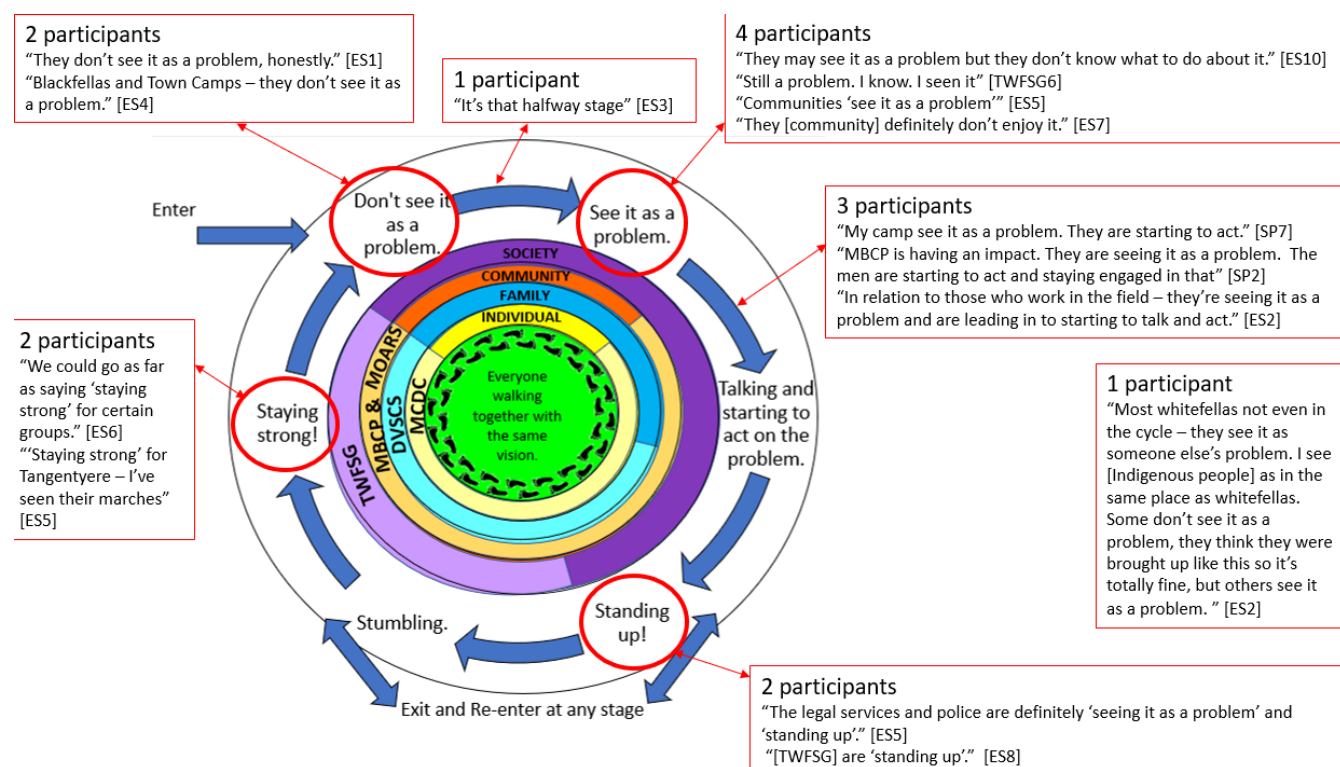


Table 1 Adapted definitions of the different cycles of change

Community Stages of Change to prevent domestic and family violence.

Stage of Change	Definition.
'Don't see it as a problem.'	The community/people does/do not recognise VAW/DFSV as a problem in their community and aren't interested in change. "There's no violence" "That's the way it is" "She put him in jail" The community is unaware that DFSV is a problem and that it produces negative consequences for the community.
Precontemplation	
'See it as a problem.'	The community/people recognise/s VAW/DFSV as a problem in their community and they are becoming aware of the reasons/benefits to/of change or not changing. "it makes us sad and hurts our families and community" The community may still be unsure about making changes.
Contemplation	
'Talking and starting to act on the problem.'	The community accepts that VAW/DFSV is a problem, decides to change, and makes a plan. "living free from violence means our families can be happy" The community is making small steps towards change and they believe ending DFSV/VAW will lead to a better life for their community.
Determination	
'Standing up!'	The community is actively engaged/participating in making changes to end DFSV/VAW in their community. "coming together to defeat violence" "finding ways to stand together" Change has been made and the community intends to keep moving forward.
Action	
'Stumbling.'	The community experiences a setback and DFSV/VAW once again becomes a problem. The community recycles through the stages of change or re-enters at another point.
Relapse	
'Staying strong!'	DFSV/VAW is no longer a problem/widespread in the community, the change is being sustained, and the community is taking steps to prevent relapse to earlier stages. "supporting the community to keep violence away" "Town Camps Free from Family Violence"
Maintenance	

The Stage of Change model was also integrated with the ecological model to categorise the different activities of TFVPP into their level of intervention (see **Figure 22**). Whilst the ecological model uses 'relationship', this model uses 'family' to capture the holistic model. This adapted model reveals that most of TFVPP intervention occurs at the individual level, but a sizeable amount of work occurs at the community and society levels. It would appear that TWFSG and MCDC undertake most activities in the community and society levels, whilst DVSCS and MBCP undertake

most work at the Individual level. **Figure 22** also reflects TFVPP holistic model of practice – interventions occurring at multiple levels, with victims, perpetrators, and children included as targeted beneficiaries of the program.

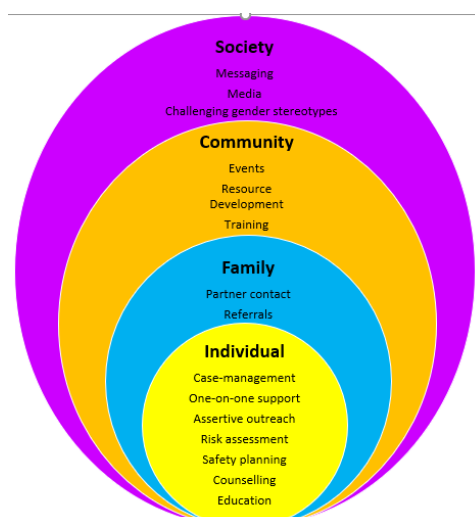


Figure 22 Level and activity of TFVPP intervention

Finally, the Stages of Change model was used to assess whether there was any evidence that TFVPP was engaging and/or assisting with the processes of change (see **Table 2**). These cognitive and behavioural processes help to individuals transition through the stages of change – the language and definition of the processes has been adapted so that they can be applied to community, as well as include ideas of what the program can do to participate in this program, and evidence of whether TFVPP is engaged in this process.

Table 2 Processes of Change and TFVPP engagement

<i>Processes and Ideas of Change</i>	
Thinking Processes	
<p><i>Consciousness</i> <i>Raising</i> <i>'Get the facts'</i></p>	<ul style="list-style-type: none"> • The community seeks new information and to gain an understanding about DFSV/VAW free. ➤ The program can provide information and training. ❖ TFVPP engages in this process by developing and distributing resources and messaging; as well as by organising events like the March for Visibility; engaging with the Media; and providing training.
<p><i>Re-evaluation</i> <i>'Create a new self-image'</i></p>	<ul style="list-style-type: none"> • Emotional and thoughtful reconsidering of community values in respect to DFSV/VAW. The community realises that being DFSV/VAW free is who they want to be. ➤ The program can help to highlight that DFSV/VAW does not fit with cultural values and/or working to change culture which condone DFSV/VAW. ❖ MCDC aims to challenge community attitudes to gender and parenting; MBCP encourages men to change their attitudes towards violence; and TWFSG works with community to send the message that violence is not accepted by Town Camp women.
<p><i>Dramatic Relief</i> <i>'Pay attention to feelings'</i></p>	<ul style="list-style-type: none"> • Experiencing and expressing feelings about DFSV/VAW. ➤ The program can start dialogue, listen deeply and hear stories of violence and promote stories of resistance, courage, and healing. ❖ TFVPP draws upon survivors voices and listens to women. TWFSG has produced the Stories of Hope and Healing film. MBCP shares stories in group sessions and seeks to promote stories of change.
<p><i>Environmental Re-evaluation</i></p>	<ul style="list-style-type: none"> • The community considers and assesses how DFSV/VAW effects the community of a whole. ➤ The program can acknowledge the impact of violence, talk straight, and show ways that violence can be challenged.

<i>‘Notice the effect on others’</i>	<ul style="list-style-type: none">❖ TFVPP teaches people the Bystander Approach of intervening in conflict; the MBCP talks straight about men’s use of violence in group and its impacts on women and children; TWFSG shows the impact of violence on women in their resources, but from a strengths-based approach. The signs outside of Town Camps state the impacts of violence on women. Perhaps TFVPP could find ways to work with individual Town Camps to identify the specific impacts of violence on their community.
<i>Social Freedom</i> <i>‘Notice public support’</i>	<ul style="list-style-type: none">• Increasing awareness, availability and acceptance by the community of alternative DFSV/VAW free lifestyles. The community is supportive of its members who want to change to be DFSV/VAW free.➤ The program can strengthen respect and promote alternative behaviours through messaging and sharing of resources.❖ DVSCS work with young people to teach them about healthy relationships; MBCP work with men in group about the difference between healthy and unhealthy relationships; MCDC plans to develop a children’s book to show fathers caring for their children. Perhaps further resources that promote alternative behaviours could be developed to encourage individuals to seek help and change – and to challenge attitudes that minimise or dismiss VAW.
<i>Behaviour Processes</i>	
<i>Helping Relationships</i> <i>‘Get support’</i>	<ul style="list-style-type: none">• Trusting, accepting, and using the support of the community during attempts to change. The community seeks relationships that support its change to being DFSV/VAW free.➤ The program can develop relationships over time, find ways to stand together against DFSV/VAW, and support the community to keep violence away.❖ This is a strength of the program: TFVPP has strong community connections and has sustained relationships with clients over an extended period of time. People often come in to the office to seek help. TWFSG is constantly working on different ways to communicate their message and to have community stand together.
<i>Counter-conditioning</i> <i>‘Use alternatives’</i>	<ul style="list-style-type: none">• The community learns and practices alternative behaviour. Healthy relationships are substituted for unhealthy ones in behaviour and thought.➤ The program can model healthy relationships, provide the tools for peaceful conflict resolution, and supports community members to keep their families safe and happy.❖ DVSCS has the ‘Healthy Bodies Healthy Relationships’ classes. It is not known if MBCP covers tools for peaceful conflict resolution. Perhaps there is scope of TFVPP to include peaceful conflict resolution in their training.
<i>Reinforcement management</i> <i>‘Use Rewards’</i>	<ul style="list-style-type: none">• The community rewards its members for making changes.➤ The program can celebrate successes and build on the strengths of the community. They can celebrate and share stories of hope and healing.❖ TFVPP works from a strengths-based approach and TWFSG has produced a film to show stories of hope and healing. MBCP has plans to develop case studies and stories of men who previously used violence but have succeeded in creating sustained change. DVSCS has plans to develop a mentorship program, which should also draw upon the strengths of young people who have experienced violence in the past, but are now living strong and healthy lives.
<i>Self-liberation</i> <i>‘Make a commitment’</i>	<ul style="list-style-type: none">• The community chooses and commits to ending DFSV/VAW based in the belief in the community’s ability to change.➤ The program can support and reinforce the community’s commitment to change through positive messaging, capacity building, and empowerment.❖ TWFSG trains women on Town Camps which builds their capacity to respond to and report violence, knowledge is empowering and builds confidence amongst the community. MCDC uses positive messaging to challenge gender stereotypes which drive violence.
<i>Stimulus Control</i>	<ul style="list-style-type: none">• The community makes plans and acts to control the situations and other causes which trigger DFSV/VAW. Changing the environment so that reminders and cues support healthy relationships and remove those that support DFSV/VAW.

'Manage your environment'	<ul style="list-style-type: none"> ➤ The program can educate about the triggers and underlying causes of DFSV/VAW and help to develop community action plans to address them. ❖ Town Camps have long been engaged in ways to manage their communities, through the development of housing associations and Town Camp rules. TFVPP can engage with this, perhaps by developing resources in partnership with Town Campers, which illustrate the underlying causes and triggers of violence, such as stress. MCDC is addressing gender stereotypes which causes violence against women, but perhaps there is scope here for future actions. Community action plans could be an interesting and useful tool to both raise awareness of DFSV/VAW, and localised plans to address and respond to it.
<p style="text-align: center;">Other ideas</p> <p><i>Decisional Balance</i> <i>'The benefits outweigh the negatives'</i></p>	
<i>Community Efficacy</i> <i>'Have confidence'</i>	<ul style="list-style-type: none"> • The community weighs the pros and cons of acting to end DFSV/VAW. ➤ The program can educate, train, and promote the benefits of living free of DFSV/VAW for all community members. The program can train community members and groups to equip them with the tools to sustain behaviour change in high risk situations. ❖ TFVPP works with community to develop resources; TWFSG trains women on Town Camps; DVSCS engages with youth over an extended period; MBCP uses group sessions to hold men to account for their violence and support them to change their behaviour. TFVPP is interested in conducting a cost-benefit analysis of their program, and perhaps this could be used to help community to see the benefits of continued work to prevent DFSV/VAW. Many Town Camps have already identified DFSV/VAW as a problem in their communities, so TFVPP can support communities to create then sustain change through resource development and specialised training packages. • The community's belief and confidence in the ability to change and live free from DFSV/VAW. The extent that community members feel the need to use violence in high-risk situations. ➤ The program can take a strength-based approach to build the confidence of the community and share positive stories of change. The program reinforces the message that change is possible and that an alternative DFSV/VAW free life is accessible. ❖ TFVPP programs take a strength-based approach and utilise social capital to make interventions with individuals, families, and Town Camps. TFVPP could work with community to develop localised strategies to minimise risk and triggers. Perhaps core community strengths could be identified and elevated to encourage confidence in the ability to change. TFVPP already draws upon individual case studies, perhaps community case studies could also be used to encourage confidence.

It is clear that TFVPP engages with all the processes of change on some level – such diversity of engagement and extensive reach is a clear success of the program. 'Consciousness Raising' and 'Helping Relationships' are particular strengths, and TFVPP engagement with 'Self-liberation' and 'Reinforcement Management' is also effective. Some processes TFVPP could target more could include 'Environmental Re-Evaluation', 'Social Freedom', 'Counter-conditioning' and 'Stimulus Control'. Whilst TFVPP is already engaged with these processes, these areas could provide some interesting and meaningful avenues for the program to develop further.

'Good Practice Indicators'

Humphreys et al (2000, p. 2) define 'good practice indicators' as "specific developments which are essential to good practice, that should be aspired to, and which can be used as parameters in evaluations." These indicators and any evidence of them is detailed in **Table 3** below. The criteria bullet points correspond sequentially with the evidence bullet points. The evidence refers to the data collected from the initial period of fieldwork – it may be that data has not been collected on some criteria; this does not mean TFVPP is not meeting the criteria, it may just be that it is not known. At the end of each dot point, brackets are used to show where the evidence was collected from – this is not an exhaustive list but rather points to a few key documents when writing the evidence.

Table 3 Successes of TFVPP as measured against Humphreys et al (2000) 'Good Practice Indicators'

Indicator ³	Criteria	Evidence					
		Meets all criteria	Meets most criteria	Meets some criteria	Meets little criteria	Meets no criteria	Not Applicable
1: The use of definitions of domestic violence.	<ul style="list-style-type: none"> Definitions should acknowledge diversity and the gendered nature of domestic violence, and include different types of abuse Definitions should acknowledge the issue of power and control. 	<ul style="list-style-type: none"> TFVPP uses a definition of 'domestic violence' and 'family violence'. These definitions do not include the gendered nature of abuse, but the gendered nature of DFSV is communicated; and this knowledge underpins the work of TFVPP. [AOD and AHW presentation TFVPP; 2018 Community Development TWFSG presentation; Violence Prevention Fund Final document] The definition TFVPP uses does acknowledge the issue of power and control. TFVPP, particularly MBCP, focuses on challenging power and control and makes use of the Power and Control wheel [AOD and AHW presentation TFVPP; A8- Observes doc; Dec_Jan 2016 2017 Report DCF] 					
2: The use of monitoring processes and screening	<ul style="list-style-type: none"> Systematic screening using a protocol of questions Mechanisms for recording Guidance and supervision Training Feedback mechanisms 	<ul style="list-style-type: none"> TFVPP 'screens' its clients upon referral and intake through risk assessments (DVSCS, and MBCP) using the family violence resource cards it developed. It also has a model of constant risk assessment as TFVPP, particularly TWFSG and DVSCS, is often engaged with clients over an extended period of time. [Tangentyere Fieldnotes; Resource Risk Assessment Cards; MOARS Webpage]. Although TFVPP undertakes risk assessments, it is not known whether data is recorded. Humphreys et al (2000) recommend collecting data as research has shown that programs with screening and monitoring are aware of a much higher level of incidence of violence among their clients. Data that could be collected could include: gender of victim; gender of perpetrator; relationship to perpetrator; frequency of violence; type of violence; history of violence. TFVPP may already be collecting this data. [Tangentyere Fieldnotes]. Strong mechanisms are in place at TFVPP for guidance and supervision. Some TFVPP staff also have external supervision, but the program manager is also a men's behaviour change expert with many years of experience. Staff are regularly debriefed. [Tangentyere Fieldnotes doc] TFVPP staff are highly qualified and experienced, but they are trained to use the risk assessment cards and know when and how to ask about domestic violence [Tangentyere Fieldnotes] TFVPP has feedback mechanisms in place, and makes use of this feedback to continue to develop the programs. However "realistic and useful evaluation questions to be devised" (Humphreys, 2000, p. 27) is ongoing. TFVPP could make use of open-ended questions in its feedback mechanisms – although this has been observed with MCDC. [DVSCS Yirara Staff Evaluation doc; DVSCS Yirara Group Student Evaluation doc; MBCP Report Oct 14 to June 17 doc; MATRIX_TWFSG Evaluation Final; MCDC Pre-consultationPhase doc] 					
3: Good practice guidelines	<ul style="list-style-type: none"> Safety and confidentiality 	<ul style="list-style-type: none"> TFVPP are transparent with clients about the limitations of confidentiality and this is included on consent forms; TFVPP undertakes safety planning with their clients and makes safe times to 					

³ Indicators and criteria taken from Humphreys, Safer Communities Scotland, Scottish Community Safety Network, 2000.

<p>and domestic violence policies</p>	<ul style="list-style-type: none"> • Involvement of the survivors of domestic violence and their representatives in refuge and advocacy services • Attention to diversity and equality • Working together within a wider strategy • Development of a broad range of policies, guidelines and clarity in the referral system • Building on policies which have already been well developed in other areas • Policies embedded within the organisation • Detailed guidelines about barriers. 	<p>contact them; TFVPP is transparent about mandatory reporting requirements; MBCP keeps men's personal details confidential but information about their violence is not. [A8 – Observers doc; Tangentyere Fieldnotes; Resources Pamphlets]</p> <ul style="list-style-type: none"> • TWFSG all have lived experience of domestic and/or family violence, and they are the key advocacy body of TFVPP. [2018 Community Development TWFSG presentation; Resources Pamphlets]. • Equality is very much embedded in TFVPP discourse and literature. Diversity is also acknowledged, however, as this program is Indigenous-specific (although not MBCP), diversity of ethnicity and nationality is not so prevalent in its literature, but diversity of Indigenous language group and culture is discussed. Moreover, the TFVPP discourse does acknowledge that people of all socio-economic groups, sexual orientations, and ethnicities experience DFSV. [Tangentyere Fieldnotes; 2015 July August Report DCF doc; August_September 2017 Report TWFSG; Mums Can Dads Can Project Model PDF;TWC FSP Training Models (3) doc]. • Whilst it is not known whether TFVPP developed its policies in partnership with other services in Alice Springs or 'as part of a wider strategy', it does partner with other services and agencies. TFVPP works as part of a consortium with ASWS and Jesuits for the MBCP; the MBCP adheres to the NTV Minimum Standards; TFVPP attends the information sharing meetings with Police called Operation Haven; TVPP attends multi-agency meetings; and works under the Alice Springs Family Safety Framework, as well as adhering to legislation. [Tangentyere Fieldnotes; Tangentyere Domestic Violence Specialist Childrens Service Program Manual V2 JAN 2018 doc; MBCP Report Oct 14 to June 17 doc]. • TFVPP has developed a range of policies, a strength being their work around cultural safety and 'what makes a good worker' which are community driven. TFVPP also have policies which cover perpetrators; practice guidelines for frontline workers; and provide information about other services to program-participants. Humphreys et al (2000, p. 30) state "good practice is indicated by areas and organisations which have given attention to the broad scope of policy development" – it is not known whether TFVPP has policies which cover the breadth Humphreys et al advocate: child protection; vulnerable adults; housing; education; policing; and interagency coordination. Clarity in the referral system has been a real challenge for services in Alice Springs – many external stakeholders and staff participants talked about the problem of siloing and referrals not being made. [Tangentyere Fieldnotes; Resource Poster; Diagram Community Practice Model; Poster DFV Services in Alice Springs]. • TFVPP makes use of policies, frameworks, and practice which has proven successful in other contexts, but also adapts them to suit the Alice Springs and Town Camp context. [Tangentyere Fieldnotes; Tangentyere Domestic Violence Specialist Children's Service Program Manual V2 JAN 2018 doc; 2018 Community Development TWFSG presentation; MCDC Pre-consultation Phase doc]. • TFVPP policies are embedded through training and supervision and are present in every day discourse and activities [Tangentyere Fieldnotes].
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		<ul style="list-style-type: none"> Detailed policies, practice, and discourse around the barriers faced by Indigenous people, and particularly Indigenous women, is a clear strength of TFVPP. The model of pressures and its corresponding ping-pong ball demonstration are a good example of this. [Tangentyere Fieldnotes; Resource Why Women Don't Report PDF; 2018 Community Development TWFSG presentation].
4: Safety measures and safety-oriented practice	<ul style="list-style-type: none"> Safety planning A range of organisational measures: safety measures in place for premises, attendance, confidentiality, provision of information and links with other agencies. Supporting mothers as a response to child protection Workers' safety 	<ul style="list-style-type: none"> TFVPP undertakes safety planning with clients and also touches on this in training sessions. As part of safety plans, women and children identify safe places to go; a safe person they can go to; ensure women and children know how to contact emergency services (and often provide them with a phone to do so); and go over other safety measures such as housing, credit, and transport. [Tangentyere Fieldnotes; Resource Pamphlet; Anna Case Study APRIL 2018]. TFVPP keeps women and children's information confidential, but has limited confidentiality for perpetrators of violence in keeping with good practice. MBCP's partner-contact work is carried out by ASWS and this is kept confidential. DVSCS conforms with child protection laws and policies, and has a good relationship with Territory Families. TFVPP has many strong relationships with other services and agencies, particularly ASWS, Community Corrections, 4 Corners, and CAWLS [Tangentyere Fieldnotes; Interview CAWLS; A8 -Observers; DVSCS Report April-June 2018]. TFVPP does support mothers whose children are known to Territory Families, DVSCS in particular works with children under CPOs but the child's voice is centred in this rather than the mothers. Participants reported that it was a huge concern of women that their children would be removed – the historical context of stolen generations and the overrepresentation of Indigenous children in care must be acknowledged here. It is not known where TFVPP has a specific mechanism to support mothers in response to CPOs. [Tangentyere Fieldnotes; Fred Case Study 2018]. TFVPP has safety measures in place for workers, with the use of mobile phones, recording whereabouts, and applying risk assessment procedures. TFVPP additionally has safety measures for community to ensure workers act in a way that is culturally safe. [Tangentyere Fieldnotes; Tangentyere Staff Handbook; Resource 'What Makes a Good Worker' Poster].
5: Training—raising awareness, exploring values, developing skills	<ul style="list-style-type: none"> Training large numbers of employees Training beyond initial awareness- raising leading to a range of specialist courses A rolling programme of domestic violence training The integration of the training strategy into operational planning 	<ul style="list-style-type: none"> All TFVPP staff are DFSV trained. TFVPP also undertakes training of government workers, health workers, and other people working in service provision. TWFSG also trains women on Town Camps. DVSCS was presenting regularly at Territory Families and plans to reimplement this now that they are fully staffed. [Tangentyere Fieldnotes; AOD and AHW presentation TFVPP; 2018 Community Development TWFSG presentation]. It is not known whether TFVPP offers any specialist training, but given the context, awareness raising is of primary importance. Most evidence of TFVPP training covers definitions of DFV; the scale of the problem; types of violence; safety planning; and the bystander approach. It is not known if there is any scope for TFVPP to offer more specialist training i.e. how to identify and assess if a woman or child is experiencing DFSV. [AOD and AHW presentation TFVPP; 2018

	<p>for domestic violence services</p> <ul style="list-style-type: none"> • A strategy for financing and providing ongoing training • Training quality, equality issues and service users' voices. 	<p>Community Development TWFSFG presentation; TWC FSP Training Modules].</p> <ul style="list-style-type: none"> • TWFSFG training with women on Town Camps lasts for two days, and they are aware that they need to follow-up with these women and there is a need for ongoing training. TFWPP training tends to be a one-off session and it is not known if there is any scope for TFWPP to offer rolling training. It must be noted that other services in Alice Springs also offer training sessions, so it may be this could be done (or is being done) in partnership. [Tangentyere Fieldnotes; AOD and AHW presentation TFWPP; 2018 Community Development TWFSFG presentation; TWC FSP Training Modules]. • TFWPP participates in several inter-agency contexts: The Alice Springs Integrated Response to Domestic and Family Violence; Alice Springs Family Safety Framework; and attends several multi-agency meetings. It is known if this has resulted in service coordination, although participants have reported that sharing of information, referrals, and siloing has been problematic in the Alice Springs context. [Tangentyere Fieldnotes; Interview CAWLS; Interview Community Corrections]. • Funding represents an ongoing challenge not just for TFWPP but for a range of programs and services in Alice Springs. TWFSFG has just been re-funded for a 5-year period and MBCP has been refunded for 2 years. However, the costs of training are high, particularly for TWFSFG which pays Town Camp women with a \$50 power card for their attendance. It is not known if TFWPP has a specific strategy for financing training – or if this is captured under their funding agreements. [Tangentyere Fieldnotes; Interview BJM; TWFSFG Focus Group; June_July 2018 Report TWFSFG]. • The TFWPP training content, especially that delivered by TWFSFG, included the voices of survivors of DFSV. The content includes definitions; understandings of DFSV; and types of DFSV that are context-appropriate. A particular strength of MBCP is the co-facilitation model wherein there is a male and female facilitator, which also includes an emphasis on including the partner's voice. [Fieldnotes Tangentyere; TWC FSP Training Modules].
6: Evaluation—ensuring effective responses	<ul style="list-style-type: none"> • Independent evaluation • Building the voice of survivors • Follow-up • Feedback loop 	<ul style="list-style-type: none"> • TWFSFG and MBCP have been independently evaluated, and TFWPP plans to have DVSCS evaluated in the next 12 months (this program is only two years old). TFWPP recognises the importance of monitoring and evaluation processes. [Tangentyere Fieldnotes; MBCP Report Oct 14 to June 17 doc; MATRIX_TWFSFG Evaluation Final]. • TWFSFG and DVSCS advocate on behalf of survivors and include their voices in their feedback and reporting mechanisms. MBCP, as a perpetrator-based program, still emphasises the voice of survivors in group sessions and through the use of the ASWS partner contact worker. . [Tangentyere Fieldnotes; MBCP Report Oct 14 to June 17 doc; MATRIX_TWFSFG Evaluation Final; DVSCS Yirara Group Student Evaluation; DVSCS Case Studies; TWFSFG Film Stories of Hope and Healing]. • TWFSFG and DVSCS engage with clients over a long period of time – up to four years. MBCP encourages men to 'check in' after they have completed the program, but remoteness makes this difficult. The researcher observed several men who had completed come into the office to see the facilitators. It is not known whether ASWS follows-up

		<p>with the partners once men have completed. [Tangentyere Fieldnotes].</p> <ul style="list-style-type: none"> Feedback has been drawn upon to improve the programs and make them more context-appropriate. This is evident in TWFSG changing the way they paid women for attending the training; DVSCS strengthening the safety planning component of their training; and MBCP reducing to a 16-week program. [Tangentyere Fieldnotes; DVSCS Yirara Staff Evaluation doc; MATRIX_TWFSG Evaluation Final]
7: Multi-agency integration and coordination – working together	<ul style="list-style-type: none"> Consistency of service across and within agencies Confidentiality, permission and agreement The full and active involvement of women's refuge, outreach and support services Equality issues and active consultation with abused women and children Clarity of response Monitoring of effectiveness and evaluation of inter-agency coordination Improved resources 	<ul style="list-style-type: none"> Whilst TFVPP cannot control or coordinate multi-agency integration on its own, it can demonstrate a willingness to engage and participate in this approach. TFVPP has recognised DFSV as a key and priority area and attends several DFSV-specific multi-agency meetings, and engages in partnerships with other services. [Tangentyere fieldnotes; TFVPP webpages]. TFVPP participates in multi-agency meetings and partnerships where confidentiality is partly suspended in order to keep women and children safe. Information about men's use of violence is not confidential. Mandatory reporting laws means confidentiality is limited. [A8 -Observers; Tangentyere Fieldnotes]. TFVPP is informed and governed by survivors' views and 'participative mechanisms' are in place in that TWFSG workshops all messages and resources. TFVPP can advocate on behalf of survivors in multi-agency meetings, but it cannot control the extent to which consultative and participative mechanisms are used to ensure multi-agency efforts are informed by survivors' views – although they could advocate for their inclusion. [2018 Community Development TWFSG presentation; Tangentyere Fieldnotes]. Lines of accountability are not always clear in the Alice Springs context, although the FSF has perhaps given this some direction. TFVPP does participate regularly in multi-agency meetings. However, TFVPP cannot be alone in ensuring a multi-agency response meets best practice indicators, but there may be scope for them to advocate for them and promote the development of "mechanisms ... needed to ensure clarity about decisions made, actions to be taken, lines of accountability, financial responsibilities and so on, where many organisations with different briefs and responsibilities are attempting to work together" (Humphreys, 2000, p. 39). An evaluation of the Alice Springs Integrated Response to DV was undertaken, but it is not known if TFVPP was captured as part of this. TFVPP has contributed to developing and sharing resources in a multi-agency setting. Examples are the risk assessment cards; cultural safety training; and the STAND UP! Film. [Tangentyere Fieldnotes; Resource DFV assessment cards; Resource Film STAND UP!].
8: Specific working with women and children	<ul style="list-style-type: none"> Attention to the voices and expressed needs of women using the service (and their active involvement where possible). 	<ul style="list-style-type: none"> TFVPP draws upon the voices of women through TWFSG which acts to govern the programs, and where women actively participate in the development of resources, messaging, training content, and projects. [Tangentyere Fieldnotes; MCDC Preconsultation Phase doc] DVSCS is a specialist service which centres the voice of the child and advocates on their behalf. DVSCS does work with families, but the child's needs and voice is primary. [Tangentyere Fieldnotes; DVSCS Case Studies].

	<ul style="list-style-type: none"> • Attention to children's needs and views and recognition that these may overlap with, but not necessarily be the same as those of their mothers. • The empowerment of abused women and children. • Attention to equalities issues and anti-discriminatory practice. • Attempts to mainstream the service within multi-agency provision. 	<ul style="list-style-type: none"> • TFVPP empowers women and children through capacity building and through providing opportunities. Children are given the chance to participate and lead music projects; boxing classes; and in camps. Women are given the opportunity to complete the TWFSG training, after which they can join the women's group. [Tangentyere Fieldnotes; Resource Be The One Music Video]. • TFVPP places equality and anti-discrimination as core values. Although several programs (DVSCS and TWFSG) are Indigenous-specific, it is acknowledged that all communities experience DFSV. DFV in same-sex relationships is also acknowledged. There is a culture of inclusion. [Tangentyere Fieldnotes; MATRIX Training day docs]. • TFVPP does advocate for gender-specific frameworks in multi-agency meetings and training sessions. However, this is a challenge as there is still as unwillingness among some of the service providers and government to accept that DFSV is a gendered crime. [Tangentyere Fieldnotes; AOD and AHW presentation TFVPP]
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It is clear through the use of 'Good Practice Indicators' that TFVPP meets the majority of the requirements for good practice. Key successes include the engagement of clients over extended periods of time; the governance structure of TFVPP with the TWFSG and community engagement; the number of women trained on Town Camps; the strength of engagement with monitoring and evaluation processes; adaptive and reflective practice; the development and sharing of resources; the co-facilitation model of the MBCP; the elevation of Indigenous women's voices; and the increased visibility of DFSV in Alice Springs.

Challenges

TFVPP operates in a complex context – this is exemplified by the 'Challenges' theme which attracted 135 references. An analysis of the challenges reveals two streams: barriers which prevent individuals from accessing help; and obstacles which the program confronts. There is also some overlap between the two as some of the barriers become obstacles for the program when engaging with their clients. For the purposes of this report, I have decided to focus on three main issues: working with other agencies; Intersecting factors; and funding.

Although TFVPP has forged some very strong working partnerships with other services, working with other agencies remains a considerable challenge. The primary difficulty seems to be the lack of DFSV trained staff in some other services which presents difficulties for TFVPP and their clients. For example, one reoccurring misconception was that women perpetrate violence at a similar rate to men, so this presents difficulties when advocating on behalf of women and children. Another common misconception amongst other agencies is that DFSV/VAW is alcohol-fuelled and so often other agencies want to focus on alcohol restrictions, instead of addressing the problem of violence. This misinformation means that considerable time and energy needs to be expended training and capacity building government and other agencies to get them to a level of understanding where they can be partnered with. Another challenge when working with other agencies is the lack of sharing, and the siloing of information. TFVPP happily shares the resources they produce with other services which is a strength of their program. However, the sharing of information presents difficulties for TFVPP – for example, it is necessary for key services to work together and share information so MBCP knows who to expect at group, but this is not always the case. This was also raised by several stakeholders who said that community does not always know when someone is getting out of jail – they believed this information should be shared so that victims can be 'alerted'. The siloing of information and resources inhibits multi-agency work and presents challenges for individual programs – in several multi-agency meetings there was a

frustration that referrals are not being made and important information, which was to key to ensuring the safety of women and children, was not always shared between agencies. Therefore, whilst TFVPP engages meaningfully in multi-agency platforms and has develop strong working relationships with other services, working with other agencies remains a challenge.

In addition to the extreme severity of violence in Alice Springs, another challenge is the issues that intersect with violence to make it more frequent and severe, and also present barriers for people to access help. In MBCP, for example, facilitators may be dealing with a group of men where mental health issues, learning difficulties, language barriers, and cultural barriers are all present. Language barriers present particularly difficulties when considering DVOs – several external stakeholders expressed their concern that people did not understand DVOs, and the different types, because they are written in incredibly complex terms. Some stakeholders were concerned that DVOs were contributing to the over-representation of Indigenous people in prison. The lack of facilities and infrastructure also presents barriers. TWFSG for example, find it difficult to conduct their Town Camp training when there is no community centre – in the focus group with TWFSG members, participants said they believed that Town Camps with community centres were further along the cycle of change than those Town Camps without a community centre. This would likely be because Town Camps with a community centre benefit from trainings and programs run from the centre. Another intersecting issue is housing – many houses on Town Camps remain severely overcrowded, possibly because of visitors, and this contributes to stress on the household which increases the likelihood of violence. Moreover, several clients struggled to keep their property safe, some participants even had their blankets and clothing stolen. Many clients also had no access to a phone and no timely way to report violence if it did occur. DVSCS also reflected on the number of issues their clients confront which in turn present additional challenges to DVSCS who may need to assist in school enrolment, liaising with Territory Families, and advocating for suitable housing. Another challenge is remoteness and the huge geographical spread of Central Australia– TFVPP is town-based and focused on Town Camps, but many of their clients travel huge distances between Alice Springs and remote communities. MBCP, in particular, is confronted with the challenge of engaging men who may only be in Alice Springs for 5-8 weeks before going back to community. This has meant that MBCP had to re-evaluate is idea of ‘completing’ as many men are not able to complete the full 24-week (now 16 week) program. Many stakeholders were concerned that there was no support for people, particularly men, once they were back on community. On several communities there is no police and the shelters are unstaffed – considerable barriers for anyone wanting to access help. Added to these intersecting issues are the challenges presented by poverty, financial hardship, sorry business, transience, and attitudes towards violence, particularly sexual violence. This means that clients accessing TFVPP have already overcome quite a lot of barriers to access their service. When considering the severity of violence TFVPP clients deal with, these intersecting issues present additional burdens.

Another challenge is funding. Accessing long-term is a considerable challenge for programs like TFVPP. Although TWFSG and MBCP have both secured re-funding, the constant struggle and worry about funding means it is difficult for the programs to plan long-term. Even though programs may be re-funded, they may not be given adequate funding which inhibits the effectiveness of the program. This is particularly problematic when it comes to staffing – often funding bodies will fund activities but will not provide funding to recruit an additional staff member. The impact of this kind of under-funding means more work for programs, but fewer staff to carry it out. One pertinent example of this is the rejection of TWFSG funding application to gain a case worker:

“The Leaders of the TWFSG (all Aboriginal Women from the Town Camp Communities) have identified the need for the position of a Case Worker for the TWFSG to support women who are identified by Town Camp residents for case work in the area of family and domestic violence. This application is a response to that identified need for a response arm to the work that the TWFSG do in the area of family and domestic violence... The proposed role of the caseworker/therapeutic worker will contribute to the wrap around services within the Tangentyere Family Violence Prevention Program to enhance the safety of Town Camp women experiencing violence. The proposed TWFSG case worker will provide holistic wrap-around casework; as well as group work, and family and individual counselling for women referred to the program... The aim of the caseworker will be to intervene with women where family and

domestic violence is an issue and children's wellbeing is potentially compromised." [TWFSG Caseworker Application]

The application for the caseworker was in response to the inquest into the DFV-related deaths of two Indigenous women in Alice Springs, in which Judge Greg Cavanaugh recommended that the NT Government provide interventions that take a "more flexible family and community focussed approach that will both ensure the victim's safety and give the couple the choice to remain together or to separate (and support them in their choices)" (2016, p. 47). External stakeholders also identified this need in their interviews. However, despite the solid evidence base and the serious need for an additional worker to provide therapeutic support for women experiencing DFSV in Town Camps, the application was denied. Despite this denial, TFVPP continues to undertake regular casework for women. Town Camp women seek out TFVPP because Tangentyere is a known organisation amongst Town Campers and Town Camp women see TFVPP as a culturally safe and supportive environment. Moreover, the training TWFSG undertakes on Town Camps is increasing the number of women seeking out the service. The result of the denial to fund a casework position means that TFVPP is carrying out this work unfunded. TFVPP meets this need by engaging social work students to undertake this work. However, TFVPP planned to fill these positions with Aboriginal caseworkers who would be trained and accredited through ongoing capacity building with Indigenous women, particularly Town Campers. This feeds into TFVPP's ethos of engaging Indigenous women in long-term meaningful work and of valuing this work. Ultimately, however, to bring this plan to fruition and ensure sustainability, long-term funding commitment is required to ensure women can access appropriate DFSV support.

Funding bodies also need to reevaluate their expectations of programs in the short-term – change is long-term, and monitoring and evaluation mechanisms need to be cognisant of this. In multi-agency meetings, funding was raised several times as a key concern by numerous services. In the 4th Action Plan to Reduce Violence Against Women and their Children meeting, long-term funding was named by upwards of twenty services as a key requirement to reducing VAW. Moreover, open tenders present difficulties when multiple services are competing over the same funding source – this way of funding programs can impede how effectively services work together later in the funding cycle. The relentless struggle for funding could detract from important work, and competition over funding sources can inhibit effective multi-agency responses to DFSV/VAW.

Working with other agencies, intersecting issues, and funding are just a few of the challenges programs face in Alice Springs when responding to DFSV/VAW. Given the complexity of the context TFVPP operates in, this makes their successes the more commendable.

Recommendations

Many of the recommendations listed here have already been identified by TFVPP, so it is the intention of this report to highlight them, so the program can work towards prioritising them.

1. Improve data collection

Although TFVPP is engaged in monitoring and evaluation processes, they could begin to capture more data which in turn will help to advocate for further funding. Quantitative data could include: incidents of violence; reports [to police] of violence; relationship victim to perpetrator; type of violence; where violence took place; length of client engagement; referral pathways (in and out of TFVPP); whether victim/perpetrator has attended DFSV training; and completion versus non-completion. Qualitative data could include what participants learnt in training; attitudes towards violence; where women and children feel safe; how men succeed in changing their behaviour; and community ideas about what is needed to prevent violence. Data could be collected using pre and post training surveys; safety mapping; case studies; or during intake, via risk assessments. The use of open-questions would also help improve surveys already in place. Following up with former MBCP and DVSCS participants could also yield valuable data, as well as act as a safety check. Compiling data over time and comparing data could yield good insights on the impact of the program.

2. Increase representation of Town Camps in TWFSG

During the focus group with TWFSG, the women said they wanted more women to join them from different camps, particularly young women. Increasing Town Camp representation can further the impact of TWFSG, especially as the women believe that having TWFSG members living on Town Camps improves safety. Having more members will lessen the burden on existing members and send a strong message of inclusivity: “they’re becoming leaders and examples to generations which will impact on people around them” [ES3]. To grow TWFSG means undertaking more training on different Town Camps which also presents challenges.

3. MBCP to hold more sessions in a shorter period

Something MBCP found difficult was getting men to attend group sessions over a long period of time. This was often because men would leave to their remote community after their mandated time at CAAPU was up (8 weeks). The MBCP has now shortened its program to 16 weeks – but this is still double the amount of time many men are in town. MBCP was discussing the possibility of holding two group sessions per week for the community group – perhaps this could be explored further so that MBCP can make maximum impact in the time they have.

4. Increase frequency of training with follow-ups

TWFSG wants to get back out to Town Camps to conduct their training sessions, but their time and resources are stretched. TWFSG also wants to return to Town Camps where training has previously been held to follow-up and reinforce the message. Another barrier is the lack of community centres on Town Camps – can TWFSG source alternative ways of undertaking the training? For example, with CDP groups, with women in prison, or in partnership with housing. Could DVSCS open a boxing group up to young women?

5. Design specialist training for other services and agencies

Given one of the key challenges TFVPP faces is working with other agencies, is there scope for TFVPP to design some specialist DFSV/VAW training? This could be a sequence of workshops which cover the types of violence, intersecting issues and barriers, trauma, cultural safety, and Indigenous ways of working.

Proposed future activities

For the final period of fieldwork to take place in April 2019, the following activities and questions are proposed:

1. Observe TWFSG training on a Town Camp
2. Undertake a pre and post training focus group on a Town Camp
3. Undertake a focus group on a Town Camp yet to receive training
4. Interview key external stakeholders, including ASWS, Territory Families, FSF Alice Springs, and Police.
5. Engage with MBCP program-participants, if possible, to get their perspective and include their voices about MBCP and what works. This could be in the form of an exit survey?

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APPENDIX A: Methodology

Methodology is “a theory and analysis of how research should be conducted” (Beetham & Demetriades, 2007, p. 199). Linda Tuhiwai Smith (1999) argues that “methodology is important because it frames the questions being asked, determines the set of instruments and methods to be employed and shapes the analyses” (p. 143). I wish to employ the metaphor of weaving to briefly explain the methodology of this research.

Figure 23: Photo of a coiled basket from the APY lands.



Photo by Chay Brown.

The metaphor of weaving, as though of a grass basket, serves me well in that each of the theories and methodologies drawn upon are symbolised by a single grass thread. Not every aspect of each methodology is relevant or appropriate for investigating violence against Indigenous women. Rather elements are taken from each to weave together a culturally appropriate approach. At the centre of this basket, symbolised by the inner-most circle, is Indigenist methodology

Indigenist methodology does not advocate for any particular methods as such but rather argues that methods should be selected in consultation with Indigenous people and be conducted in culturally sensitive ways (Smith L. T., 1999; Rigney, 2006). That being said, it could be argued that qualitative methods are more culturally safe as they are more reflective of Indigenous ways of knowing, being and doing as it draws upon methods like yarning (Aveling, 2013; West, Stewart, & Foster, 2012; Martin & Mirraboopa, 2009; Martin, 2006; Cochran, et al., 2008; Rigney, 2006). Martin (2006) argues there is a need for culturally rigorous choices to be made for methods for data collection (p. 9). The emphasis is therefore on culturally appropriate methods.

The second strand in my weaving metaphor is comprised by Feminist standpoint theory. Feminist standpoint theory shares similarities with Indigenist methodology in that it too questions traditional forms of knowledge. Likewise, it bears similarity in that it is not the methods which make research feminist but rather the methodology and the researcher (Beetham & Demetriades, 2007). Feminist standpoint theory values alternative ways of thinking and values women as knowledge-holders; it advocates for the production of knowledge by women for women (Brooks, 2007) in a way that is considerate of the multi-faceted nature of gender (Beetham & Demetriades, 2007, p. 1999).

The research also makes use of qualitative methodology and methods: ethnographic methods, participatory action research (PAR) and case study. Ethnography is usually conducted by a single researcher who lives within the field for a period of time and who can participate actively within the community in order to come to understand how culture is constructed (Zilber, 2014). Buch and Staller (2007) argue that many feminist ethnographers view the people they study as experts on their own lives and communities and thus consider the people they work with active collaborators in the research project rather than passive research subjects (p. 218).

Balcasar et al (2003) argue that PAR is both a research ideology and a strategy for conducting research (p. 17). PAR provides a forum in which the voices and knowledge of local people are engaged in research efforts, rather than as passive subjects of research (Boothroyd, Fawcett, & Foster-Fishman, 2003). PAR holds that engaging local participants in the research process is necessary in driving development and social change efforts (Boothroyd, Fawcett, & Foster-Fishman, 2003). Similar to feminist and Indigenist methodologies, PAR can draw upon a wide variety of qualitative, quantitative and creative methods to develop a unique research process which is context appropriate (McIntyre, 2008).

Case study is the investigation of one or multiple cases and is both a methodology and a method (Yin, 2004). Gillham (2000) defines case as a unit of human activity embedded in the real world; which can only be studied or understood in context; which exists in the here and now; that merges in with its context so that precise boundaries are difficult to draw (p. 1). To investigate each case, a variety of methods can be drawn upon, the emphasis being on the collection of a diverse range of evidence (Gillham, 2000). This may include digital files, distributable materials, documents, stories, interviews, and physical artefacts (Gillham, 2000; Flyberrg, 2011; Charmaz, 2011). Case study also makes use of observation, particularly participant observation, as a method (Yin, 2009).

Case study is underpinned by the view that knowledge is subjective and is influenced by the role of researcher who participates in constructing knowledge (Gillham, 2000). Case study takes notice of empirical evidence, but its emphasis is on how people behave in their real-world context: how people understand themselves, or their setting, what lies behind the more objective evidence (Gillham, 2000, p. 7). This is a key strength of case study as Yin (2004) argues, compared to other methods, the strength of the case study method is its ability to examine, in-depth, a case within its real-life context (p. 1).

By weaving all of these methodological and theoretical standpoints together with Indigenist methodology at its centre, several guiding principles emerge for this research. The result is a methodological standpoint which seeks to contextualise the problem of violence against Indigenous women within the context of on-going colonisation; it is a feminist approach which begins with the experiences of Indigenous women and privileges their voices; it is an approach which tries to break down the power structures between the researcher and the researched through PAR; it is an approach which seeks to promote positive social change for the benefit of Indigenous people; and it is an approach which favours culturally appropriate methods.

APPENDIX B: Thematic Breakdown of Individual Programs

What follows is a brief breakdown of the core themes for each individual program or project, with a brief look at word frequency. It is the intention of the researcher to use this information to develop infographics to help disseminate the research findings to participants in the final report.

Tangentyere Women's Family Safety Group

Figure 25 TWFSG breakdown of themes

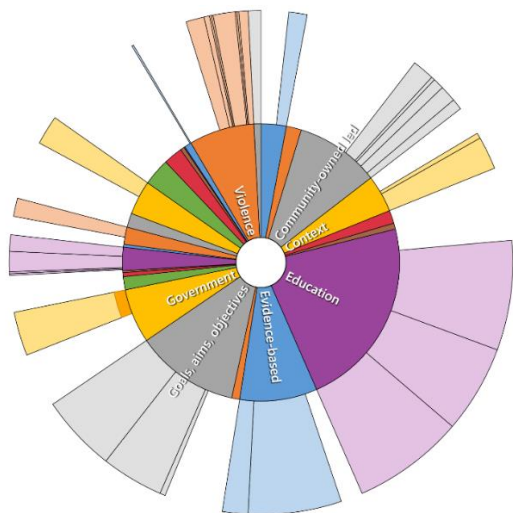


Figure 24 TWFSG 20 most common words

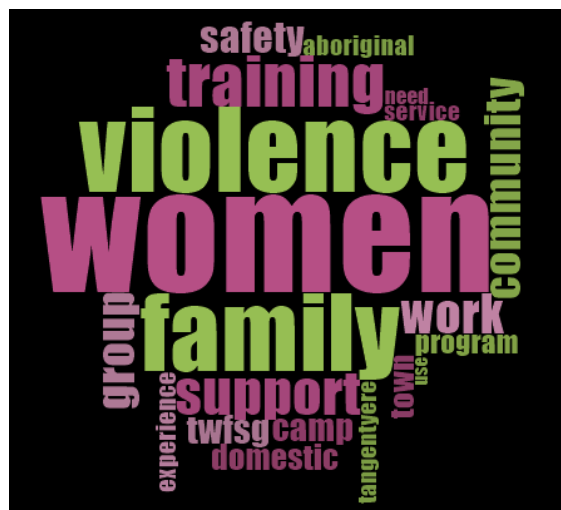


Figure 25 shows TWFSG's overarching themes were 'Education' (187 references), 'Goals, aims, objectives' (99 references), 'Community owned and community led' (83 references), 'Evidence-based' (73 references), and 'Violence' (65 references).

Figure 24 is a word cloud which demonstrates the results of the word-frequency: the word cloud shows the 20 most common words used in reference to TWFSG and in its literature. The larger the word, the more frequently it appeared.

Men's Behaviour Change Program

Figure 26 MBCP breakdown of themes

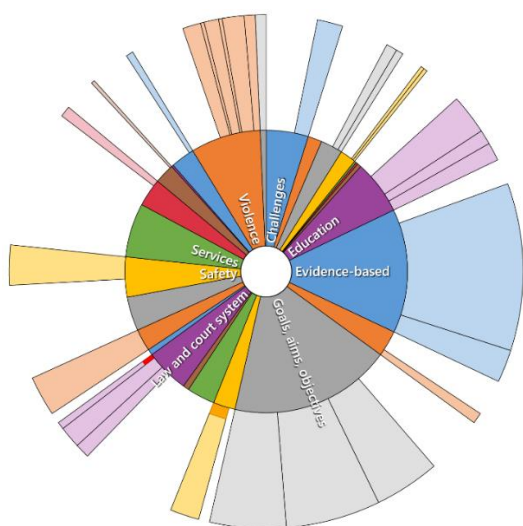


Figure 27 MBCP 20 most common words



Figure 26 shows MBCP's overarching themes were 'Goals, aims, objectives' (81 references), 'Evidence-based' (62 references), 'Violence' (35 references), 'Services' (27 references), and 'Education' (27 references).

Figure 27 shows the results of the word-frequency search for MBCP – the 20 most common words are visualised in the Word Cloud.

Men's Outreach, Assessment, and Referral Service

Figure 29 MOARS Breakdown of themes

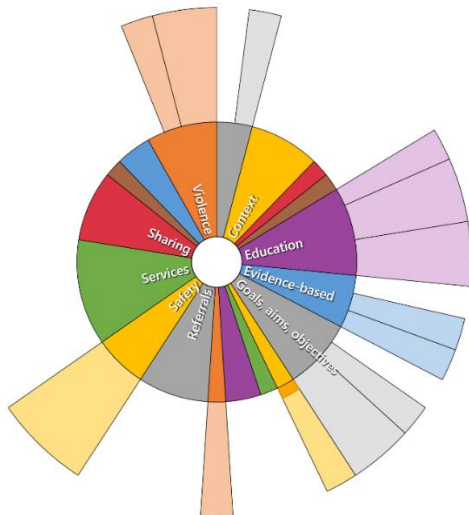


Figure 28 MOARS 20 most common words



Figure 29 shows MOARS overarching themes were 'Services' (6 references), 'Education' (5 references), 'Violence' (4 references), 'Referrals' (4 references), and 'Sharing' (4 references).

Figure 28 shows the 20 most common words used in MOARS literature or in reference to this program.

Domestic Violence Specialist Children's Service

Figure 31 DVSCS Breakdown of themes

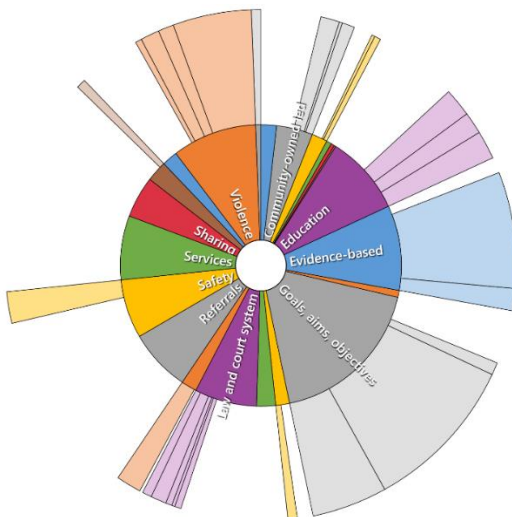


Figure 30 DVSCS 20 most common words

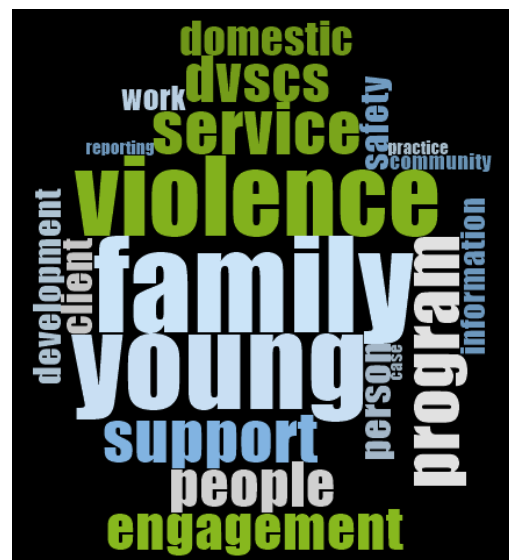


Figure 31 shows DVSCS overarching themes were 'Goals, aims, objectives' (91 references), 'Evidence-based' (49 references), 'Violence' (49 references), 'Education' (46 references), and 'Services' (37 references).

Figure 30 shows the 20 most common words used in DVSCS literature or in reference to this program.

Mums Can Dads Can Project

Figure 32 MCDC Breakdown of themes

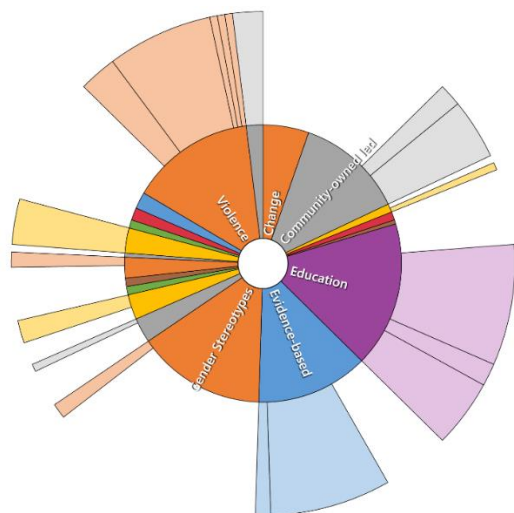


Figure 33 MCDC 20 most common words



Figure 32 shows MCDC overarching themes were 'Education' (35 references), 'Gender Stereotypes' (31 references), 'Violence' (30 references), 'Evidence-based' (27 references), and 'Community-owned and community-led' (26 references).

Figure 33 shows the 20 most common words found through the word-frequency search for MCDC.