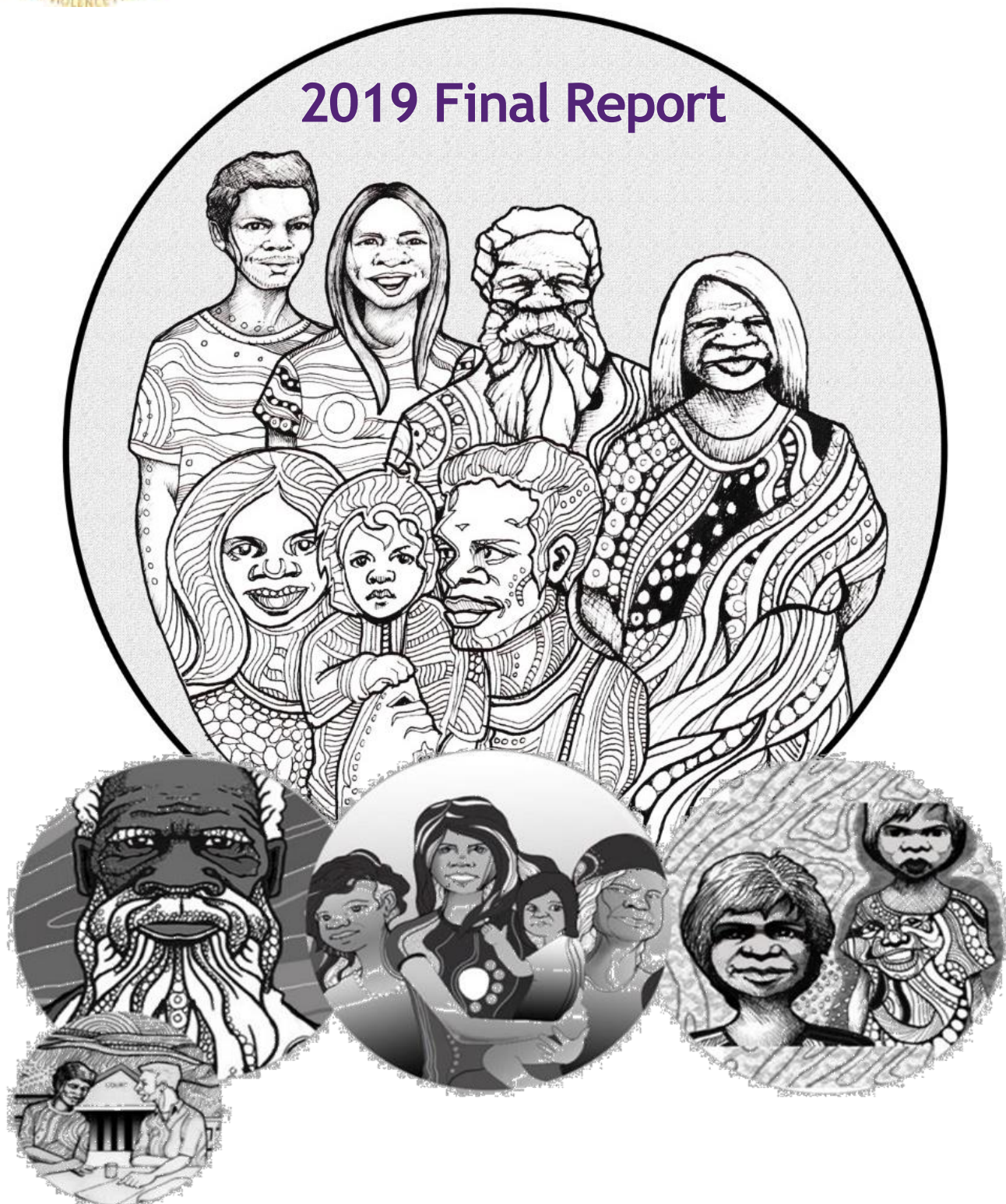




Tangentyere Family Violence Prevention Program:

A Case Study

2019 Final Report



A report prepared by Chay Brown, PhD Scholar, CAEPR, ANU for the Tangentyere Family Violence Prevention Program, 2019.

Acknowledgements

I would like to pay my respects to the traditional custodians and their Elders, past, present, and emerging, on whose land we conducted this research. I'd also like to thank the staff at the Tangentyere Family Violence Prevention Program: Maree Corbo, Carmel Simpson, Shirleen Campbell, Rob Stoll, Simone Clapham, Mena Condo, Zoe Fry, Victoria Icu, Reuben Solomon, Sara Maiorino, and all the visiting students. Thank you all for welcoming me and sharing your expertise with me. I would also like to thank the Tangentyere Women's Family Safety Group and acknowledge all its members - thank you for sharing with me and teaching me. It is my hope that this report is useful and can further support the amazing work already underway.

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Abbreviations

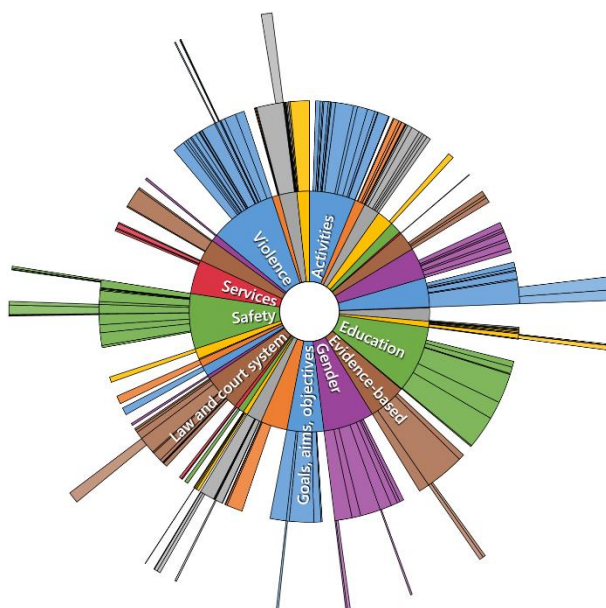
Tangentyere Family Violence Prevention Program	TFVPP
Tangentyere Women's Family Safety Group	TWFSG
Men's Behaviour Change Program	MBCP
Domestic Violence Specialist Children's Service	DVSCS
Men's Outreach, Assessment, and Referral Service	MOARS
Mums Can Dads Can	MCDC
Women Safety Services of Central Australia (formerly Alice Springs Women's Shelter)	WoSSCA
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

Executive Summary

Tangentyere Family Violence Prevention Program (TFVPP) is one partner-program in the ‘Good practice in Indigenous-led interventions to prevent violence against women’ research project. This report is based on data collected during two periods of fieldwork: August-October 2018, and March-April 2019. The data was collected through a case study approach that made use of an internal documents review and ethnographic methods, as well as interviews, focus groups, and safety mapping. A thematic analysis was used to identify patterns across the data set. Analysing these themes revealed what is of most import to TFVPP; their dominant activities; their achievements; and the challenges they face. The thematic analysis was also used to gather evidence to apply against the adapted Transtheoretical Model (TTM) or Stages of Change model to assess whether it is likely that the program is assisting in the creation of change. This evidence was also applied against Humphrey et al’s (2000) ‘Indicators of Good Practice’ to assess whether TFVPP work is in alignment with international ideas of good practice. Finally, the evidence was also used to gauge whether TFVPP’s work was consistent with Our Watch’s recommendations in their ‘Changing the Picture’ resource which was developed as an Indigenous-specific guide to primary prevention.

Thematic Analysis

FIGURE 1 BREAKDOWN OF THEMES



36 themes were developed from the data set and **Figure 1** shows the breakdown of these themes by the number of references assigned to them. The five most commonly represented themes in the data were: ‘Violence’; ‘Education’; ‘Safety’; ‘Gender’; and ‘Activities’.

The top five themes reveal the concerns and activities of TFVPP. The most frequently coded themes were ‘Violence’ and ‘Education’ which is to be expected given the primary objective of TFVPP is to address and prevent domestic and family violence - one of the primary ways they do this is through training. These themes were followed by ‘Safety’ which also reflects TFVPP’s primary objective of ensuring women and children’s safety.

‘Gender’ was also a dominant theme in the data set which reflects TFVPP’s gender lens, as well as their primary prevention project Mum Cans Dads Can (MCDC) which aims to prevent violence by challenging gender stereotypes. This theme was followed by ‘Activities’ which includes the various activities of TFVPP and their work. For further details, see **page 22**.

Transtheoretical Model

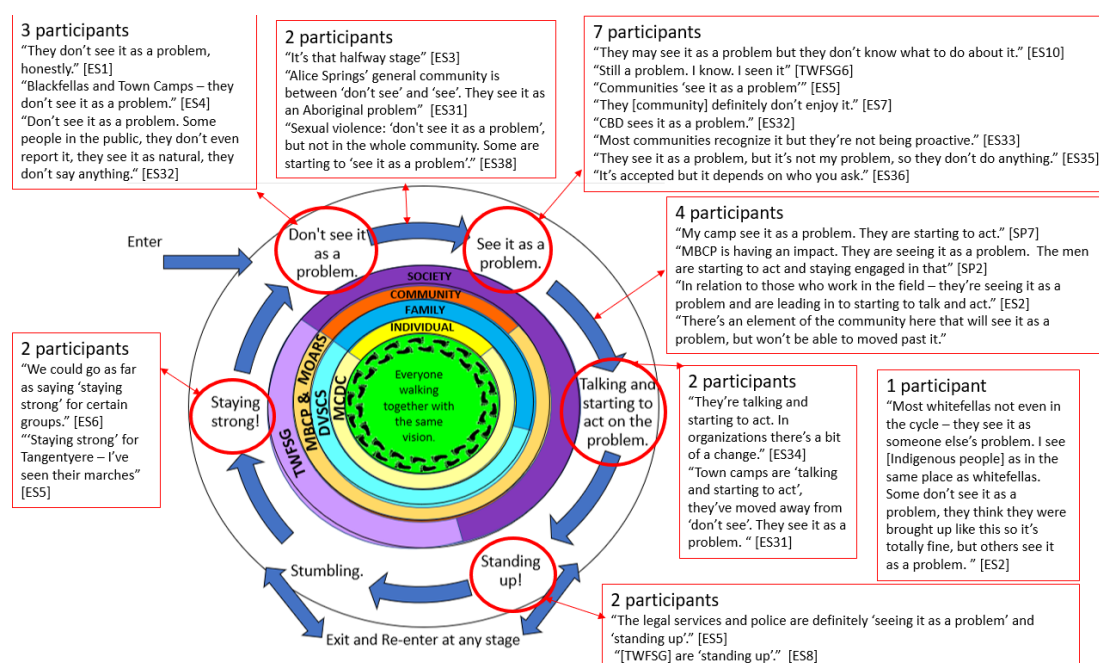
The adapted TTM model was used in interviews and focus groups to gauge where the participant thought the community was in the cycle of change. The TTM’s key cognitive and behavioural processes - which have been shown to help individuals move through the stages of change - have been used to measure the program’s success. 33 participants were asked to use the model to assess community change, but only 21 participants

responded. As shown in **Figure 2**, all references to the later stages of the model were specific to certain groups and not an assessment of the wider community. Most of the responses (16 of 21) 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’.

Evident in the number of the responses is that the community is divided into smaller groups, some who have identified DFSV as a problem and are beginning to act, whilst others do not see it as a problem. A common theme in the responses was that although people may regard DFSV as a problem, they are indifferent to reporting it to police; they believe it to be an Aboriginal problem or a private matter that should not be interfered in. It is evident that there are strong pockets who are talking and taking action - like Tangentyere Women’s Family Safety Group (TWFSG) - and this visibility is pushing change as the problem is now in the spotlight and is forming part of the public consciousness. In the safety mapping, violence was identified by a significant number of participants as a key safety issue on their Town Camps -the openness of Town Campers to identify this as a safety concern on their Town Camp indicates that a number of Town Campers do see DFSV/VAW as a problem and are at the stage where they desire action to be taken.

Many participants reflected that the local and national conversations taking place about DFSV/VAW are part of making change. There has been somewhat of an attitude shift in that DFSV/VAW has largely been identified as a problem, but what is needed now, is education to create awareness among the wider community.

FIGURE 2 PARTICIPANTS’ ASSESSMENT OF COMMUNITY CHANGE USING THE STAGES OF CHANGE MODEL



TFVPP engages with all processes of change which indicates that they are assisting to move the community through stages of change. Particular areas of strength are ‘Consciousness Raising’ and ‘Reinforcement Management’. Processes that TFVPP could contribute more to are ‘Social Freedom’ and ‘Stimulus Control’. To be more effective, TFVPP would need to expand their reach - which has grown considerably with the MCDC project. This reach could be drawn upon to further engage with communities to particularly highlight stories of change; sharing stories of men who no longer use violence could be an incredibly powerful tool. There are

so many avenues that TFVPP could take to further their work in addressing and preventing DFSV/VAW - community connections, cultural safety, relationships, and credibility are considerable assets of this program - there is seemingly no limit to building upon the work of the TFVPP, but this is restriction by funding, resourcing, and staffing. TFVPP is sharing their work through the development of a MCDC toolkit to guide other communities in how to challenge gender stereotypes; and they consistently share the resources they develop - this is one way TFVPP attempts to overcome these restrictions. For further details, see **page 38**.

Indicators of Good Practice

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 have been used to assess the work of TFVPP, and the results are shown in Table 1 (for full details see **page 43**)

TABLE 1 SUCCESSES OF TFVPP AS MEASURED AGAINST HUMPHREYS ET AL (2000) 'GOOD PRACTICE INDICATORS'

Indicator	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.	• TFVPP meets all criteria					
2: The use of monitoring processes and screening	• TFVPP meets all criteria					
3: Good practice guidelines and domestic violence policies	• TFVPP meets most criteria.					
4: Safety measures and safety-oriented practice	• TFVPP meets most criteria					
5: Training- raising awareness, exploring values, developing skills	• TFVPP meets some to most criteria.					
6: Evaluation-ensuring effective responses	• TFVPP meets all criteria					
7: Multi-agency integration and coordination - working together	• This indicator is not applicable to TFVPP's work in isolation					
8: Specific working with women and children	• TFVPP meets all criteria					

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. Areas where TFVPP could further progress is in the development of specialist DFSV training for service providers, government departments, and those working in the judicial system. They could also develop rolling training for Town Camp women which covers DFSV as well as safety planning; and facilitating awareness and partnership between Town Campers and service providers.

Our Watch - Changing the Picture

Our Watch has developed a national resource to support the prevention of violence against Australian Indigenous women called 'Changing the Picture' (2018) - given this is the context that TFVPP operates in, TFVPP's activities have also been evaluated against the actions recommended by Our Watch, as shown in **Table 2** (for more detail see **page 48**).

TABLE 2 SUCCESSES OF TFVPP AS MEASURED AGAINST OUR WATCH (2018) CHANGING THE PICTURE RECOMMENDED ACTIONS

Action	Evidence					
	Engages all strategies	Engages most strategies	Engages some strategies	Engages few strategies	Engages no strategies	Not Applicable
Action 1: “Address the legacies and ongoing impacts of colonisation for Aboriginal and Torres Strait Islander people, families and communities”	TFVPP engages with all strategies					
Action 2: “Address the legacies and ongoing impacts of colonisation for non-Indigenous people, and across Australian society”	TFVPP engages with some strategies					
Action 3: “Address the gendered drivers of violence against Aboriginal and Torres Strait Islander women”	TFVPP engages with all strategies					

It is clear that TFVPP is engaged with the vast majority of actions and strategies recommended by Our Watch ‘Changing the Picture’ (2018). Action 1 and 3 are particular strengths of this program, and that is largely because TFVPP is underpinned by appropriate frameworks, and is theory-informed and evidence-based. TFVPP stays updated with the latest research and contributes to its development - this is then integrated into the program or used to develop further projects or resources. An area TFVPP could make further impact is Action 2 - and this has already been identified by the program, particularly by TWFSG at the strategic planning retreat. Addressing this action could have further positive impacts: challenging the view that DFSV/VAW is an Aboriginal problem so mitigating the condonation of violence against Indigenous women; increasing the likelihood that the community will intervene and report violence; and lead to the engagement of more non-Indigenous men in MBCP. The ability of TFVPP to adopt these actions and strategies will be dependent on the scope and resourcing of the program, therefore, this could possibly be done in partnership with other organisations.

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. For further details see **page 54**.

1. Improve data collection
2. Increase representation of Town Camps in TWFSG
3. MBCP to hold more sessions in a shorter period
4. Increase frequency of training with follow-ups
5. Design specialist training for other services and agencies
6. Develop resources which challenge taboos around sexual violence
7. Engage and educate non-Indigenous community members

Emerging Principles of Good Practice

It is the intention of the ‘Good Practice in Indigenous-led interventions to prevent violence against women’ research project to develop principles of good practice in partnership with partner-programs. These principles will be identified from the case studies of the partner-programs, who will assist in their identification and refinement, and to develop specific indicators for each principle. **Table 3** below communicates some

preliminary principles as they emerge from the case study. The research identified these principles then presented them to TWFSG, who then provided comments and feedback, and contributed additional principles.

TABLE 3 PRINCIPLES OF GOOD PRACTICE

	Principles	Indicators	Example
	Educational	<ul style="list-style-type: none"> Trains the community to identify, intervene, and report VAW/DFSV Challenges attitudes which condone DSFV/VAW Models equal and respectful relationships 	TFVPP conducts DFSV training on Town Camps; it's programs counter-condition by teaching about healthy relationships.
	Holistic	<ul style="list-style-type: none"> Caters to women, men, and children Works to strengthen families Takes a whole-of-community approach 	TFVPP is comprised of programs that cater to women, men, and children. TFVPP works alongside couples and families.
	Framework and theory-informed	<ul style="list-style-type: none"> Has a gender lens and acknowledges the gendered nature of VAW/DFSV Uses an intersectional framework Is trauma-informed and contextualises VAW/DFSV within ongoing colonisation 	TFVPP is underpinned by intersectional feminism and adapts their program to be cognisant of inter-generational trauma and intersecting risk factors which compound violence.
	Culturally safe	<ul style="list-style-type: none"> Works in a way that is respectful and celebrates Indigenous culture Builds relationships with community Listens to community and values their knowledge and expertise 	TFVPP draws upon the cultural authority and expertise of community members; cultural practices are integrated into physical spaces and into program activities.
	Community-driven	<ul style="list-style-type: none"> Indigenous people involved in conception, design, and delivery Community owns, leads, and governs Engages and mobilises Indigenous community 	TFVPP workshops all messages and resources with community-members; TFVPP mobilises community-members in workshops, training, and events.
	Accessible	<ul style="list-style-type: none"> Uses assertive outreach Assists people to overcome barriers to access Takes the program to where people are 	TFVPP assists participants to access their program with transport; TFVPP runs training sessions where community-members live and work.
	Accountability for men who use violence	<ul style="list-style-type: none"> Challenges men's use of violence Focuses on changing behaviour Integrates and elevates survivors' voices 	TFVPP engages with men who use violence in group sessions and supports them to change their behaviour, whilst holding them accountable for their use of violence.
	Safety-focussed	<ul style="list-style-type: none"> Centres women and children's safety Ongoing risk assessment Safety Planning 	TFVPP prioritises the safety of women and children and listens to their voices when engaging with perpetrators. MBCP is also used to monitor risk.
	Strengths-based	<ul style="list-style-type: none"> Non-judgemental and draws upon community assets Engages and strengthens social capital Strengthens and celebrates culture 	TFVPP draws upon strengths, such as food, art, humour, and relationships to develop resources which celebrate culture whilst challenging attitudes.
	Multi-agency coordination	<ul style="list-style-type: none"> Shares resources and information Refers and follows-up with other services Participates in multi-agency meetings and contributes to integrated responses and strategies 	TFVPP works in a consortium with WoSSCA and Jesuits to deliver MBCP; as well as participates in several multi-agency meetings.

Scope and Purpose

Tangentyere Family Violence Prevention Program (TFVPP) is a partner-program and case study involved in the research project 'Good Practice in Indigenous-led interventions to prevent violence against women'. This report covers both periods of fieldwork conducted with TFVPP: from the 13th of August until the 7th of October 2018 and from the 18th of March until the 12th of April 2019. The purpose of this report is to state the activities undertaken by the researcher (Chay Brown); to present the findings of the final thematic analysis; and to report some emerging principles of good practice through the application of the Transtheoretical Model (TTM) and Humphrey et al's good practice indicators, and by analysing the activities of TFVPP against Our Watch's 'Changing the Picture' resource (2018).

The intention of this report is to use the TFVPP as a case study to identify context-specific principles of good practice in programs designed to prevent violence against women in the Northern Territory. Whilst this report points to some emerging principles of good practice, these are preliminary. This report points to some initial findings but has several limitations, including the disparity between male and female participants; and little opportunity to collect data on DVSCS' activities.

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 the 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 applies the TTM before analysing TFVPP's activities against the Good Practice Indicators and Changing the Picture. Finally, it presents some emerging principles of good practice based on the data and makes some recommendations on how TFVPP can increase their impact. Appendix A details the research methodology.

Project Aims and Description

'Good Practice in Indigenous-led interventions to prevent violence against women'

The research project aims to identify principles of good practice in interventions designed to prevent violence against women (VAW) by undertaking 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 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 several case studies because it aims to identify similar themes and strategies in Indigenous interventions to prevent 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 the Northern Territory; 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 interventions involved in the fieldwork 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 the researcher is 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 the researcher is 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 (including safety mapping); 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 will be referred to as staff-participants; Tangentyere Council staff who work for different programs were also included who will be called internal stakeholders; people directly and indirectly involved with TFVPP who will be referred to as stakeholder-participants; and people who are engaged in TFVPP as targeted beneficiaries who will be referred to as program-participants. All quotations indicate the kind of

participant: ES (external stakeholder); IS (internal stakeholder); SP (staff-participant); TWFSG (TWFSG program-participant); PP (program-participant); SM (safety mapping participant).

FIGURE 3 PARTICIPANT TYPE BY PRIMARY METHOD OF PARTICIPATION

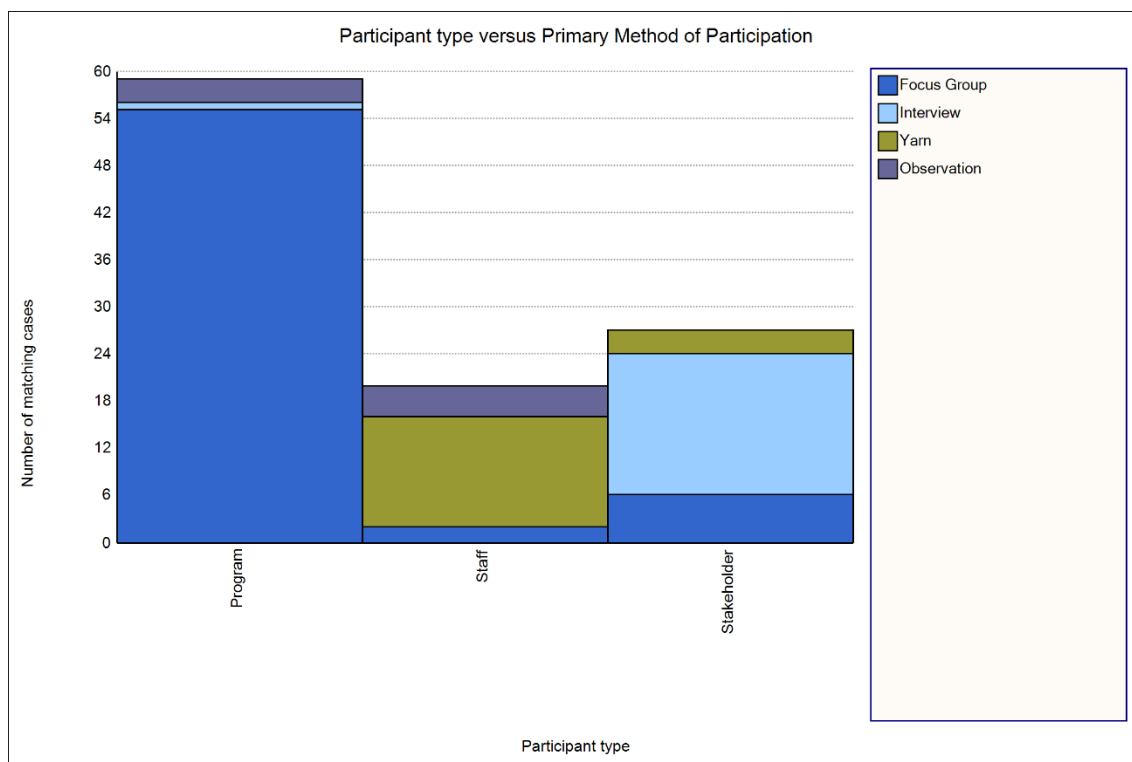
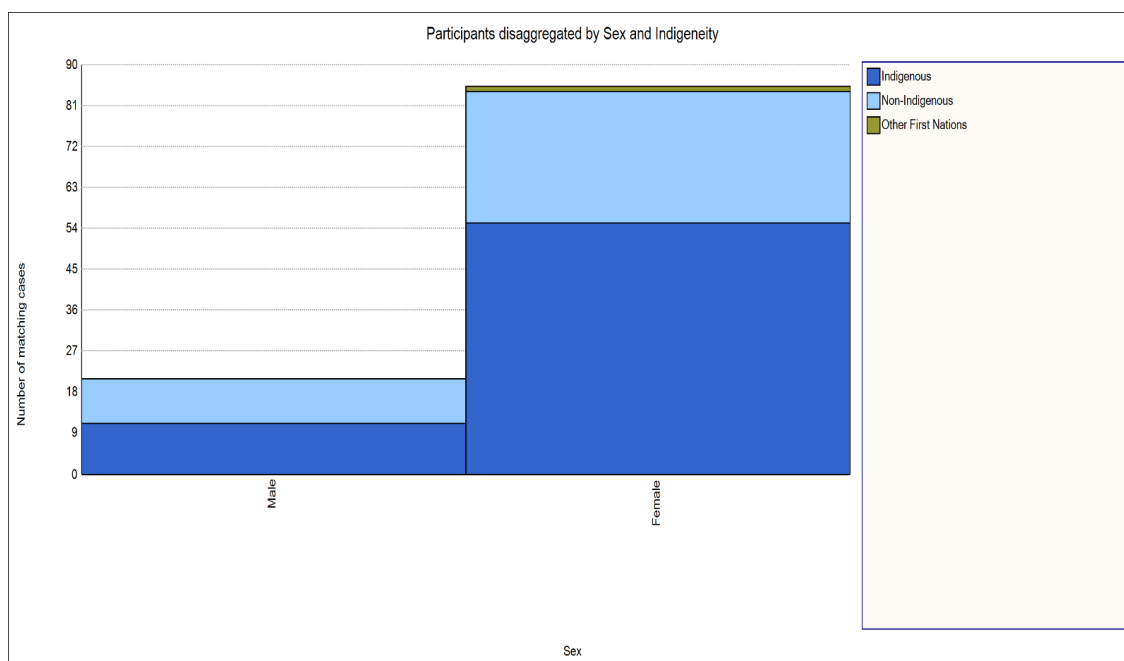


FIGURE 4 PARTICIPANTS DISAGGREGATED BY SEX AND INDIGENITY



The total number of participants in this initial period of fieldwork was 106. As shown in **Figure 3**, the participants were made up of twenty staff-participants (including students on placement); fifty-nine program-participants; and twenty-seven stakeholder-participants (ten of these were internal stakeholders). **Figure 4**

shows the sex and Indigeneity of the participants - this shows that 63% of participants are Indigenous. It also shows the majority of participants were female (eighty-five participants), with twenty-one men participating in the research. The disparity between male and female participants is explained by the majority of safety mapping and external stakeholder participants being female. The male program-participants largely derive from the Men’s Behaviour Change Program, although there were some male safety mapping and external stakeholder participants. The Feminist Indigenist methodical standpoint of this research calls for the voices of Indigenous women to be centred, however, efforts have been made to include a diversity of voices to add further efficacy to the findings. The disparity between female and male voices is one limitation of the research.

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 5 and 6**. All data was first recorded in note form, then was typed either in the form of fieldnotes or transcripts.

FIGURE 5 PARTICIPANT TYPE BY SECONDARY METHOD OF PARTICIPATION

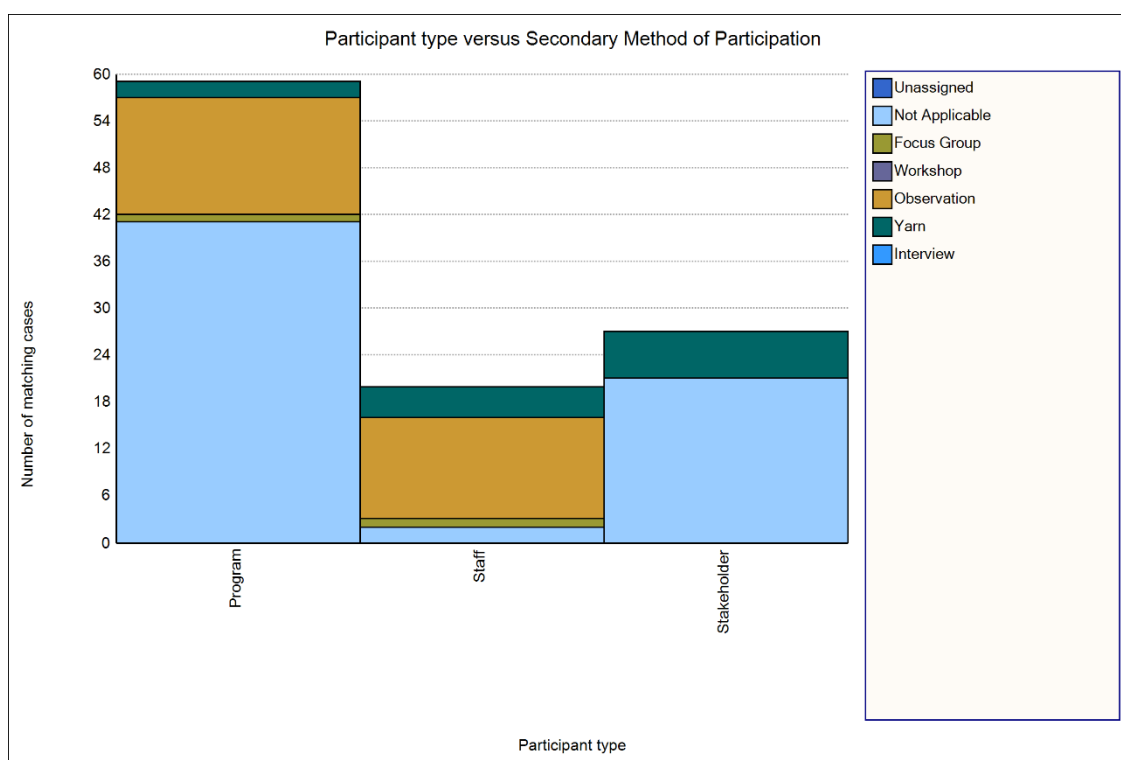
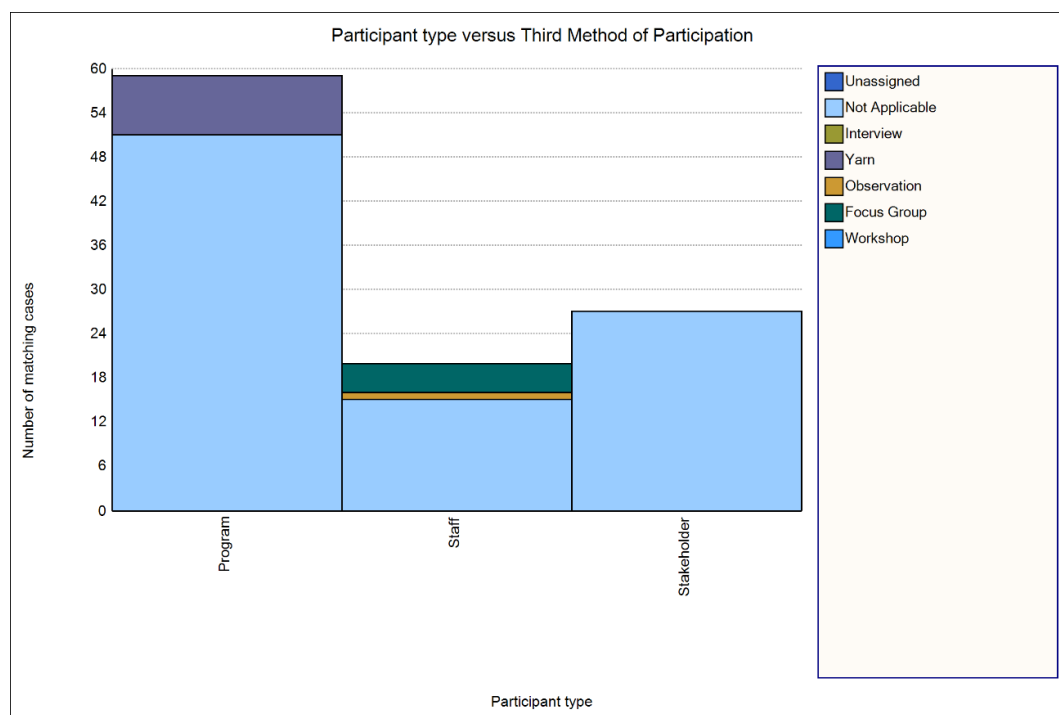


FIGURE 6 PARTICIPANT TYPE BY THIRD METHOD OF PARTICIPATION



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 thirty-six 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 3, 5, and 6**, eighteen program-participants and eighteen 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 five MBCP group sessions (three with the community group, and two with the prison group) followed by the debrief. The researcher also observed two MCDC workshops on Town Camps. The researcher also attended and participated in ten multi-agency meetings at which TFPVP was present, one Alice Springs Women's Shelter (now named WoSSCA) training session, eight TWFSG meetings, one media launch, one staff training day, one night patrol, two internal TFPVP meetings, and one TWFSG three-day strategic planning retreat. The researcher also took part in daily program activities such as picking up and dropping off program-participants; preparing lunch; and shopping.

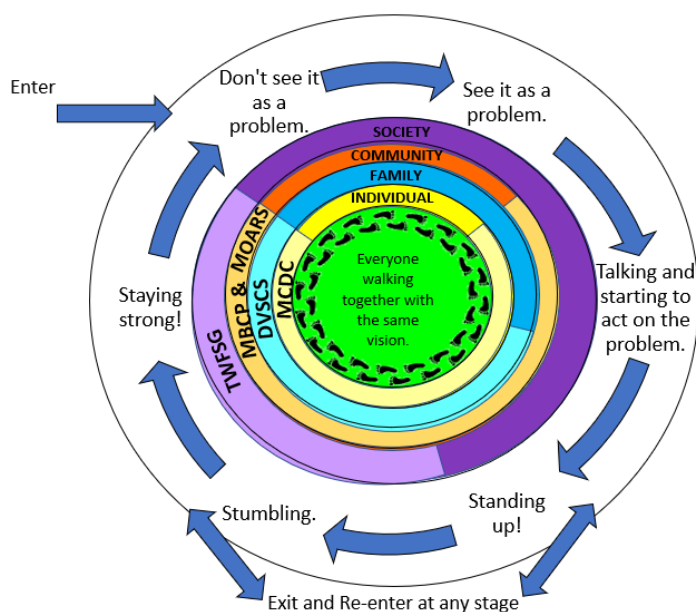
Yarning was used to informally talk with and listen to participants. These conversations were unstructured and followed a variety of topics, although the researcher would occasionally ask questions, but these were unplanned. Yarning was again facilitated by the researcher's workplace in the office, which 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, participatory action research and research partnerships, to politics, and even humorous YouTube videos. Program objectives, activities, and frameworks were regularly discussed. **Figures 3, 5, and 6**, show that thirty-seven participants were yarned with: eighteen staff-participants; ten program-participants; and nine 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 conducted primarily with external stakeholder-participants, but one program-participant all participated in an interview. Some interviews were in groups whilst others were individual, and typically took one and a half hours. Eight interviews were held in which eighteen stakeholder-participants and one program-participant took part: four interviews had one participant each; one interview had two participants; one had three participants; and two had five participants each. The interviews with external stakeholders 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 7 TTM OR 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 adapted stages of change (TTM) model, as shown in **Figure 7**, was used to measure their opinion about where the community was at in cycle, *if* they believed the community had entered the cycle (see **page 38** for further details about the TTM) . After the interview, the written notes were typed and sent back to the stakeholder-participant for review.

The interview with the program-participant used the same questions as those asked of the MBCP focus group participants. The interview with the program-participant was conducted as an interview because the participant was a graduate of the MBCP program and was in the office by himself when a staff-participant asked if he would like to share his experiences about the MBCP program. The focus group with MBCP participants took place at the start of a group session and had seven participants, including one staff-participant. The program-participants were asked the following sequence of questions:

1. What do you think about the group [MBCP]?
2. Did you learn anything from the group [MBCP]?
3. How could the group [MBCP] be improved or made better?

These questions were designed to elicit the views and opinions of the program-participants about the MBCP program. They were also designed to gauge whether the participants had learnt and retained anything from the program; and to gather their perspective on how the program could be further improved. Interestingly, although most of the program-participants are mandated to attend MBCP, they were very positive about the program and were able to easily recall much of what they had learnt in the sessions, including terminology and concepts. The program-participants also gave several constructive suggestions about how the program could be improved. These suggestions included: making the program course longer; engaging and using Elders in the sessions; developing more resources; and teaching more concepts.

Seven focus groups were conducted as part of the safety mapping exercise on seven different Town Camps. The purpose of the safety mapping was threefold: first to ascertain whether domestic and family violence¹ was identified as a safety concern by Town Camp women; secondly to gauge the reach and impact of TFVPP; and thirdly to take a strengths-based approach to identify safe places and gather Town Camp women's views on what made these places safe in the hope that if the 'ingredients' of safety could be identified, then they can be replicated to increase Town Campers feelings of safety. The safety mapping exercise also aimed to identify safe people and safe relationships that could be drawn upon if Town Campers ever felt unsafe. The safety mapping took place in groups of varying sizes, the smallest had three participants, whilst the largest had over sixteen. The seven sessions each took place on Town Camps at the community centre or learning centre. The sessions typically lasted between 30 minutes and one hour.

The safety mapping was semi-structured: four questions were pre-planned, but the method also allowed the researcher the flexibility to ask follow-up or additional questions. The planned questions were made up of the following questions:

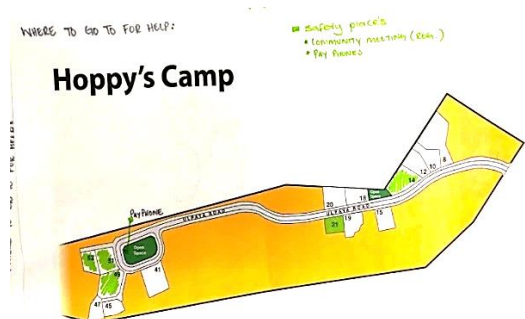
1. Can you tell me about your community?
2. What does 'safety' mean to you?
3. Using the map, can you circle the safe places? What makes these places safe?
4. If we are ever unsafe, where would you go or who would you talk to?

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.

These questions were designed to elicit Town Camp women's perceptions of their Town Camp; to understand their ideas of safety and what is most important; to identify the areas of safety on their Town Camp and why these places are considered safe; and finally to identify supportive services or relationships that Town Campers feel they can draw upon for safety. The questions were posed to the group, then a discussion between the participants would follow. The researcher would sometimes ask follow-up questions in response to the participants' answers, and at times, the participants would also ask the researcher questions.



FIGURE 8 EXAMPLES OF INDIVIDUALS' MAPS FROM SAFETY MAPPING WITH TOWN CAMPERS



Each individual was given a map of the Town Camp on which they were asked to circle the safe places - some participants did this, whilst others preferred to point and discuss. As can be seen in **Figure 8**, some participants added the safety features they would like to see implemented; some drew additional houses or side-roads; and many chose to label their maps. All participants used the maps as a focus for discussion and to illustrate their points to the researcher.²

Two focus groups were conducted with TWFSG. The first focus group with TWFSG 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 first 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?

² A full report on the safety mapping is available at <https://rssh.cass.anu.edu.au/news/where-are-safe-places-report-tangentyere-council-chay-brown-part-her-phd-research-caepr>

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 9**). 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 9 PHOTO OF THE PAINTINGS THE WOMEN PRODUCED IN THE FOCUS GROUP

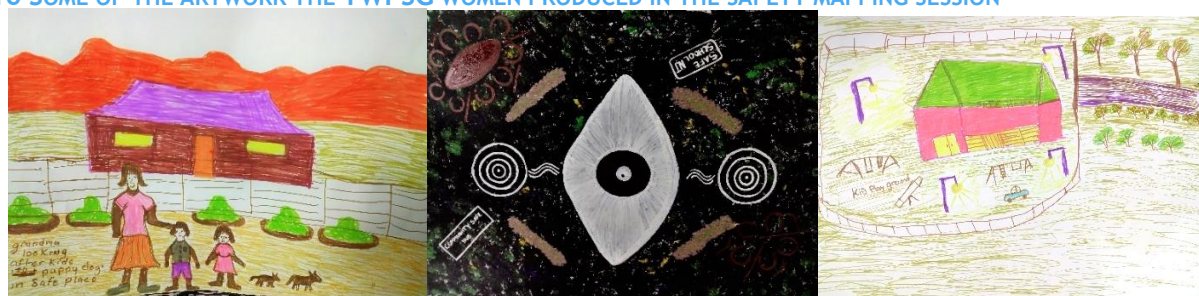


The second focus group conducted with TWFSG was as part of the safety mapping exercise. This focus group largely followed the instruments used on Town Camps but included additional questions and activities. There were ten participants in this focus group: seven TWFSG members; two staff-participants; and one student. The participants were asked the following sequence of questions:

1. What does 'safe' mean?
2. What does being 'safe' feel like?
3. What do we need to be safe?
4. Using your maps, where are the safe places?
5. What makes these places safe?

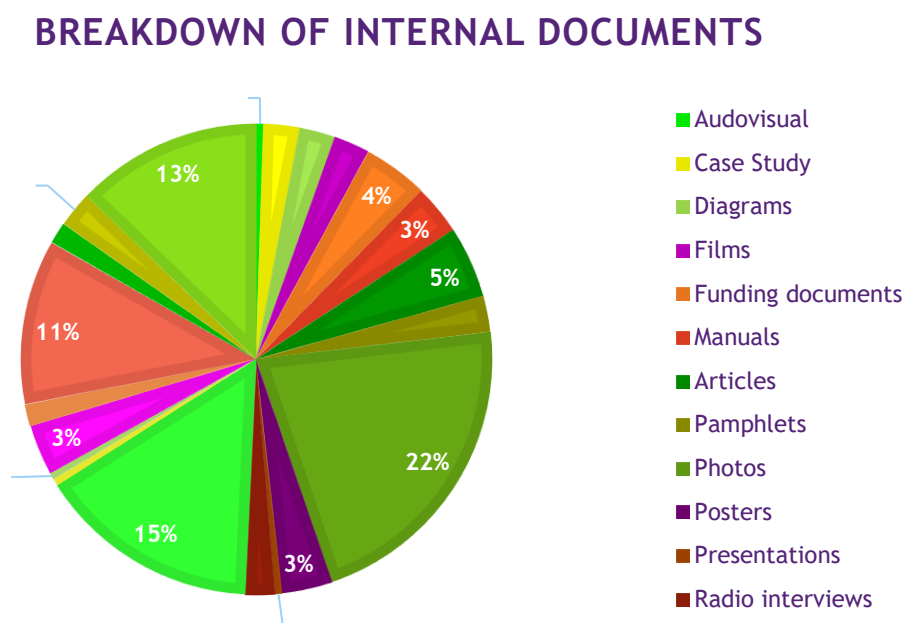
Participants were also asked to paint or draw their understanding of safety as they responded to the first three questions, and some of these can be seen in **Figure 10** below. The questions and artwork were designed to elicit participant's own understanding and ideas about safety; as well as to identify safe places and relationships within Alice Springs that Town Camp women can draw upon if they feel unsafe in a way that allowed everyone, regardless of English language proficiency, to participate.

FIGURE 10 SOME OF THE ARTWORK THE TWFSG WOMEN PRODUCED IN THE SAFETY MAPPING SESSION



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 203 documents were reviewed. The breakdown of which can be seen in **Figure 11**. The most common documents were photos (44), followed by reports (31); artwork (26); social media (23); newspaper articles (ten); grant and funding documents (nine); manuals, posters, and workshop documents (each totalling seven); case studies, diagrams or charts, films, pamphlets, and program documents (each totalling five); radio interviews (four); letters and t-shirt designs (each totalling three); email messages (two); and finally, audio-visual material, presentations, resources, and websites (one each).

FIGURE 11 BREAKDOWN OF INTERNAL DOCUMENTS



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 13 HIERARCHICAL CHART: HOW NODES ARE GROUPED TOGETHER IN PARENT-CHILD RELATIONSHIPS

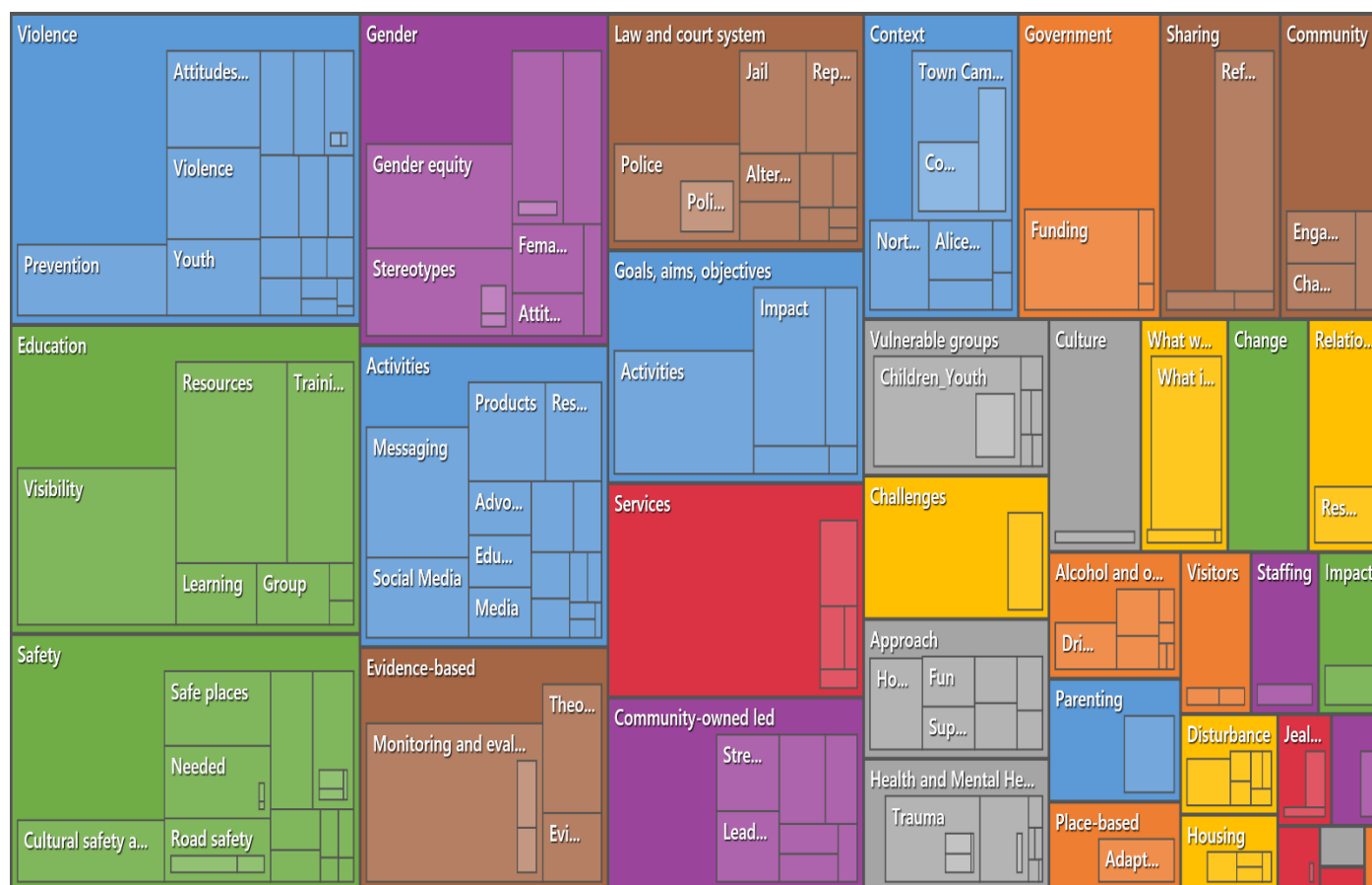
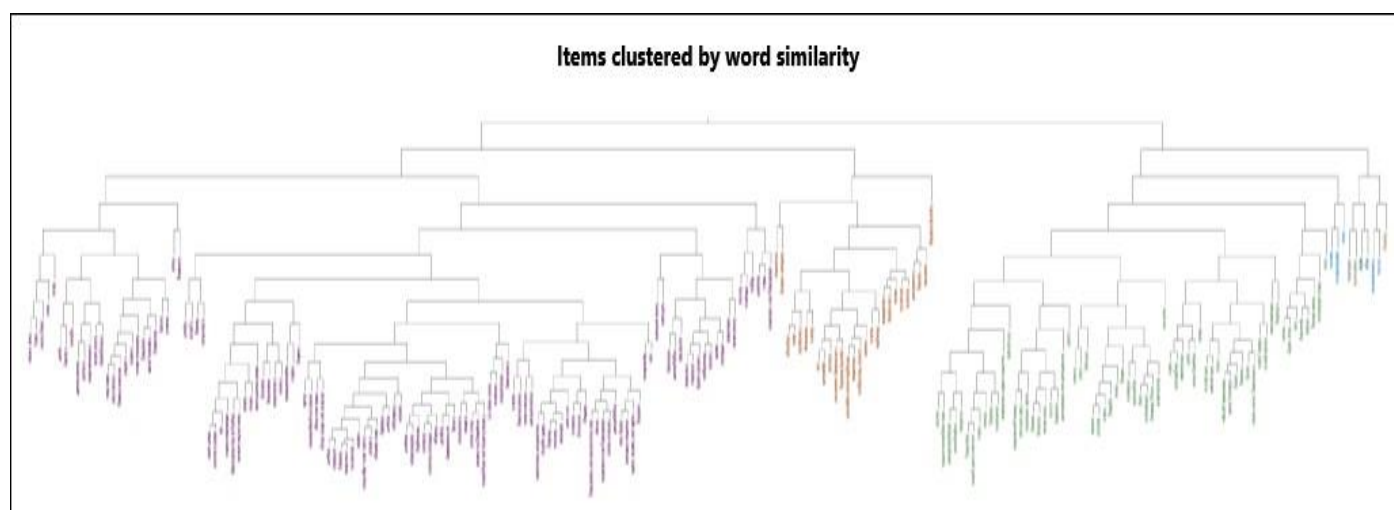
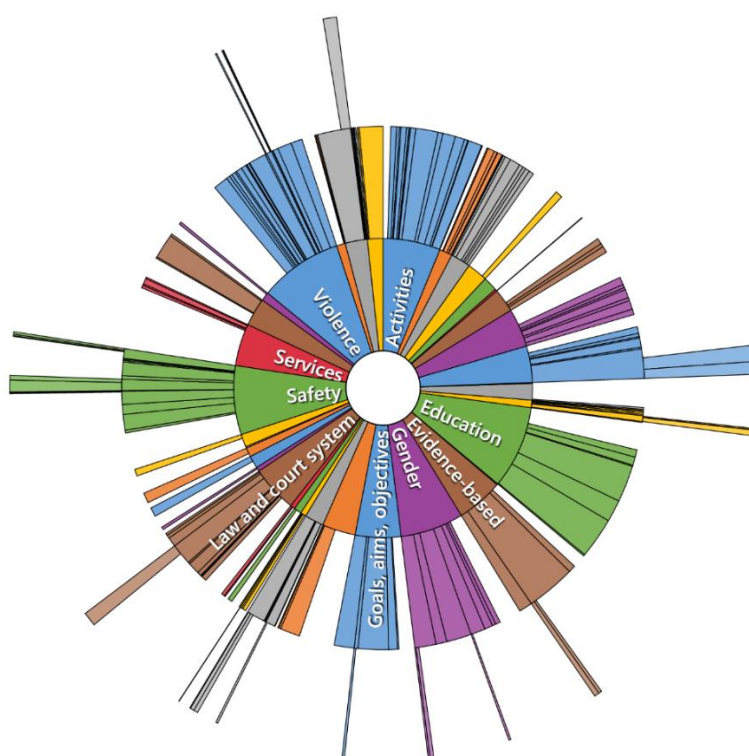


FIGURE 14 NODES CLUSTERED BY WORD SIMILARITY IN CONTENT



Overarching themes

FIGURE 15 BREAKDOWN OF THEMES



36 themes were developed from the data set and **Figure 15** shows the breakdown of these themes by the number of references assigned to them. The three levels of the diagram show how nodes are nested within themes in parent-child relationships. The five most commonly represented themes in the data were ‘Violence’ (591 references), ‘Education’ (587 references), ‘Safety’ (487 references), ‘Gender’ (447 references), and ‘Activities’ (406 references). All themes are detailed in **Table 4**. All themes reflected in the data set are of import, but there is only scope in this report to unpack the five most commonly referenced themes in detail.

TABLE 4 BREAKDOWN OF THEMES IDENTIFIED IN THE DATA SET

Number	Theme	Amount of References	Number	Theme	Amount of References
1	Violence	591	19	Culture	117
2	Education	587	20	What works	110
3	Safety	487	21	Change	102
4	Gender	447	22	Relationships	91
5	Activities	406	23	Alcohol and other drugs	91
6	Evidence-based	331	24	Parenting	88
7	Law and Court System	328	25	Place-based	65
8	Goals, aims, objectives	323	26	Visitors	62
9	Services	298	27	Staffing	60
10	Community-owned led	272	28	Impact	54
11	Context	258	29	Disturbance	53

12	Government	235	30	Housing	40
13	Sharing	200	31	Jealousing	33
14	Community	167	32	Onus on the woman	30
15	Vulnerable groups	157	33	Colonisation	15
16	Challenges	145	34	Racism	10
17	Approach	141	35	Employment	6
18	Health and Mental Health	135	36	Crisis	6

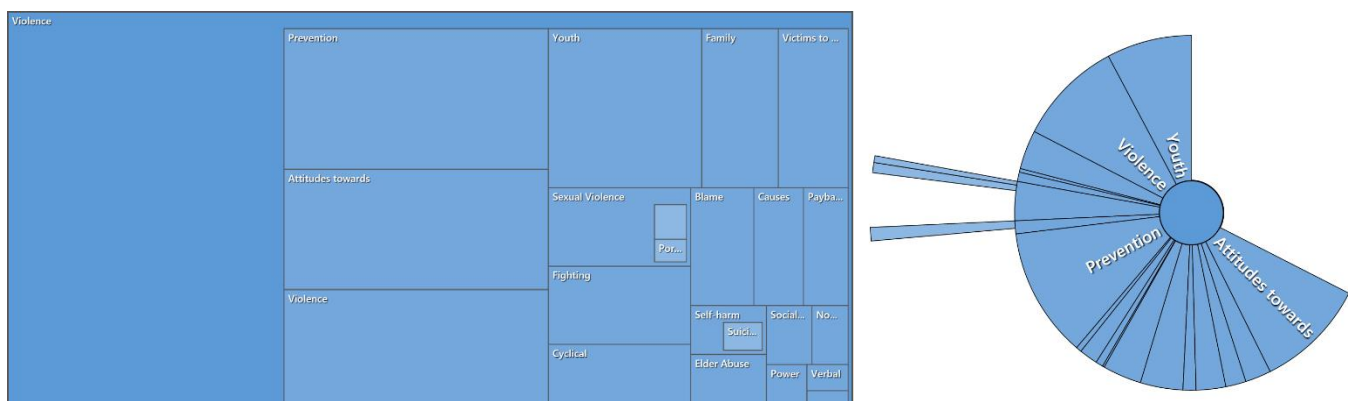
The top five themes reveal the concerns and activities of TFVPP. The most commonly coded themes were ‘Violence’ and ‘Education’ which is to be expected given the primary objective of TFVPP is to address and prevent domestic and family violence - one of the primary ways they do this is through training. These themes were followed by ‘Safety’ which also reflects TFVPP’s primary objective of ensuring women and children’s safety. ‘Gender’ was also a dominant theme in the data set which reflects TFVPP’s gender lens, as well as their primary prevention project Mum Cans Dads Can which aims to prevent violence by challenging gender stereotypes. This theme was followed by ‘Activities’ which includes the various activities of TFVPP and their work. These five most commonly referenced themes will be explored in further detail below.

Analysis of themes

What follows is a brief presentation of the top five themes as they emerge from the data. Only the top five are being detailed in this report as they point to the key concerns of TFVPP.

Violence

FIGURE 16 BREAKDOWN OF REFERENCES ASSIGNED TO THE THEME OF 'VIOLENCE'



As shown in **Figure 16**, the theme ‘Violence’ is comprised of the nodes ‘Violence’; ‘Attitudes towards’; ‘Prevention’; ‘Youth’; ‘Blame’; ‘Cyclical’; ‘Elder abuse’; ‘Family’; ‘Fighting’; ‘Injury’; ‘Non-Indigenous victims’; ‘Payback’; ‘Power’; ‘Self harm’; ‘Sexual violence’; ‘Social exclusion’; and ‘Verbal’. These nodes were grouped together because they all refer to a type of violence and its drivers, victims of violence, and responses to this violence. This theme revealed the core objectives of TFVPP, but also revealed the different types of violence that affects TFVPP’s clients, as well as the scale and severity of violence in Alice Springs.

TFVPP addresses and prevents violence through several of its programs: the MBCP program engages men who have used violence in their relationships; the DVSCS program works with Aboriginal young people who have experienced family violence or have violence in their relationship; and MCDC seeks to prevent violence by challenging gender stereotypes. These three programs are governed by the TWFSG who also aim to address and prevent violence by undertaking advocacy, resource development, and spreading their anti-violence message on a variety of platforms. The 'Violence' theme reveals that the violence the TFVPP program confronts is prevalent, extreme, and complex.

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

"In Melbourne 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 - perhaps one of the reasons why violence against non-Indigenous women and why other forms of violence get side stepped, or fly under the radar." [SP3]

"The severity is high. You'd have to hope it's at the highest end of severity...The women we see have been experiencing violence for quite a long time. It is unusual for us to see a woman who has experienced short-term intimate partner violence. " [ES5]

"I would say it's an epidemic, it's a massive cultural problem, it stems from alcohol abuse, you can attribute it to the socioeconomic status of the communities. The values of the communities itself is skewed, it's not normal. " [ES33]

The data shows that violence in interpersonal relationships is often characterised by the power and control men who use violence seek to exert over their partners. Self-harm and suicide are often used as methods of control.

"Self-harm and suicide as a method of control. " [SP5]

"Suicide and self harm sometimes used as a threat. A really horrible tool. " [ES3]

"It's tricky. It's such a personal thing. It's made harder by the power imbalance in relationships experiencing DV" [ES7]

TFVPP aims to address the dynamics of power and control primarily through the MBCP which uses a range of tools to engage and challenge men's use of violence. Interestingly, the group sessions also offer a form of social inclusion for these men who reported that they valued attending group and appreciated the chance to connect and relate to other men in a non-judgemental way.

"Sam appears to enjoy being in the group, learning about Family Violence and talking with other men about some his challenges. The group process has assisted in building a support group around him offsetting some of the social isolation he experiences. " [Case Study Sam]

"I find [coming to group] good. Conversations. Having conversations with other people. Share experiences. Learn off them. Learn each day something different about each other. How violence

effects each other in different ways. I've shared things about my relationship, my first and second missus. I've changed. Helps build you as a person. Sharing experiences gives them confidence to speak as well. Encouraging each other in the group. What we feel about we done wrong and the violence." PP28"

Making mistakes is really hard and we have to learn from it. Getting experience from other fellas you never thought about it before. Another chance to be in good relationship with our partner and other people around us." [PP25]

The complexity of the violence TFVPP sees is not only because of the frequency of the violence, but because of its interconnected and interrelated characteristics - for example, often victims of violence later go on to perpetrate violence. The cyclical nature of violence is evidenced in many of the clients TFVPP engage; which highlights that violence is learned behaviour, which, unless countered through Education and positive modelling, will continue to perpetuate itself.

"Sam has a history of significant violence and as a result he is no longer in a relationship with his partner who lives with their children in a different State. Sam's older children intermittently visit him which often erupts in violence and abuse and in recent times Sam has been the victim of his adult son's abusive behaviour toward him." [Case Study Sam]

"While Fred is currently in detention, we have genuine hope that he can, with support, understand how the violence that he has witnessed has affected him; learn and be supported to make more positive choices and to 'break the cycle' of intergenerational incarceration; and to engage in relationships that are free from violence now and in to the future." [Case Study March 2018]

"It is acknowledged that Julia's exposure to violence and experiences of neglect and abuse have contributed to her use of violence and are likely to impact on her expectations and lived experiences of current and future relationships." [Case Study Dec 2016]

"Anna's long history of exposure to, and experiences of, domestic and family violence. Anna was aged 15 at the time of initial engagement, and had been in a long term relationship with a man now aged in his early twenties. At this time he was incarcerated due to his relationship with Anna, given that she was a minor. Anna had experienced significant abuse and violence within this relationship, and had also been exposed to the domestic and family violence that had occurred in the relationship of the adults with whom she was living with." [Case Study April 2018]

"Of our Indigenous clients - 100%. I don't know how you could come up with a figure other than that - 100% exposed to DFV as children - Indigenous offenders are victims and perpetrators of DFV." [ES3]

There are also often multiple victims and multiple perpetrators in a conflict. A contributing factor to the multi-layered and multi-site nature of some of the violence TFVPP addresses is the inter-connected nature of Aboriginal communities - while these relationships are also a strength of these communities, in conflict situations, this can mean that domestic and family violence can be exacerbated through these networks.

“It’s about the bigger picture, they just think it’s just fighting, but if people get stabbed or someone gets murdered, people will come from out bush and family will be coming. What will people say then? We’ll be terrified for the rest of our lives.” [SM37]

Related to this is also the concept of ‘blame’ - often women are blamed for the violence perpetrated against them, and this puts them at risk of lateral reprisal violence if they report to the police. This also often becomes a conversation about women’s use of violence and whether this justifies men’s use of violence against women - TFVPP is very firm that violence is a choice and men must be held accountable for their choice to use violence in their relationships. This principle is constantly reinforced through the MBCP, but also in workshops, and through advocacy pathways.

“We have to be careful in this group, that we cant blame women for family violence. I don’t care what [his] partner did...[he needs] to take responsibility for [his] actions. No woman deserves to be at the receiving end of family violence. We know in the NT that Aboriginal women experience family violence and no woman asks for that. It’s not okay for women to tease and use violence, but men need to take responsibility for their behaviour. We try to understand and support women. You make a choice to use violence. Men have had trauma themselves and been through many things, but it doesn’t matter, they must stop using violence. We need to support women. I know a lot of you have experienced violence and no matter how much you drunk or how much teasing you did - not one of you deserved violence. We need to worry for our ladies.” [SP3]

One form of violence that stakeholders report is still hidden and extremely widespread is sexual violence. Stakeholders report that TWFSG will speak about and name sexual violence, but many other groups and service providers are not - which reflects that sexual violence is still taboo in many Aboriginal organisations and communities. Considering this, work and advocacy in ‘sexual violence’ could be one area where TWFSG could really lead and push for change to uplift victims of sexual violence.

“Sexual violence is still very hidden, especially in Indigenous communities and CALD communities. People don’t necessarily see it as a crime. In the 70s we had legal reform and since then sexual violence is a crime but people in remote communities are lagging behind in recognizing that it is a crime - we did not manage to bring them along... The approach needs to be from community how to address it. [Service provider 1] feel very uncomfortable with ‘sexual violence’ as a term but they now have a project. We have to do it in a new way that is not offensive to people. It needs to be community driven and community led. The Tangentyere women [TWFSG] are happy to use the word ‘rape’. [Service provider 2] are happy to use the words ‘sexual violence’.” [ES38]

The prevalence of domestic and family violence has perhaps fed into the attitude in Northern Territory that DFSV is an Aboriginal problem - and not one that is a concern in non-Indigenous relationships and families. However, TFVPP and other stakeholders who work in the sector express concern that non-Indigenous DFSV in the Northern Territory is being minimised or ignored. This attitude also feeds the harmful negative stereotype that all Aboriginal families are violent. Many staff-participants and stakeholder-participants believes this stereotype of Aboriginal people has resulted in a desensitisation of the wider community to violence and an unwillingness to report.

“It’s across all landscapes. It affects everyone here. It overwhelmingly affects ATSI women and their families. Here in Alice, I think people are exposed to DV, people often see acts of DV happening in public. Sadly, people have become immured to it. See it specifically as a problem that only affects ATSI people. People are desensitized to it. I think people, I’m talking about non-Aboriginal people, have no empathy for that, and choose to not have any understanding. People don’t respond to it. Some people don’t know how to respond to it.” [ES37]

“Most whitefellas not even in the cycle - they see it as someone else’s problem” [ES2]

“We still see it as an Aboriginal problem. DFV services, they don’t see a lot of professional women - that concerns me.” [ES38]

TFVPP sees addressing these negative attitudes as being a critical step in preventing violence and this underpins the work of the MCDC project which aims to shift attitudes around gendered parenting roles by presenting Aboriginal parents in a fun and positive way (see **Figure 17**).

FIGURE 17 MCDC PROJECT POSTERS CHALLENGING GENDER STEREOTYPES IN PARENTING ROLES



Challenging the underlying drivers of violence is the foundation for much of TFVPP’s work. Even tertiary programs like MBCP and DVSCS aim to prevent violence by challenging their clients’ attitudes towards gender and violence, whilst teaching them about healthy respectful relationships and peaceful conflict resolution. The primary avenue for this prevention work is Education which is explored in further detail below.

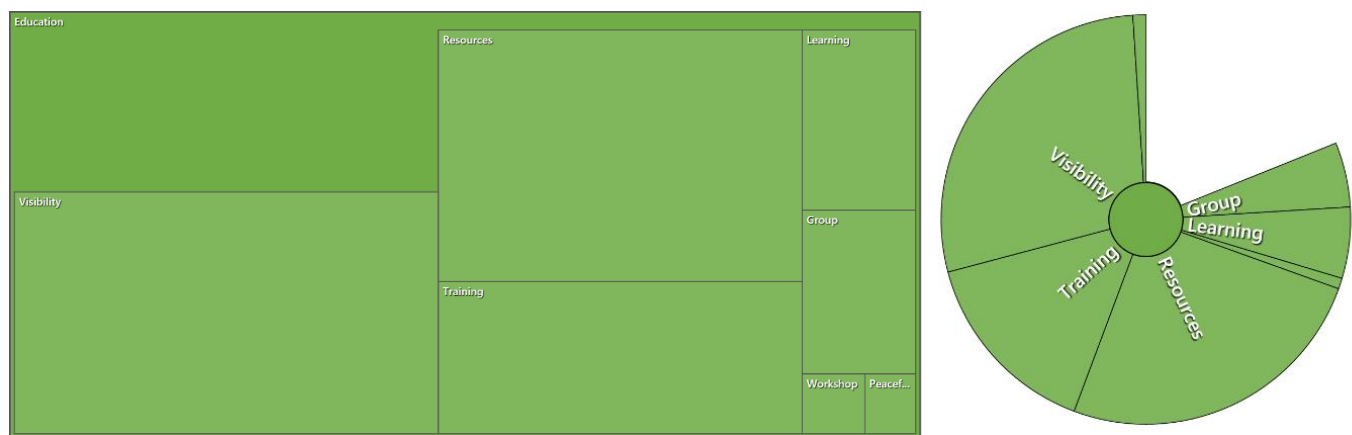
“Tell young ones to this and that and not do what I went through. Stop them from doing what I did. Don’t want my little girl to follow in my footsteps. And if I have a little boy one day, teach him not to go to jail. Stop the violence. Main thing is to change yourself away from violent world and to change away from violence.” [PP24]

“Stopping family violence needs to be a multi-pronged approach that aims to change community attitudes towards violence.” [MATRIX Training Day Vision Statement]

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

Education

FIGURE 18 BREAKDOWN OF REFERENCES TO THE THEME OF 'EDUCATION'



As shown in **Figure 18**, the theme 'Education' comprises the nodes 'Education'; 'Group'; 'Learning'; 'Peaceful conflict resolution'; 'Resources'; 'Training'; 'Visibility'; and 'Workshop'. 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 challenged. This node revealed the educational activities of TFVPP - such as MBCP groups, MCDC workshops, and TWFSG training sessions - but also the content of what they teach in these sessions. Moreover, this node reflected the primary method to address and prevent violence is education, as identified by participants. This education, interestingly, was not just for families experiencing violence or for young people about healthy relationships - but it was education and capacity building for government departments, those working in police and the judicial system, and across other non-DFSV specialist services. TFVPP identified the need to educate a broad range of stakeholders about men's violence against women so they could 'bring everyone with [them]'.

"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]

"Territory wide, it's about early education. So many times, children witness violence, and there's no independent party to say that it's wrong." [ES34]

"Yes, we need to have [DSFV training] with the whole community including everyone including the school and health systems." [ES38]

Several staff-participants discussed the need for ongoing training, especially for Town Camps, and they saw this as a core objective of the TWFSG, resourcing permitting. TWFSG led DFSV training and MCDC workshops on Town Camps, and four of seven Town Camps that participated in the safety mapping identified TWFSG as a safe relationship they could call upon if they felt unsafe. Two participating Town Camps requested the TWFSG DFSV training for their camp - which signals that Town Campers place a high level of value on these training sessions and believe them important to increasing the safety on their Town Camp.

"We was trying to have the safety [training] here because me and my sisters completed the safety training but we didn't end up joining [TWFSG]. Some young girls don't know, but the course opens

your mind and Young ones don't really know about safety and their right to safety. Do the course, it'll open your mind and change. Young ones grow up around violence, when you're young it's like glue in your head and you get stuck in it. Do the course, learn about safety, and how to get help." [SM37]

The group sessions run by MBCP were also identified as a necessary and powerful tool to challenge men's use of violence and educate them about peaceful conflict resolution. The men in the group identified learning from other men as being of import to them, as can be seen in the exchanges below:

'There's a lot of expertise in this room.' [SP5]

'Educating our young ones in schools.' [PP28]

'So talking about things that surround violence?' [SP5]

'Yeah.' [PP29]

'Indigenous and non-Indigenous, its about that cycle. We grew up in it [violence].' [PP28]

'Thank you, and what you're saying about learning from other men has come up a lot in my conversations with other men too.' [Researcher]

'It's like group therapy. People learn about it. Get confidence to talk about it. Aboriginal people got a lot of shame and don't want to talk about it.' [PP28]

"Normally men wouldn't discuss problems we have between each other. Usually we'd just talk about something like the footy. Good to speak to other men about past experiences, about how they dealt with it or how they dealt with it wrong. Get a different perspective." [PP26]

The MBCP and educational programs for male perpetrators of violence was also identified as being critical by external stakeholders. It was also resoundingly acknowledged how overwhelmed and under-resourced the few perpetrator-based interventions in the Northern Territory are - a problem that will be exacerbated by the introduction of the new domestic violence specialist court in Alice Springs unless it is paired with an increase of funding for these programs.

"We need more lawyers telling defendants to these kind of courses. We need more education. Especially seeing as DFV is the predominant form of violence in Alice Springs. This is a small place where everyone knows about it and intricate kinship systems means there are bigger fights. There is none of that education to say 'hey this is wrong, this is what you can do instead, and here are some courses'. There's not enough services for the scale. There are issues with land - how can they get away from this place where they've lived all their lives - but where they live across the road from their abuser?" [ES9]

Many participants also highlighted the important role Elders, and particularly women, play in educating young ones. They consistently spoke about the need to talk to young ones about DFV violence so that they could enjoy relationships free from violence. The education of young ones about violence was connected to visibility and transparency - it was clear from TFFVP literature as well as in discussion with participants that there was a need to 'talk straight' and remove judgement, shame, and taboo from discussing violence.

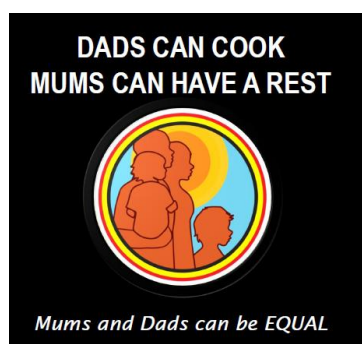
“Elders talking to the young ones. Education. Women talking to the little ones about domestic violence. Talking about the future. Older people to teach you and talk about the things what’s happening around So the future can be better and stronger”[TWFSG6].

“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].

A significant number of the references to the ‘Education’ theme derive from the educational resources produced by TFVPP. These resources range from films - such as the Stand Up! film - to posters, T-Shirts, signs, and social media posts. These resources are shared and useful for other DFSV services, but they also play a role in educating the broader public. It is now a common sight in Alice Springs to see everyday community members wearing the MCDC T-shirts with their messages about gender equity - such resources and products play a role in triggering conversations and spreading positive messages, as seen in **Figure 19**.

“12 months ago I go to community and think about it - I had a T-Shirt, merchandise as well, and I been asked about it, and I tell the fellas about this course [MBCP]. I tell them I got this T-shirt from course and [MBCP are] the main ones to give you advice. I can always come here and get help. When I got problem I come here and [staff-participant] will give me advice. This is a really hard world to live in.” [PP24]

FIGURE 19 MCDC T-SHIRT DESIGN

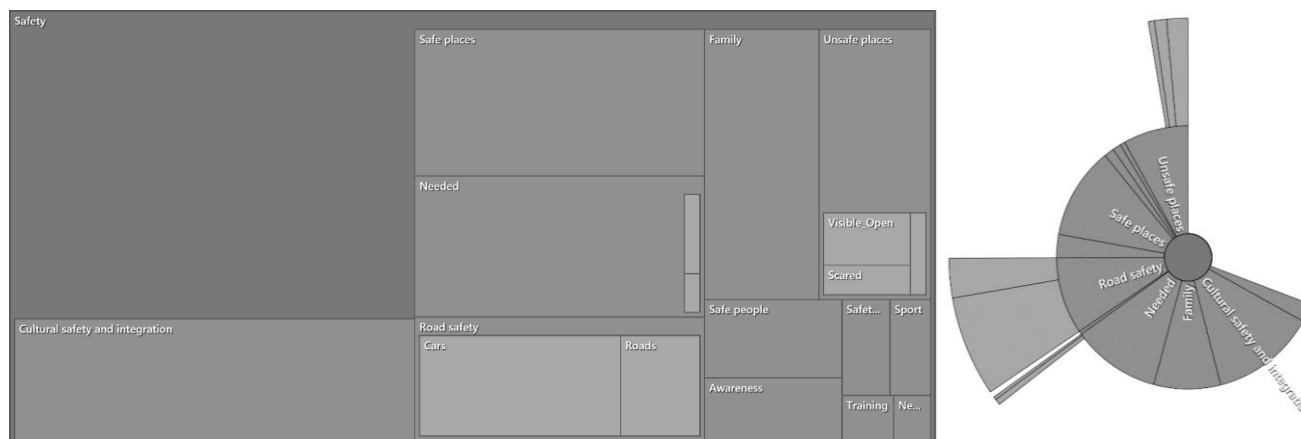


It was clear that education was also about visibility - visibility shone light on the problem of DFSV so it could be spoken about openly and challenged, but it also creates community awareness about specific services so they can be accessed. Visibility of the program, particularly TWFSG, also means that government and other services seek out their voice in consultations and to inform policy, which in turn provides TFVPP with an opportunity to advocate on behalf of women and children experiencing violence in the Northern Territory.

“People are speaking about FDV in Alice Springs and in the town camps. It’s reaching out.” [SP2]

Safety

FIGURE 20 BREAKDOWN OF REFERENCES CODED TO THE THEME 'SAFETY'



As shown in **Figure 20**, the theme ‘Safety’ is comprised of the nodes ‘Safety’; ‘Awareness’; ‘Cultural Safety and integration’; ‘Family’; ‘Needed’; ‘Neighbours’; ‘Road safety’; ‘Safe people’ ; ‘Safe places’; ‘Safety plan’; ‘Sport’; ‘Training’; and ‘Unsafe places’. These nodes were grouped together because they all referred to what people needed to make them feel safe and secure. A significant amount of the references to this theme derive from the safety mapping with Town Campers, however, many references also derive from TFVPP literature. One of TFVPP primary concerns is ensuring the safety of women and children - and this is reflected in a number of references. Also represented in this theme is the different types of safety - cultural safety and its integration into programs and physical spaces is of import to the TFVPP program. This is epitomised by the concept of two-way learning which is entrenched within TFVPP documents and dialogue - this essentially means that both Indigenous and non-Indigenous people can learn from one another, and neither culture is prioritised above the other. At the same time, TFVPP ensures cultural safety is embedded within its programs by drawing upon the cultural authority of TWFSG and the Four Corners men (a representative group of Aboriginal men from Town Camps) when delivering messages to community and by working in a good way with Aboriginal people which centres their voices and priorities.

“why do we do this? Why do we get together? Keep our communities safe. Support other womens. Keep families safe. Develop new policies and change policies. Build relationships with police and hold them accountable to work together, two-way learning” [SP7]

Instrumental to ensuring the physical safety of women and children was through the development of safety plans. The MBCP’s partner contact worker (employed by WoSSCA) makes safety plans with the female partners of men in the MBCP; DVSCS also makes safety plans with their teenage clients; and TWFSG also often develops safety plans with women experiencing violence. MBCP also contribute to ensuring the safety of women and children through ongoing monitoring and risk assessment of the men in group.

“In preparation for her partner’s release, we were able to support Anna to develop a comprehensive safety plan.” [Case Study April 2018]

“The case management support is also important for Julia to consolidate the knowledge and skills gained in the group work, and to further equip her with strategies to keep herself safe in what can be an unsafe environment.” [Case Study Dec 2016]

“[We] support [the men] in doing things differently to ensure women and children’s safety” [SP8]

Also, critical to ensuring safety was awareness. This is a particular type of literacy needed by community members (and anyone seeking safety) and what services were on offer and how they could be accessed. A number of participants expressed concern that young people in particular did not have the level of awareness required to access safe people and make use of safe relationships. Therefore, participants felt advertising was critical to raise awareness of services so that people could access them when they were unsafe.

“I know how to access health and safety. It’s a matter of making other people aware and understand where you can get health and safety. Pick up the phone and call services. Other people don’t know. Services have to be available.”

Sitting around ‘Safety’ were a number of other issues which participants raised that they felt made them unsafe: whilst the primary issue was usually violence, they also raised cheeky dogs, visitors, road safety, overcrowding, and alcohol. These issues reflect the complex nature of violence in the Northern Territory which is compounded by many intersecting issues which increase stress on the household, and therefore, the likelihood of violence increases. All the issues raised point to additional risk factors for violence: poverty; substance abuse; and isolation. The disparity between Town Camps and other suburbs in Alice Springs in regard to basic facilities and infrastructure is telling, and environmental design is one notable avenue through which participants felt safety could be increased on Town Camps. Participants felt improving lighting, road safety features, signage, and public spaces would increase safety. TFPVP has played an advocacy role in placing anti-violence signage in Town Camps (see **Figure 21**) and has also advocated for safer school bus routes - this is an area where TFPVP, particularly TWFSG, can continue to have impact.

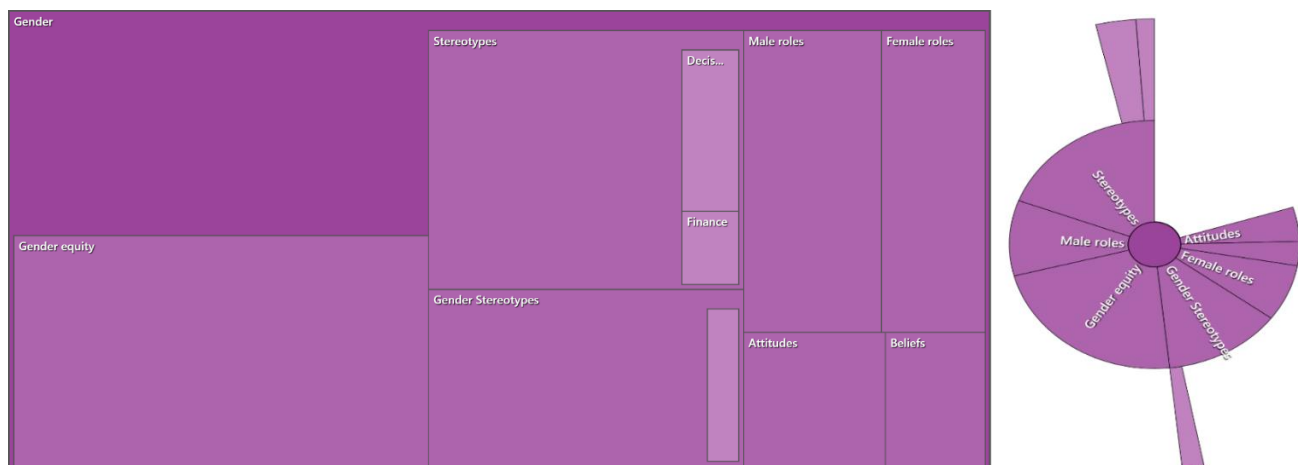
FIGURE 21 TWFSG ANTI-VIOLENCE SIGNS OUTSIDE OF TOWN CAMPS [MATRIX EVALUATION FINAL]



Interestingly, several participants felt that participating in sport and having good sporting role models increased safety for young people. This being said, several participants also reflected how sporting carnivals were often a very unsafe time for women and children as DFSV tends to increase at these times. TFPVP responded this by using sporting carnivals as an opportunity to advocate and spread their anti-violence message - by showing the Stand Up! film at half-time of the AFL Country Clash final, for example.

Gender

FIGURE 22 BREAKDOWN OF REFERENCES ASSIGNED TO THE THEME 'GENDER'



As illustrated by **Figure 22**, the theme 'Gender' is comprised of the nodes 'Gender'; 'Attitudes'; 'Beliefs'; 'Female roles'; 'Male roles'; 'Stereotypes'; and 'Gender Equity'. These nodes were all grouped together because they reference the construction or performance of gender, as well as how inequitable gender roles can be challenged.

The node of 'gender' revealed the gender lens of the TFVPP program, and a significant majority of references are in relation to the MCDC project. Particularly reflected in this node was the MCDC project's objective of unpacking how gender roles are constructed with participants; why gender stereotypes are harmful and restrictive; and how these stereotypes impact upon women, men and children. This node also highlighted the connection between inequitable gender roles and domestic, family, and sexual violence (DFSV).

"Equal Boss's" [Change the rules session]

"Men are like dogs and women are like pussycats" [MCDC-Preconsultation Phase notes]

"That they have to be boss. Those conversations are dangerous because it makes men feel like they're allowed to have power over women. But it's also bad for men because it says they cant have feelings. It doesn't work for men or women because it tells men they have to only be one way, and that women are under men. It doesn't mean that all men are bad, it means there are some rules that don't work for men or women." [SP2]

The 'Attitudes' and 'Beliefs' nodes revealed how MCDC first elicits attitudes and beliefs about gender roles and then challenges them using humour and fun. In workshops led by TWFSG, MBCP, and DVSCS staff with various groups, participants were called upon to contribute to tables about what men and women should and shouldn't do. After discussion, these often very restrictive ideas were inverted to show that men and women did not have to conform to these gender rules. This idea was projected as fun and freeing.

"Society tells us...women shouldn't have opinions when men are around" [MCDC-Preconsultation Phase notes]

The 'Stereotypes' node showed the intent of MCDC to identify the nature of gender stereotypes among Town Campers in a series of workshops so that they could be discussed and challenged. The 'Female roles' and 'Male roles' nodes largely captured participants responses to the 'should/shouldn't' table exercise and revealed a sharp gendered division between how men and women were expected to fulfil. Male roles showed that participants believed that men should be the bosses of their families, be strong protectors, be the breadwinners, and emphasised aggression. Whereas Female roles showed that participants believed that women should be demure, submissive, take care in their presentation, and take care of domestic duties and child rearing. Interestingly, in the MCDC literature there seemed to be more of an emphasis on male roles and the consequences of men feeling they have to adhere to these stereotypes. This is reflected in there being eleven more references to male roles than female roles. There was also more of a focus on challenging male roles than female roles. The majority of the codes about female roles seemed to be reflections of men's expectations of what women should be/do, and their frustration when women didn't meet these expectations. In response to this, TFVPP began emphasising social inclusion for women and developed the message that it was okay for Mums to 'take a break' and to 'chill with friends'.

The importance of challenging gender roles was also highlighted by stakeholders and program participants, who often emphasised that challenging men's role as 'boss' and decision-maker was critical to achieving equality and preventing violence.

"Aboriginal women often have far better language, are able to navigate government services far better, and they tend to have more money because they get the child payments - the disparity between men and women's roles escalates the violence." [ES3]

"Main thing is care about your family and kids - that's the main thing. Same thing some different track they taught us in the course and group. Helpful with the guys they do a lot of work. I know a lot of men they're having problems with understanding but its trying to them to understand. I've stayed away from prison for 12 months - used to always get locked up. In and out. But I don't do it anymore. Family and group remind you not to do it anymore. These days we have to be equal to our partner. They teach us that being equal is like having balance." [PP24]

There was also a divide between what participants perceived to be the consequences of inequitable gender roles for men and women - this circled around depression and suicide for men, whereas the consequences for women were largely seen to be DFSV and being tired. The inversion of these roles seemed to be received well by workshop participants which is reflected in the 'Gender Equity' node.

"There is light and dark within and the 'new way' can bring light out" [MCDC-Preconsultation Phase notes]

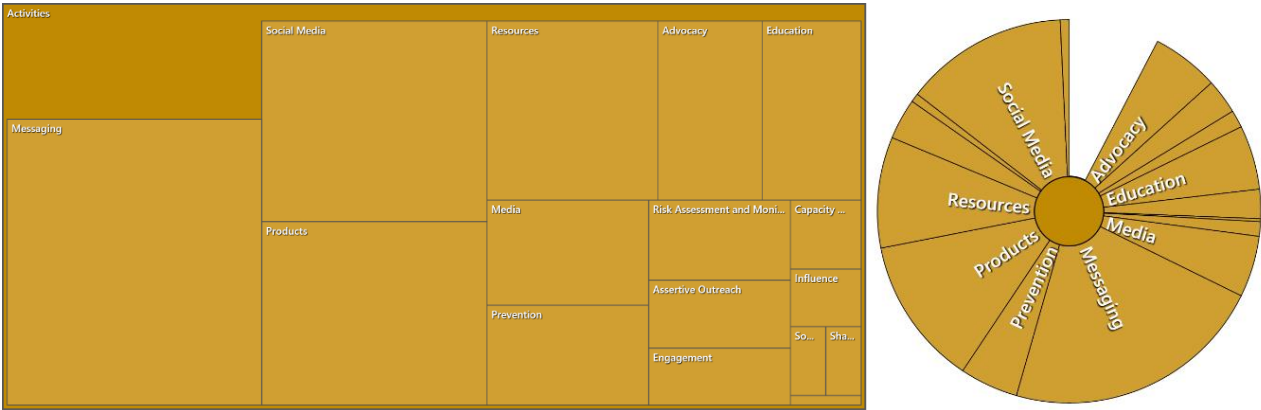
The 'Gender equity' node revealed what would happen if the gender stereotypes were flipped and the rules surrounding gender were removed. Participants seemed to respond positively to these ideas: *"The 'new way' (dad can, mums can) looks fun"; "I feel happy with this way" [MCDC-Preconsultation Phase notes]*. This node also captured the products produced by TFVPP following on from workshops with participants - these included social media posts (see **Figure 23**), posters, and T-shirts - which promoted gender equity as being fun and freeing.

FIGURE 23 MCDC SOCIAL MEDIA POST SHOWING THE INVERSION OF GENDER ROLES



Activities

FIGURE 24 BREAKDOWN OF REFERENCES ASSIGNED TO THE THEME 'ACTIVITIES'



As shown in **Figure 24**, the theme ‘Activities’ is comprised of the nodes ‘Advocacy’; ‘Assertive outreach’; ‘Capacity building’; ‘Education’; ‘Engagement’; ‘Events’; ‘Media’; ‘Messaging’; ‘Prevention’; ‘Products’; ‘Resources’; ‘Risk assessment and monitoring’; ‘Sharing’; and ‘Social Media’. These nodes were grouped together because they are the major activities as captured by the TFVPP literature.

The primary activities of TFVPP evident in the literature is messaging, education, and the development of resources. These three activities as the program aims to educate the community using anti-violence messaging, and the primary tool for conveying this message is the range of resources and products they develop, including films, posters, and T-shirts. By organising and leading events, TFVPP also furthers their message, such as the Town Camp women’s march against Violence, Reclaim the Night, and the TWFSG trip to Canberra. TWFSG also uses several social media platforms to share their anti-violence message. The far reach of these messages is evident in the geographical spread of people accessing the TWFSG resources and social media posts - including First Nations groups in the USA, and countries as far afield as Kazakhstan. The growing influence particularly of TWFSG allows them to advocate to government and inform policy, and this is evident in the frequency of consultations TWFSG are requested to attend with government ministers and external stakeholders.

case management, but the MBCP staff often take on this role by linking men into other services. This illustrates how increased, consistent, and long-term funding is still necessary and paramount to the success of DFSV programs in the Northern Territory.

“Sam’s engagement in the program has assisted him to address his behaviour and to recognise the impact of his use of violence on others. The program has also linked him into services that he has not engaged with for some time such as mental health services.” [Case Study Sam]

Evidence of Good Practice

The following sections use a variety of evaluative and analytical tools to assess whether TFVPP is helping to create positive change in their community. Whilst it is difficult to attribute change directly to TFVPP's interventions, these tools can indicate whether TFVPP is having impact and whether their work can be regarded as 'good practice' - which is defined as effectively contributing to positive, meaningful, and lasting change, whilst acting in a way that mitigates unintended harmful impacts and is consistent and appropriate to place, context, and culture.

Stages of Change - Transtheoretical Model

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 adaptation involved changing the language in the model and the definitions so it was more accessible (See **Figure 7** and **26**, and **Table 5**). 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.

33 participants were asked to use the model to assess community change, but because of the nature of group focus groups - only 21 participants responded. All 18 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 26**, 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 (16 of 21) 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'; one said between 'see it as a problem' and 'talking and starting to act on the problem'; whilst another said that the community saw DFV as a problem but that it's "*not [their] problem*" [ES35]. One Indigenous male participant divided the community into smaller groups and said that some parts of the community 'see it as a problem' but that Town Camps 'don't see it as a problem' - he also said there was an unwillingness in the community to report violence, even that occurring publicly.

Due to the small number of responses, there is not enough evidence to assess attitudes towards community change but there are some interesting threads in the responses. Evident in the number of the responses is that the community is divided into smaller groups, some who have identified DFSV as a problem and are

beginning to act, whilst others do not see it as a problem. A common theme in the responses was that although people may regard DFSV as a problem, they are indifferent to reporting it to police; they believe it to be an Aboriginal problem or a private matter that should not be interfered in. It is evident that there are strong pockets which are talking and taking action - like TWFSG - and this visibility is pushing change in that the problem is now in the spotlight and is forming part of the public consciousness. In the safety mapping, violence was identified by a significant number of participants as a key safety issue on their Town Camps - and although they did not use the VAW/DFSV terminology, they talked about 'family fighting' and 'noisy houses' where 'arguments' and 'yelling' regularly occurred. The openness of Town Campers to identify this as a safety concern on their Town Camp indicates that a number of Town Campers do see DFSV/VAW as a problem and are at the stage where they desire a conversation and for action to be taken.

Many participants reflected that the local and national conversations taking place about DFSV/VAW are part of making change and that not so long ago, these conversations would not be occurring and certainly not in the same way. There has been somewhat of an attitude shift in that DFSV/VAW has largely been identified as a problem, but what is needed now, is education to create awareness among the wider community about their legal obligations to report and to develop empathy to combat the community's indifference. TWFSG have discussed producing some resources to combat victim-blaming, and a focus on this area could go a long way in contributing to community readiness to change.

FIGURE 26 PARTICIPANTS' ASSESSMENT OF COMMUNITY CHANGE USING THE STAGES OF CHANGE MODEL

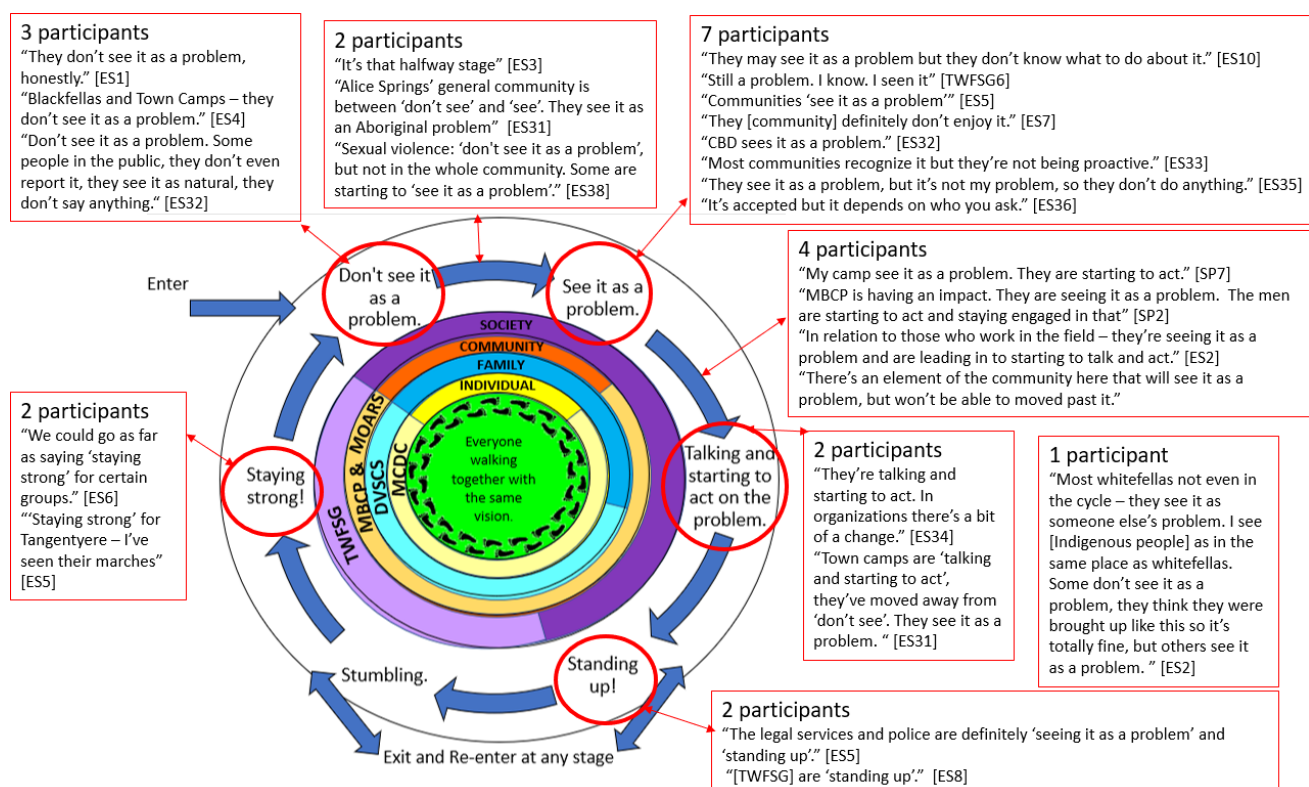
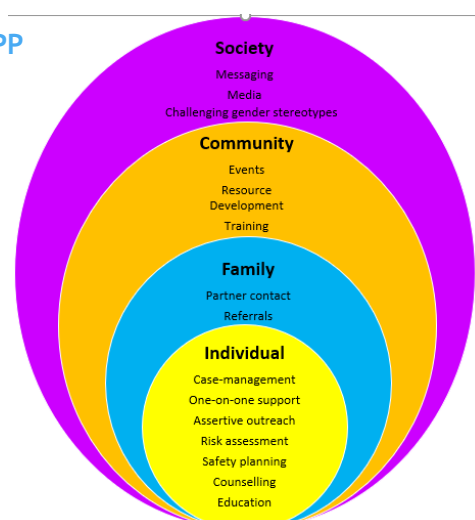


TABLE 5 ADAPTED DEFINITIONS OF THE DIFFERENT CYCLES OF CHANGE

Community Stages of Change to prevent domestic and family violence.	
Stage of Change	Definition.
'Don't see it as a problem.' Precontemplation	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.
'See it as a problem.' Contemplation	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.
'Talking and starting to act on the problem.' Determination	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.
'Standing up!' Action	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.
'Stumbling.' Relapse	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.
'Staying strong!' Maintenance	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"

The Stage of Change model was also integrated with the ecological model to categorise the different activities of TFPVP into their level of intervention (see **Figure 25**). Whilst the ecological model uses 'relationship', this model uses 'family' to capture the holistic model. This adapted model reveals that most of TFPVP 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 27** also reflects TFPVP holistic model of practice - interventions occurring at multiple levels, with victims, perpetrators, and children included as targeted beneficiaries of the program.

FIGURE 27 LEVEL AND ACTIVITY OF TFPVP INTERVENTION



Finally, the Stages of Change model was used to assess whether there was any evidence that TFPVP was engaging and/or assisting with the processes of change (see **Table 5**). 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 6 PROCESSES OF CHANGE AND TFVPP ENGAGEMENT

Processes and Ideas of Change		<ul style="list-style-type: none"> • Definition ➤ Suggested program activity ❖ TFVPP engagement
Thinking Processes		
Consciousness Raising 'Get the facts'	<ul style="list-style-type: none"> • The community seeks new information and to gain an understanding about DFSV/VAW. ➤ 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. 	
Re-evaluation 'Create a new self-image'	<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 women; and TWFSG works with community to send an anti-violence message. TFVPP has also engaged with Four Corners men to endorse TWFSG's anti-violence message. 	
Dramatic Relief 'Pay attention to feelings'	<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. MBCP and DVSCS have produced case studies of their clients which are drawn upon for evaluation purposes as well as messaging, such as in the ITalks MCDC film. 	
Environmental Re-evaluation 'Notice the effect on others'	<ul style="list-style-type: none"> • The community considers and assesses how DFSV/VAW effects the community as a whole. ➤ The program can acknowledge the impact of violence, talk straight, and show ways that violence can be challenged. ❖ 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. 	
Social Freedom 'Notice public support'	<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. ❖ TWFSG is supportive of men who attend MBCP and regularly express pride in the men who take responsibility for their actions - this is a sentiment that would be very powerful if projected to Town Camps, that changing and alternative behaviours are a source of respect and pride, not shame. 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; MBCP also teach peaceful conflict resolution in group sessions; MCDC posters have been distributed to Town Camps which demonstrate gender equity and model parenting. Safety mapping participants requested DFSV and safety training on their Town Camps to promote awareness of services and educate Town Campers how to access them - this is an area TFVPP could contribute to. 	
Behaviour Processes		

Helping Relationships 'Get support'	<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. In the safety mapping, Town Campers expressed a desire for improved relationships with services, particularly police - this is perhaps something TFVPP can facilitate and assist in strengthening these relationships.
Counter-conditioning 'Use alternatives'	<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. MBCP teaches peaceful conflict resolution skills in their group sessions. MCDC resources model gender equity, and balanced parenting and relationships.
Reinforcement management 'Use Rewards'	<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 developed case studies and aims to collect 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. TFVPP has also produced a film with ITalks which shows a family recovering from violence. TFVPP also draws upon community members in its MCDC resources to demonstrate gender equity. There could be further scope here to elevate the voices of MBCP graduates who have remained violence free.
Self-liberation 'Make a commitment'	<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. Perhaps there is scope for TFVPP to lead safety training on Town Camps to further empower Town Campers in their relationships with service providers, particularly police.
Stimulus Control 'Manage your environment'	<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. ➤ 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. In the safety mapping, safety by environmental design was consistently raised as a way to increase safety on Town Camps - TWFSG has advocated for changes on Town Camps before, such as to bus routes, perhaps there is a role TWFSG can play in advocating for improved infrastructure.
Other ideas	
Decisional Balance 'The benefits outweigh the negatives'	<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 also leads MCDC workshops with community members to highlight the benefits of equal parenting and gender equity. 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.
Community Efficacy 'Have confidence'	<ul style="list-style-type: none"> • 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 utilises social capital to make interventions with individuals, families, and Town Camps. MBCP is beginning to collect stories of men who have changed their behaviour to live violence-free - these stories could be shared with MBCP participants but also with the wider community. The MCDC Italks film illustrates a positive story of change and is currently in distribution. 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 - such as Burke, although a Northern Territory case study would be preferable.

TFVPP engages with all processes of change which indicates that they are assisting to move the community through stages of change. Particular areas of strength are 'Consciousness Raising' and 'Reinforcement Management'. Processes that TFVPP could contribute more to are 'Social Freedom' and 'Stimulus Control'. To be more effective, TFVPP would need to expand their reach - which has grown considerably with the MCDC project. This reach could be drawn upon to further engage with communities to particularly highlight stories of change; sharing stories of men who no longer use violence could be an incredibly powerful tool, especially if it is done in a strengths-based way that expressing pride in men who take responsibility for their violence and work to maintain healthy and respectful relationships with their partners and children. There are so many avenues that TFVPP could take to further their work in addressing and preventing DFSV/VAW - community connections, cultural safety, relationships, and credibility are considerable assets of this program - there is seemingly no limit to building upon the work of the TFVPP, but there is a restriction by funding, resourcing, and staffing. TFVPP is sharing their work through the development of a MCDC toolkit to guide other communities in how to challenge gender stereotypes; and they consistently share the resources they develop - this is one way TFVPP attempts to overcome these restrictions, although they continue to do a lot of work unfunded.

'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 7** below. The criteria bullet points correspond sequentially with the evidence bullet points. The evidence refers to the data collected from both periods 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 7 SUCCESSES OF TFPVP 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 TFPVP. [AOD and AHW presentation TFPVP; 2018 Community Development TWFSG presentation; Violence Prevention Fund Final document] The definition TFPVP uses does acknowledge the issue of power and control. TFPVP, particularly MBCP, focuses on challenging power and control and makes use of the Power and Control wheel [AOD and AHW presentation TFPVP; 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 TFPVP, particularly TWFSG and DVSCS, is often engaged with clients over an extended period of time. [Tangentyere Fieldnotes; Resource Risk Assessment Cards; MOARS Webpage]. 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. MBCP undertakes risk assessments and Jesuits who partner with TFPVP in the MBCP consortium, record and report on some of the listed data. MBCP also has access to much of this data via Corrections and uses this information to gauge risk and to inform the partner contact worker [Tangentyere Fieldnotes]. Strong mechanisms are in place at TFPVP for guidance and supervision. Some TFPVP staff also have external supervision, but the program manager is also a MBC senior practitioner with many years of experience. Staff are regularly debriefed. [Tangentyere Fieldnotes doc] TFVPP staff are highly qualified and experienced, and 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. TFPVP has integrating evaluation and feedback mechanisms into its programs. TFPVP has already had an evaluation of TWFSG completed; is currently conducting an evaluation of the MCDC project; and hope to have DVSCS evaluated in the future [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 and domestic	<ul style="list-style-type: none"> Safety and confidentiality Involvement of the survivors of domestic violence and their representatives in refuge and advocacy services 	<ul style="list-style-type: none"> TFVPP are transparent with clients about the limitations of confidentiality and this is included on consent forms; TFPVP undertakes safety planning with their clients and makes safe times to contact them; TFPVP 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] TWFSG all have lived experience of domestic and/or family violence, and they are the key advocacy body of TFPVP. [2018 Community Development TWFSG presentation; Resources Pamphlets]. 					

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

violence policies	<ul style="list-style-type: none"> • 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. 	<ul style="list-style-type: none"> • Equality is very much embedded in TFPVPP 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. The violence experienced by non-Indigenous and CALD communities is apart of TFPVPP discourse. Moreover, the TFPVPP 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 TFPVPP 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. TFPVPP works as part of a consortium with WoSSCA and Jesuits for the MBCP; the MBCP adheres to the NTV Minimum Standards; TFPVPP 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]. • TFPVPP has developed a range of policies, a strength being their work around cultural safety and ‘what makes a good worker’ which are community driven. TFPVPP 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 TFPVPP 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. Police have also reported frustration with Support Link Referrals which only allow them to see if a case has been closed but not whether the referral has been successfully engaged by the partner service [Tangentyere Fieldnotes; Resource Poster; Diagram Community Practice Model; Poster DFV Services in Alice Springs]. • TFPVPP 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]. • TFPVPP policies are embedded through training and supervision and are present in every day discourse and activities [Tangentyere Fieldnotes]. • Detailed policies, practice, and discourse around the barriers faced by Indigenous people, and particularly Indigenous women, is a clear strength of TFPVPP. The model of pressures and its corresponding ping-pong ball demonstration, as well the ‘why women don’t report’ resource are a good examples 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"> • TFPVPP 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]. • TFPVPP 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 WoSSCA and this is kept confidential. DVSCS conforms with child protection laws and policies, and has a good relationship with Territory Families. TFPVPP has many strong relationships with other services and agencies, particularly WoSSCA, Community Corrections, 4 Corners, and CAWLS [Tangentyere Fieldnotes; Interview CAWLS; A8 -Observers; DVSCS Report April-June 2018].

		<ul style="list-style-type: none"> 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 stole 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 for domestic violence services A strategy for financing and providing ongoing training Training quality, equality issues and service users' voices. 	<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. [Tangentyere Fieldnotes; AOD and AHW presentation TFVPP; 2018 Community Development TWFSG presentation]. TFVPP offers any specialist training in cultural safety but it is not known if specialist DFSV training for other services has been developed, 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. Although TFVPP has identified a need for specialist training for service providers, government agencies, and the judicial system, TFVPP is limited by resourcing to offer more specialist training. [AOD and AHW presentation TFVPP; 2018 Community Development TWFSG presentation; TWC FSP Training Modules]. TWFSG 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. TFVPP training tends to be a one-off session although they have identified the need for follow-up training. MCDC workshops are also being run on Town Camps although these are in primary prevention and aim to challenge gender stereotypes. 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 TFVPP; 2018 Community Development TWFSG presentation; TWC FSP Training Modules]. TFVPP 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 TFVPP but for a range of programs and services in Alice Springs. TWFSG been re-funded for a 5-year period and MBCP has been renewed for 2 years but on a partially defunded basis. However, the costs of training are high, particularly for TWFSG which pays Town Camp women for their attendance. TFVPP is constantly engaged in actively seeking out funding opportunities, however, It is not known if TFVPP has a specific strategy for financing training - or if this is captured under their funding agreements. [Tangentyere Fieldnotes; Interview BJM; TWFSG Focus Group; June_July 2018 Report TWFSG]. The TFVPP training content, especially that delivered by TWFSG, 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-	<ul style="list-style-type: none"> Independent evaluation Building the voice of survivors 	<ul style="list-style-type: none"> TWFSG and MBCP have been independently evaluated, MCDC is currently being evaluated, and TFVPP plans to have DVSCS evaluated in the next 12 months (this program is only two years old). TFVPP recognises the importance of monitoring and evaluation processes.

ensuring effective responses	<ul style="list-style-type: none"> Follow-up Feedback loop 	<p>[Tangentyere Fieldnotes; MBCP Report Oct 14 to June 17 doc; MATRIX_TWFSG Evaluation Final].</p> <ul style="list-style-type: none"> TWFSG 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 WoSSCA partner contact worker. [Tangentyere Fieldnotes; MBCP Report Oct 14 to June 17 doc; MATRIX_TWFSG Evaluation Final; DVSCS Yirara Group Student Evaluation; DVSCS Case Studies; TWFSG Film Stories of Hope and Healing]. TWFSG 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, whilst remoteness makes this difficult, many men do continue to 'check in' with the program. The researcher observed several men who had completed come into the office to see the facilitators. It is not known whether WoSSCA follows-up with the partners once men have completed. [Tangentyere Fieldnotes]. 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 and using assertive outreach to ensure continued engagement of the men. [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, and MCDC workshops are used to develop positive messages around parenting and gender equity. 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; the STAND UP! Film; and the upcoming MCDC toolkit. [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). Attention to children's needs and views and recognition that these 	<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. The voices of Town Camp women are also included through the MCDC project [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 are primary. [Tangentyere Fieldnotes; DVSCS Case Studies].

	<p>may overlap with, but not necessarily be the same as those of their mothers.</p> <ul style="list-style-type: none"> • 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. Areas where TFVPP could further progress is in the development of specialist DFSV training for service providers, government departments, and those working in the judicial system. They could also develop rolling training for Town Camp women which covers DFSV as well as safety planning and facilitating awareness and partnership between Town Campers and service providers.

Our Watch - Changing the Picture

Our Watch has developed a national resource to support the prevention of violence against Australian Indigenous women called 'Changing the Picture' (2018) - given this is the context that TFVPP operates in, TFVPP's activities have also been evaluated against the actions recommended by Our Watch.

Broadly, Our Watch recommends that in order to prevent violence against Aboriginal and Torres Strait Islander (ATSI) women, programs must challenge misconceptions about violence perpetrated against them. These misconceptions include that violence is a part of traditional Indigenous cultures; that violence against Indigenous women is exclusively perpetrated by Indigenous men; and that violence against Indigenous women is caused by alcohol or other substance abuse (Our Watch, 2018). The TFVPP program regularly advocates against these misconceptions in government consultations and in multi-agency meetings; and addresses these misconceptions in workshops and training sessions by drawing upon the cultural authority and knowledge of Elders to draw upon a comparison between violence used in pre-colonial Aboriginal culture and violence today. TFVPP also makes it clear in the resources and products it produces that DFSV/VAW is not a part of Aboriginal culture. Where TFVPP could make greater impact is in formalising their advocacy and explicitly educating particularly service providers that alcohol and substance abuse does not cause violence; and that non-Indigenous men also perpetrate DFSV/VAW against Indigenous women. The latter also addresses Our Watch's recommendation that programs must address the underlying drivers of violence to prevent violence against Indigenous women.

Our Watch states that although there is no one cause of violence against Indigenous women, they point to three drivers of violence which are depicted in **Figure 28** below which shows how these drivers intersect to create an environment where Indigenous are at disproportionate risk of experiencing violence. These three drivers are: the impacts of colonisation on ATSI people; the impacts of colonisation on non-Indigenous people and society; and ‘gendered factors’ (Our Watch, 2018, p. 13). To address these drivers, Our Watch recommends three actions which are outlined in **Table 8** below which is also used to evaluate TFVPP’s activities according to Our Watch’s recommendations. However, some of these actions are outside the operational level and scope of the TVPP program - which reinforces the need for multiple interventions working concurrently at different levels in order to address and prevent DFSV/VAW.

FIGURE 28 THE DRIVERS OF VIOLENCE AGAINST INDIGENOUS WOMEN (OUR WATCH, 2018, P 13)

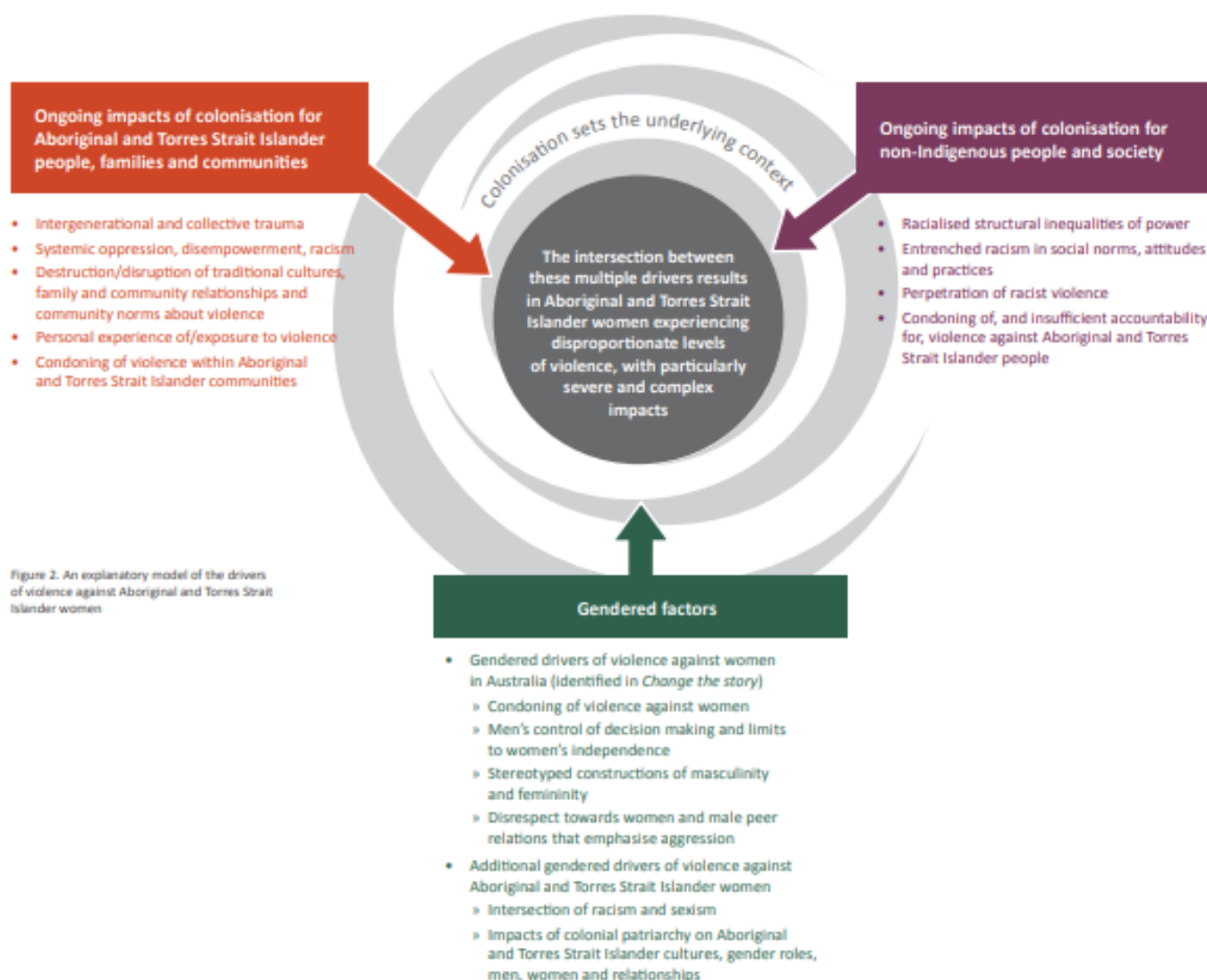


TABLE 8 SUCCESSES OF TFVPP AS MEASURED AGAINST OUR WATCH (2018) RECOMMENDED ACTIONS

Action ⁴	Strategies	Evidence					
		Engages all strategies	Engages most strategies	Engages some strategies	Engages few strategies	Engages no strategies	Not Applicable
Action 1: “Address the legacies and ongoing impacts of colonisation for Aboriginal and Torres Strait Islander people, families and communities”	<ol style="list-style-type: none"> 1. Heal the impacts of intergenerational trauma, strengthening culture and identity 2. Strengthen and support Aboriginal and Torres Strait Islander families 3. Implement specific initiatives for Aboriginal and Torres Strait Islander women and girls, boys and men, and children and young people 4. Challenge the condoning of violence in Aboriginal and Torres Strait Islander communities 5. Increase access to justice for Aboriginal and Torres Strait Islander people 	<ol style="list-style-type: none"> 1. TFVPP takes a strengths-based approach to address violence, particularly through the MCDC project, which presents Indigenous parents in a way that is positive. In these resources, Indigenous people are often depicted undertaking cultural activities such as hunting goanna and gathering bush foods - this helps to strengthen culture and allows participants to take pride in their culture. TWFSG also draws upon culture as an asset, and has developed cultural safety training and integrates this cultural competency into their work - such as by organising smoking ceremonies before retreats and sometimes in their offices. TWFSG, MBCP, and DVSCS are also trauma-informed - they are underpinned by an understanding of intergenerational trauma and how this manifests in Indigenous communities. Responses to this include assertive outreach; case management; and produces resources which contextualise problems in Indigenous communities within the context of ongoing colonisation and reframe these problems through a strengths-based approach. [Tangentyere Fieldnotes; MCDC posters; ITalks film; STAND UP! Film]. 2. TFVPP works alongside Indigenous families, and has programs to engage with Aboriginal women, children, and men. Single programs, like DVSCS, often work alongside the family of their client and support them with practical matters like school enrolments, Centrelink, and clothing, alongside therapeutic support. [Case Study Dec 2016; Case Study March 2018; Tangentyere Fieldnotes] 3. TFVPP has programs specific to women, men, and children. TWFSG works from a whole-of-community approach by developing resources and advocating for Aboriginal people, however, their DFSV training sessions are specifically to engage with women. They also refer women to other services. MBCP and MOARS engage with men who use violence against their partners, and liaise with the WoSSCA partner contact worker who supports the female partners of these men. DVSCS works with Aboriginal young people between the ages of 12-17 who have experienced violence, but have also sometimes continued supporting clients after they turn 18. MCDC is a whole-of-community project that engages with women and men to model gender equity in parenting roles. [TFVPP website; Tangentyere Fieldnotes] 4. TFVPP challenges the condoning of violence within Aboriginal communities by repeatedly reinforcing the message that violence is not normal and it is not okay. TWFSG has placed anti-violence outside Town Camps which several stakeholders have identified as turning points in changing community attitudes to violence. MBCP works with men to support them in making better choices and hold them accountable for their use of violence. TFVPP also spreads this anti-violence message in multiple platforms, including social media, multi-agency meetings, and consultations. [TWFSG signs; Tangentyere Fieldnotes] 5. Our Watch (2018, p. 26) states that ATSI women's access to justice can be increased by assisting them to “access an appropriate response to the violence; secure their short and long-term safety and that of their children; break the cycles of imprisonment, child removal and trauma for Aboriginal and Torres Strait Islander women that often stem from their own experiences of violence”. TFVPP prioritises the safety of women and children in all of their work. TWFSG, in particular, supports Aboriginal women to access justice through safety planning; and providing DFSV training to Town Camp women to help them identify and report violence. DVSCS works alongside children and their families who are engaged with Territory Families and child protection orders, and takes on an advocacy role for their client (the child). However, TFVPPs work in this area would be greatly supported by the employment of a women's case worker - TFVPP has made repeated funding applications to staff this position but has been unsuccessful to date, and as a consequence, TFVPP continues to do this work unfunded. On several occasions in the fieldwork, TFVPP supported women experiencing violence who came to them for help. The need for an identified women's case worker is clear - continuing this unfunded work 					

⁴ Actions and strategies taken from Our Watch: Changing the Picture, 2018.

		<p>increases the strain on TFPVPP and its staff. The other strategies include implementing the recommendations of the Royal Commission into Aboriginal Deaths in Custody report and the Human Rights Law Centre and Change the Record to address the underlying drivers of the disproportionate incarceration of Indigenous people in Australia. MBP works with men in prison, and TFPVPP has expressed a desire to work with women in prison. As DFSV/VAW is a driver of Indigenous incarceration, TFPVPP's work to prevent violence meets this strategy. [Tangentyere Fieldnotes; TWFSG Case Worker Application; Case Study Dec 2016; Case Study March 2018 ; Case Study Sam].</p>
<p>Action 2: "Address the legacies and ongoing impacts of colonisation for non-Indigenous people, and across Australian society"</p>	<ol style="list-style-type: none"> 1. Challenge and prevent all forms of racism, indifference, ignorance and disrespect towards Aboriginal and Torres Strait Islander people and cultures 2. Address racialised power inequalities and amend discriminatory policies and practices 3. Challenge the condoning of violence against Aboriginal and Torres Strait Islander people 	<ol style="list-style-type: none"> 1. TFPVPP is culturally competent and culturally safe - TFPVPP is governed by the TWFSG whose cultural authority and expertise is used as an asset and is used to inform all TFPVPP programs, projects, and resource development. TFPVPP advocates for equality and has taken a leadership role in organising NAIDOC and Reconciliation events - they continue to advocate for the permanent installation of the Aboriginal flag on Anzac Hill. These activities challenge racism, indifference, and disrespect by sending a clear message of inclusion, acceptance, and self-determination. However, perhaps there is scope for TFPVPP to educate service providers and non-Indigenous community members to challenge some of their misconceptions about DFSV perpetrated against Indigenous women. This would help to address what external stakeholders identified as a reluctance and indifference amongst non-Indigenous people to acknowledge DFSV as a problem which transcends cultures and socio-economic status, and perhaps influence their reporting habits [Tangentyere Fieldnotes; Interviews with external stakeholders; News articles] 2. TFPVPP, particularly TWFSG, are strong advocates and consistently work to change discriminatory policies and practices, mostly recently around child incarceration and juvenile detention in the Northern Territory. Tangentyere Council Aboriginal Corporation (TCAC) as a whole regularly make submissions to Royal Commissions and plays a strong advocacy role for Town Campers. TFPVPP draw upon wide support networks and connections, not just with Aboriginal communities, but also other service providers and government agencies to advocate for change. TFPVPP is guided by Aboriginal people in the issues they address. [Tangentyere Fieldnotes; Letters] 3. TFPVPP challenges the condoning of violence against Indigenous people by organising events to increase visibility and to encourage community to make a stand against violence. Whilst TFPVPP regularly engages with non-Indigenous people and organisations to spread their anti-violence message, this is not explicitly directed at non-Indigenous people. Perhaps there is scope for TFPVPP to develop resources to educate non-Indigenous people and society, and challenge their role in condoning violence perpetrated against Indigenous people. This could help to address the 'it's an Aboriginal problem' attitude raised by many of the participants in this research. These resources could be produced in the same vein as the 'What makes a good worker' resources to help the non-Indigenous community to identify their role in preventing violence and address their reluctance to intervene and report. [Tangentyere Fieldnotes; Interviews with external stakeholders; Posters].
<p>Action 3: "Address the gendered drivers of violence against Aboriginal and Torres Strait Islander women"</p>	<ol style="list-style-type: none"> 1. Implement intersectional approaches to preventing violence against women across the Australian population 2. Challenge the condoning of violence against Aboriginal and Torres Strait Islander women by challenging both racist and sexist attitudes and social norms 3. Support Aboriginal and 	<ol style="list-style-type: none"> 1. TFPVPP operates from an intersectional feminist framework that acknowledges the compounding gendered and racialized drivers of the disproportionate rate of DFSV/VAW in Indigenous communities. MBP also acknowledges the intersecting issues affecting the men engaged in their program - and respond to this through principles like assertive outreach. TWFSG and DVSCS are also beginning to talk and work more towards the inclusion and representation of Indigenous LGBT+ people in these conversations. [Tangentyere Fieldnotes; Funding applications; TWC Manual] 2. TFPVPP challenges racist and sexist attitudes towards Indigenous women by taking a strength-based approach to educating the community about the benefits of gender equity. The most notable example of this is the MCDC project which challenges sexist and racist ideas by challenging gender stereotypes in a way that engages with and strengthens culture. These messages are also reinforced in group sessions in the MBP program. TFPVPP also consistently sends the message that violence is not 'normal' or 'traditional'. There is perhaps scope for TFPVPP to tailor these messages to non-Indigenous community members in an effort to challenge their attitudes and the social norms in Alice Springs which seemingly accept or condone violence against Indigenous women. [Tangentyere Fieldnotes; MCDC Posters] 3. The TFPVPP is governed by TWFSG - TFPVPP not only 'supports' Indigenous women's participation in leadership and decision-making, this strategy is fully integrated into the fabric of the program. All messaging, resource production, and decision-making is run through TWFSG, usually in the form

	<p>Torres Strait Islander women's participation in leadership and decision making</p> <p>4. Challenge gender stereotypes, and the impacts of colonisation on men's and women's roles, relationships and identities</p> <p>5. Strengthen positive, equal and respectful relationships between women and men, girls and boys</p> <p>6. Engage both Indigenous and non-Indigenous men to challenge harmful and violence-supportive ideas about masculinity and relationships</p>	<p>of workshops. TWFSG are kept updated on all the activities of MBCP and DVSCS, who regularly draw upon TWFSG for their expertise and authority. This is a clear strength of the program.</p> <p>4. The MCDC project explicitly challenges gender stereotypes using fun and humour to reimagine parenting roles grounded in gender equity. MCDC workshops with MBCP and DVSCS participants, as well as with Town Campers, allow for personal discussions to further challenge these views. DVSCS and MBCP also teach about healthy and respectful relationships. TWFSG continually has conversations about the impacts of colonisation on the roles of Aboriginal men and women - these conversations are used to further advocacy and development of resources. [Tangentyere Fieldnotes; Strategic Planning Retreat Notes; MCDC Posters ; MCDC Pre-consultation Phase notes].</p> <p>5. MBCP and DVSCS each have integrated educational tools or programs to teach their clients about healthy and respectful relationships. The MCDC project also portrays men and women in equitable and positive relationships. TWFSG is working alongside Four Corners men to produce MCDC and send anti-violence messages to community - this relationship can serve as a model for an equal relationship between men and women. One area where TWFSG could possibly work more is around consent and sexual violence - based on the need identified by external stakeholders for more conversations around sexual violence and healthy sexual relationships to lift the taboo and shame around this topic. [Tangentyere Fieldnotes; Interviews with external stakeholders; MCDC Posters; Social Media accounts].</p> <p>6. TFVPP engages with Indigenous and non-Indigenous men through MBCP. DVSCS also engages with Aboriginal males between the ages of 12-17 as clients. Both MBCP and DVSCS have a gender lens and operate from an intersectional framework - both have integrated educational strategies to discuss and model equal relationships. MCDC workshops have addressed some constructs around masculinity, and TWFSG has had explicit conversations around toxic masculinity - developing further resources and responses to challenge violence-supportive ideas about masculinity and relationships could be future direction (this has already been identified at the TWFSG strategic planning retreat). Moreover, TFVPP has expressed concern to stakeholders that they have comparatively few non-Indigenous participants in MBCP - this is perhaps linked to the attitude prevalent in the Northern Territory that DFSV/VAW is 'an Aboriginal problem'. Engaging more non-Indigenous men in these conversations and programs could also be a focus for TFVPP - the purpose of this would be threefold: we know that non-Indigenous men also perpetrate violence against Indigenous women; we know that DFSV/VAW exists in non-Indigenous relationships just as it does in other demographics; and contribute to a wider conversation that challenges non-Indigenous peoples condoning of violence against Indigenous women. [Tangentyere Fieldnotes; DVSCS Yirara Evaluation; MCDC Pre-consultation Phase notes; Strategic Planning Retreat Notes].</p>
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TFVPP is engaged with the vast majority of actions and strategies recommended by Our Watch 'Changing the Picture' (2018). Action 1 and 3 are particular strengths of this program, and that is largely because TFVPP is underpinned by appropriate frameworks and is theory-informed and evidence-based. TFVPP stays updated with the latest research and contributes to its development - this is then integrated into the program or used to develop further projects or resources. An area TFVPP could make further impact is Action 2 - and this has already been identified by the program, particularly by TWFSG at the strategic planning retreat. Addressing this action could have further positive impacts: challenging the view that DFSV/VAW is an Aboriginal problem so mitigating the condonation of violence against Indigenous women; increasing the likelihood that the community will intervene and report violence; and lead to the engagement of more non-Indigenous men in MBCP. The ability of TFVPP to adopt these actions and strategies will be dependent on the scope and resourcing of the program, therefore, this could possibly be done in partnership with other organisations.

Emerging Principles of Good Practice

TABLE 9 PRINCIPLES OF GOOD PRACTICE

	Principles	Indicators	Example
	Educational	<ul style="list-style-type: none"> Trains the community to identify, intervene, and report VAW/DFSV Challenges attitudes which condone DSFV/VAW Models equal and respectful relationships 	TFVPP conducts DFSV training on Town Camps; it's programs counter-condition by teaching about healthy relationships.
	Holistic	<ul style="list-style-type: none"> Caters to women, men, and children Works to strengthen families Takes a whole-of-community approach 	TFVPP is comprised of programs that cater to women, men, and children. TFVPP works alongside couples and families.
	Framework and theory-informed	<ul style="list-style-type: none"> Has a gender lens and acknowledges the gendered nature of VAW/DFSV Uses an intersectional framework Is trauma-informed and contextualises VAW/DFSV within ongoing colonisation 	TFVPP is underpinned by intersectional feminism and adapts their program to be cognisant of inter-generational trauma and intersecting risk factors which compound violence.
	Culturally safe	<ul style="list-style-type: none"> Works in a way that is respectful and celebrates Indigenous culture Builds relationships with community Listens to community and values their knowledge and expertise 	TFVPP draws upon the cultural authority and expertise of community members; cultural practices are integrated into physical spaces and into program activities.
	Community-driven	<ul style="list-style-type: none"> Indigenous people involved in conception, design, and delivery Community owns, leads, and governs Engages and mobilises Indigenous community 	TFVPP workshops all messages and resources with community-members; TFVPP mobilises community-members in workshops, training, and events.
	Accessible	<ul style="list-style-type: none"> Uses assertive outreach Assists people to overcome barriers to access Takes the program to where people are 	TFVPP assists participants to access their program with transport; TFVPP runs training sessions where community-members live and work.
	Accountability for men who use violence	<ul style="list-style-type: none"> Challenges men's use of violence Focuses on changing behaviour Integrates and elevates survivors' voices 	TFVPP engages with men who use violence in group sessions and supports them to change their behaviour, whilst holding them accountable for their use of violence.
	Safety-focussed	<ul style="list-style-type: none"> Centres women and children's safety Ongoing risk assessment Safety Planning 	TFVPP prioritises the safety of women and children and listens to their voices when engaging with perpetrators. MBCP is also used to monitor risk.
	Strengths-based	<ul style="list-style-type: none"> Non-judgemental and draws upon community assets Engages and strengthens social capital Strengthens and celebrates culture 	TFVPP draws upon strengths, such as food, art, humour, and relationships to develop resources which celebrate culture whilst challenging attitudes.
	Multi-agency coordination	<ul style="list-style-type: none"> Shares resources and information Refers and follows-up with other services Participates in multi-agency meetings and contributes to integrated responses and strategies 	TFVPP works in a consortium with WoSSCA and Jesuits to deliver MBCP; as well as participates in several multi-agency meetings.

Table 9 above communicates some preliminary principles as they emerge from the case study. These principles were presented to TWFSG who then commented and provided input, as well as suggested additional or differing principles.

Recommendations

This section of the report lists several recommendations - five are carried over from the interim report, with a further two recommendations identified in the final period of the fieldwork.

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 - at present program resourcing prevents this, as MBCP is now running three different groups: CAAPU, prison, and community. To increase the amount of sessions would require an increase in funding and staffing, this is something TFVPP is advocating for.

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? MCDC workshops have provided an opportunity for TFVPP to continue to offer training on Town Camps, perhaps this could be built upon to offer follow-up DFSV and safety training - which was identified and requested by Town Campers in the safety mapping.

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 in the same vein as the cultural safety package developed by TWFSG? This could a sequence of workshops which cover the types of violence, intersecting issues and barriers, trauma, cultural safety, and Indigenous ways of working.

6. Develop resources which challenge taboos around sexual violence

External stakeholders reported that sexual violence is still hidden and taboo, and victims are stigmatised. Perhaps TWFSG can develop resources which challenge these attitudes to break down taboos, increase awareness of support service, and encourage survivors to report.

7. Engage and educate non-Indigenous community members

A considerable barrier identified by external stakeholders was the attitudes of non-Indigenous people and society. TFVPP could engage with non-Indigenous people to challenge their misconceptions around violence against Indigenous women. This could aim to encourage non-Indigenous people to intervene, educate them about their mandatory reporting responsibilities, and create awareness around non-Indigenous DFSV/VAW to engage more non-Indigenous men in MBCP.

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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 29: 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).

Balcazar 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.

