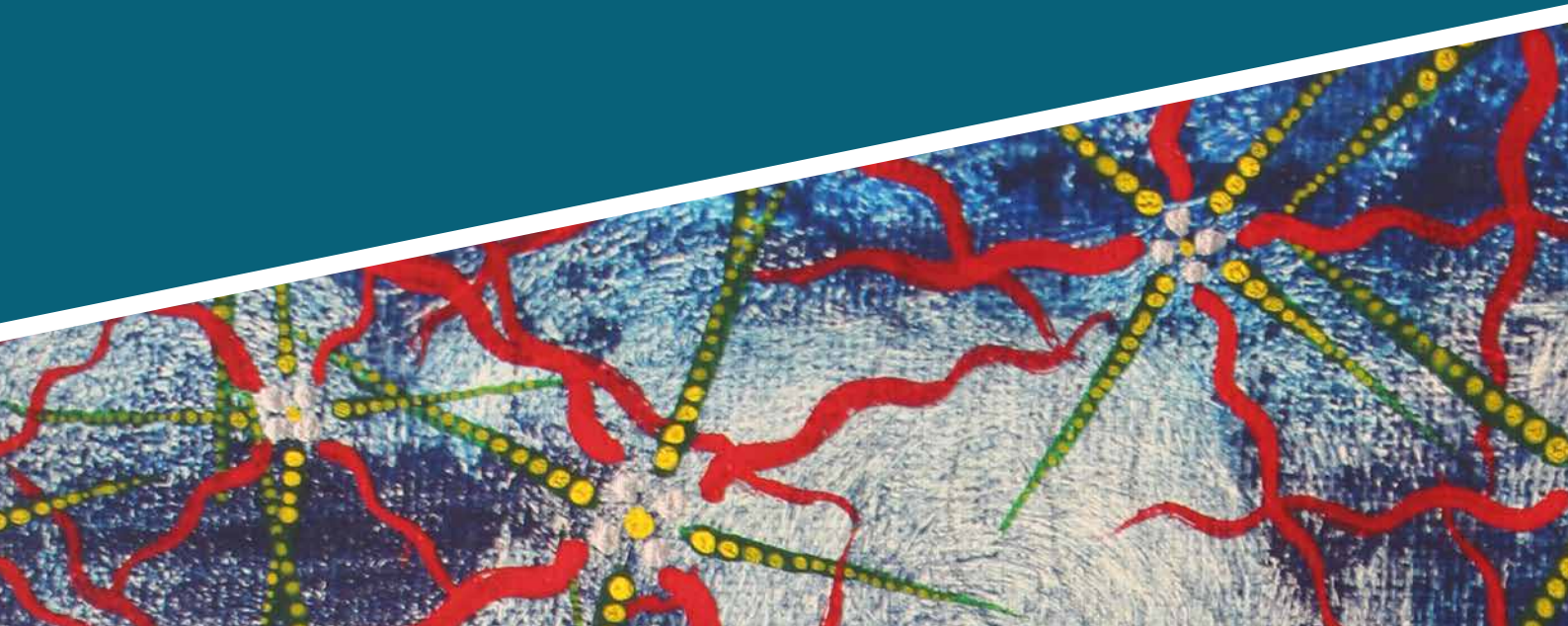


Changing the picture

*A national resource to support the prevention
of violence against Aboriginal and Torres
Strait Islander women and their children*

**Our
WATCH**
End violence against
Women And Their Children

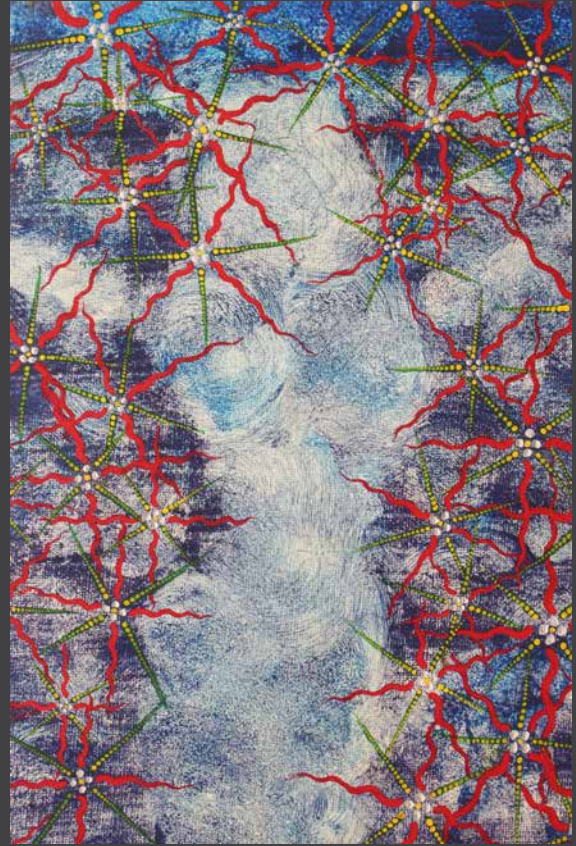


Artist's statement

I am born of the Gammillaroy people of North East NSW. My artist name, Muliyan, is from my people and means 'wedge-tailed eagle and young and strong'.

This piece depicts Crows Nest Falls in Queensland which is a sacred women's site. (I was given permission to depict this place by the Traditional Owners, the Giabul and Jadowair People, who are the custodians of this sacred place).

This piece is dedicated to those experiencing and impacted by domestic and familial violence. The feminine figure beneath the surface of the water aims to express the struggles victims may feel as they seek healing. The waterlilies on the surface of the water represent hope. The red lines depict bloodlines: loved ones, families and generations impacted one way or another by domestic and familial violence. The green lines depict resilience and strength of the spirit as the leaves keep afloat and grow through adversity. The yellow dots depict the support available from the wider community to assist the victim in their journey to break free from the domestic and familial violence cycle. The white/silver dots have dual meanings: 1. the separation at the flowers' core expresses the difficulty victims may experience while seeking support to work through domestic or familial violence situations; and 2. the joining at the flowers' core shows the strengths in a holistic approach where combining family, self and community helps the spirit to rise above.



The artwork used in this resource is *Rising from the depths* (2016) by Benjamin Moodie (Muliyan) and was commissioned by Our Watch.

© Our Watch (2018) *Changing the picture: A national resource to support the prevention of violence against Aboriginal and Torres Strait Islander women and their children*, Our Watch, Melbourne.

Acknowledgement of Country

Our Watch acknowledges and pays our respects to the traditional owners of the land on which our office is located, the Wurundjeri people of the Kulin Nation.

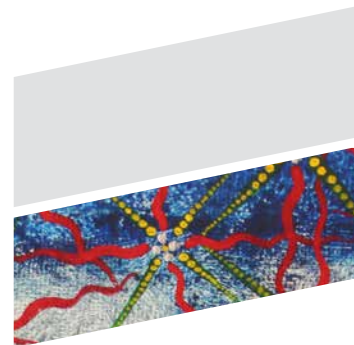
As a national organisation we also acknowledge the traditional owners and custodians of country across Australia and pay our respects to them, their cultures and their Elders past, present and future.

Recognition of previous work in this field

Our Watch pays tribute to all those Aboriginal and Torres Strait Islander people who have been working for many decades to end violence and to improve the lives of Aboriginal and Torres Strait Islander women and their children. This is extremely challenging work that often goes unrecognised and unsupported, and we pay our deep respects to their ongoing determination and commitment and to the strengths and resilience of Aboriginal and Torres Strait Islander peoples and cultures.

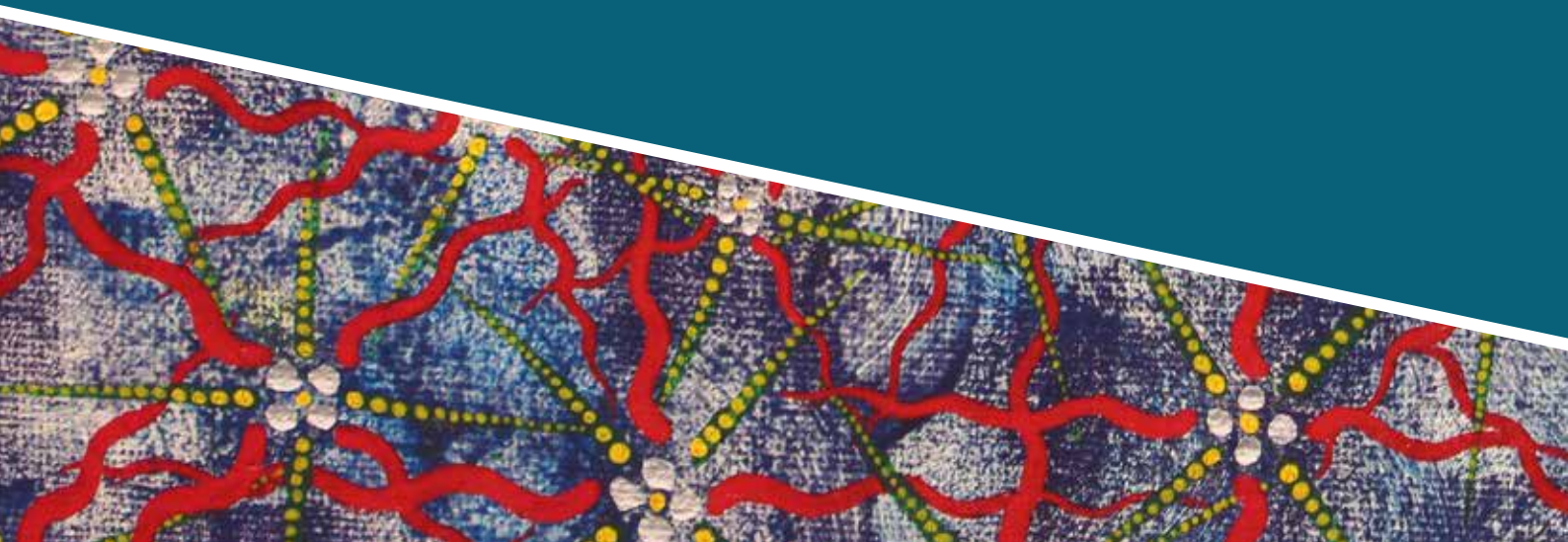
This resource also seeks to respond to the voices of Aboriginal and Torres Strait Islander women who have been speaking and writing publicly about gendered and sexual violence and calling for action for decades,¹ as have numerous Aboriginal and Torres Strait Islander organisations and services.²

This resource would not have been possible without the work of these many individuals, groups and organisations. It aims to amplify these voices and honour and build on this critical work.



Changing the picture

Executive Summary





This is a summary of *Changing the picture: A national resource to support the prevention of violence against Aboriginal and Torres Strait Islander women and their children*. To download the full resource, please see the Our Watch website at <https://www.ourwatch.org.au/>

Preventing violence against Aboriginal and Torres Strait Islander women: an urgent national priority

Violence against women and their children is serious, prevalent and persistent in all communities across Australia. On average, at least one woman a week is killed by a partner or former partner, and one in three Australian women has experienced physical violence since the age of 15.

At the same time Aboriginal and Torres Strait Islander women experience disproportionate rates of violence, and violence that is often more severe and more complex in its impacts. Preventing this violence must be a national priority. It requires dedicated attention and intensive effort and resourcing. It requires us to address the many complex drivers of this violence — not only gender inequality but also the ongoing impacts of colonisation and racism.

Violence against Aboriginal and Torres Strait Islander women is not an 'Aboriginal and Torres Strait Islander problem'. Nor should Aboriginal and Torres Strait Islander people bear sole responsibility for addressing it. This violence is an Australian problem, and it is perpetrated by men of all cultural backgrounds.

All of us, Aboriginal and Torres Strait Islander people, and non-Indigenous people, communities, organisations, and all levels of government have a responsibility to work together to prevent violence against Aboriginal and Torres Strait Islander women and their children.

Changing the picture: a new solutions-focused resource to support prevention

Our Watch has produced a new national resource to support prevention of violence against Aboriginal and Torres Strait Islander women and their children. *Changing the picture* shows how as a society we can work together to change the underlying drivers of this violence.

Our Watch has worked closely with Aboriginal and Torres Strait Islander people to develop this resource. The voices, experiences, knowledge, ideas, decades-long activism and solutions of Aboriginal and Torres Strait Islander people are at its core.

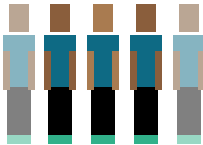
We look forward to putting this resource into practice and to building partnerships that support others to do so. As a non-Indigenous organisation, Our Watch does not claim to have all the solutions. But we are committed to playing our part in addressing racism, power inequalities and other ongoing impacts of colonisation, and to working in solidarity with Aboriginal and Torres Strait Islander people to support culturally safe, community-owned and led solutions.

Violence against Aboriginal and Torres Strait Islander women and their children: disproportionate and severe



3.1 times the rate

A national survey found Aboriginal and Torres Strait Islander women report experiencing violence in the previous 12 months at 3.1 times the rate of non-Indigenous women.



3 women in 5

3 in 5 Aboriginal and Torres Strait Islander women have experienced physical or sexual violence perpetrated by a male intimate partner.



11 times more likely to die

Aboriginal and Torres Strait Islander women are nearly 11 times more likely to die due to assault than non-Indigenous women.



32 times the rate of hospitalisation

The physical injuries resulting from violence are frequently more severe for Aboriginal and Torres Strait Islander women. Hospitalisation rates for Aboriginal and Torres Strait Islander women due to family violence-related assaults are 32 times the rate for non-Indigenous women and 3 times the rate for Aboriginal and Torres Strait Islander men.



Significant health impacts

Intimate partner violence contributes 10.9% of the burden of disease for Aboriginal and Torres Strait Islander women aged 18 to 44, more than any other health risk factor, including alcohol or tobacco use and being overweight or obese. The contribution of intimate partner violence to Aboriginal and Torres Strait Islander women's burden of disease is 6.3 times higher than for non-Indigenous women.

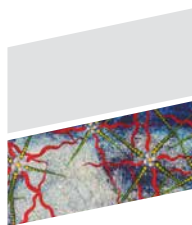


Children are at greater risk

Aboriginal and Torres Strait Islander children are at greater risk of exposure to family violence than non-Indigenous children, with two thirds of Aboriginal and Torres Strait Islander adults who experience violence sharing the household with children. Family violence against women is the leading reason for the disproportionately high numbers of Aboriginal and Torres Strait Islander children removed from their families.

Challenging misconceptions about violence against Aboriginal and Torres Strait Islander women

Misconceptions about violence against Aboriginal and Torres Strait Islander women take the focus away from the deeper issues that need urgent attention. Challenging these can help direct attention, effort and resources to the actual underlying drivers of this violence.



Violence is not part of traditional Aboriginal or Torres Strait Islander cultures

Violence against Aboriginal and Torres Strait Islander women is not a part of traditional culture. When violence occurred prior to colonisation, it was regulated and controlled, and bore no resemblance to the kinds of violence and abuse seen today. Many aspects of traditional culture and customary law were respectful and protective of women. As custodians of some of the longest surviving cultures in the world, Aboriginal and Torres Strait Islander people successfully managed interpersonal, family and community relationships for over 60,000 years prior to colonisation.



Violence against Aboriginal and Torres Strait Islander women is perpetrated by Indigenous and non-Indigenous men

Public debate and media reporting frequently imply that this violence is always perpetrated by Aboriginal or Torres Strait Islander men, when this is not the case. Violence against Aboriginal and Torres Strait Islander women is perpetrated by men from many cultural backgrounds. Anecdotal evidence suggests that non-Indigenous men make up a significant proportion of perpetrators. For intimate partner violence, this reflects data showing the majority of partnered Indigenous women have non-Indigenous partners, especially in capital cities. Perpetration patterns vary geographically, with this data suggesting violence against women in remote areas more likely to be perpetrated by Indigenous men, and violence in urban areas more likely to be perpetrated by non-Indigenous men.



Alcohol is a contributing factor, and often a trigger for violence, but it is not the 'cause'

Across Australia, for both Indigenous and non-Indigenous people, alcohol can increase the frequency or severity of violence. However, on its own, alcohol doesn't explain violence. It can't be simplistically seen as a 'cause' of violence against Aboriginal and Torres Strait Islander women, both because violence occurs where alcohol is not involved and because many people consume alcohol but are never violent.

Where there is a correlation between alcohol and violence in some Aboriginal and Torres Strait Islander communities, this needs to be understood in context. Colonisation introduced alcohol to disrupted, displaced and traumatised communities, resulting in high rates of harmful alcohol use in some contexts as a coping mechanism or a self-medicating behaviour. This means strategies need to address the underlying reasons for harmful alcohol use.

We also need to understand alcohol in relation to social norms and practices that condone violence against women generally, and violence against Aboriginal and Torres Strait Islander women in particular. Prevention strategies need to address drinking cultures among all groups of men that emphasise aggression and disrespect for women, as well as drinking cultures among non-Indigenous men that involve racism and disrespect towards Aboriginal and Torres Strait Islander women. Reducing harmful alcohol use is a useful supporting strategy, which delivers many positive outcomes, and which may also help reduce the severity or frequency of violence. However, this needs to occur not in isolation but in addition to addressing the deeper drivers of violence against Aboriginal and Torres Strait Islander women.

Violence against Aboriginal and Torres Strait Islander women is not an 'Aboriginal and Torres Strait Islander problem'. Nor should Aboriginal and Torres Strait Islander people bear sole responsibility for addressing it.

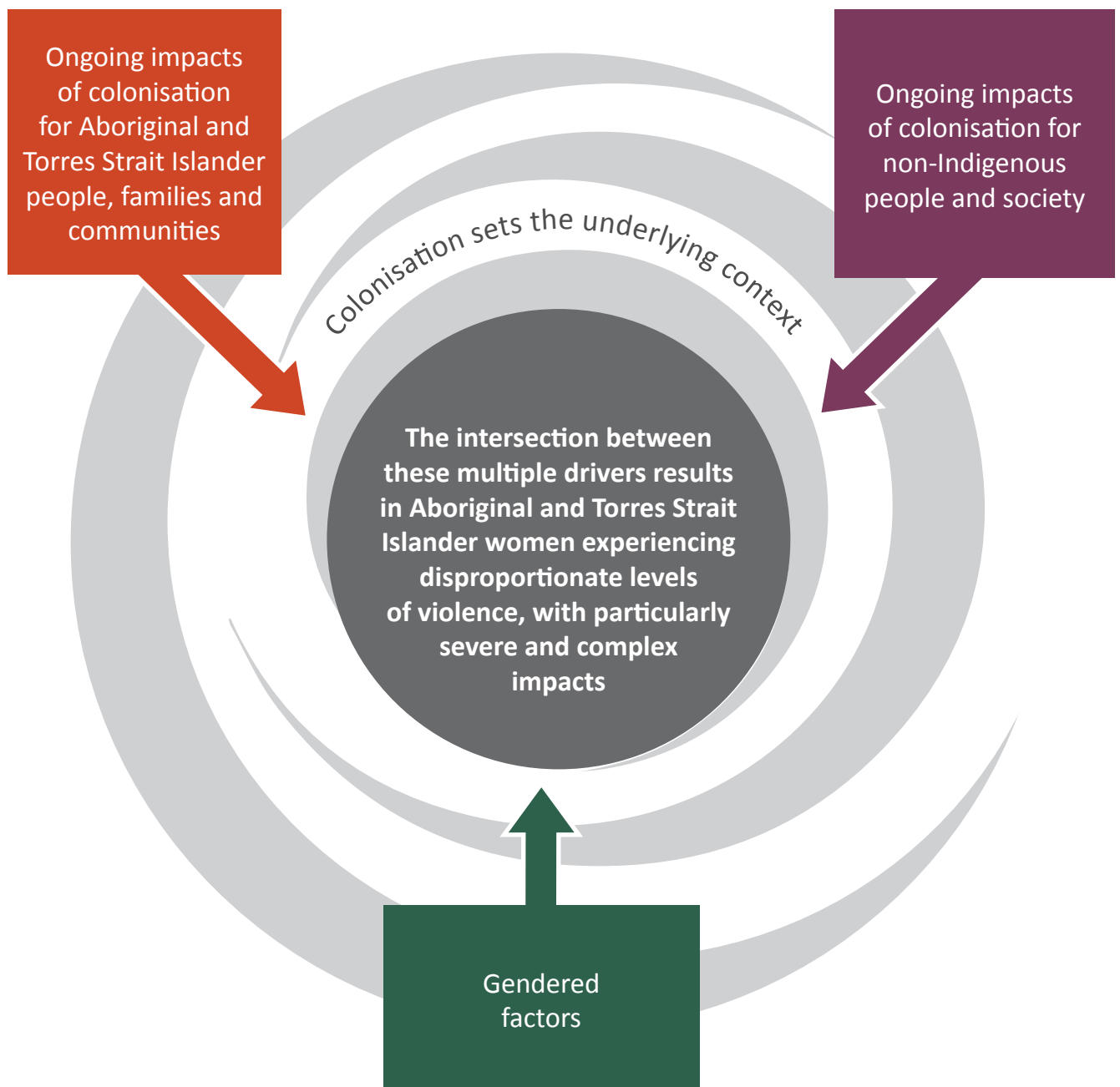
This violence is an Australian problem, and it is perpetrated by men of all cultural backgrounds. Preventing it is a national responsibility.





The drivers of violence against Aboriginal and Torres Strait Islander women

There is no single 'cause' of violence against Aboriginal and Torres Strait Islander women; however, research and consultation points to three main underlying drivers that intersect to produce such high levels of this violence. These are summarised in the diagram below. *Changing the picture* discusses the many complex factors that make up each driver and the interactions between them.



For the complete version of this diagram please see page 14.

Essential prevention actions

Responding to current extreme levels of violence against Aboriginal and Torres Strait Islander women is critical. But to prevent this violence from happening in the first place, we need actions that directly address its three underlying drivers.

Action 1



Address the legacies and ongoing impacts of colonisation for Aboriginal and Torres Strait Islander people, families and communities

- Heal the impacts of intergenerational trauma, strengthening culture and identity
 - Strengthen and support Aboriginal and Torres Strait Islander families
 - Implement specific initiatives for Aboriginal and Torres Strait Islander women and girls, boys and men, and children and young people
 - Challenge the condoning of violence in Aboriginal and Torres Strait Islander communities
 - Increase access to justice for Aboriginal and Torres Strait Islander people
-

Action 2



Address the legacies and ongoing impacts of colonisation for non-Indigenous people, and across Australian society

- Challenge and prevent all forms of racism, indifference, ignorance and disrespect towards Aboriginal and Torres Strait Islander people and cultures
 - Address racialised power inequalities and amend discriminatory policies and practices
 - Challenge the condoning of violence against Aboriginal and Torres Strait Islander people
-

Action 3



Address the gendered drivers of violence against Aboriginal and Torres Strait Islander women

- Implement intersectional approaches to preventing violence against women across the Australian population
- Challenge the condoning of violence against Aboriginal and Torres Strait Islander women by challenging both racist and sexist attitudes and social norms
- Support Aboriginal and Torres Strait Islander women's participation in leadership and decision making
- Challenge gender stereotypes, and the impacts of colonisation on men's and women's roles, relationships and identities
- Strengthen positive, equal and respectful relationships between women and men, girls and boys
- Engage both Indigenous and non-Indigenous men to challenge harmful and violence-supportive ideas about masculinity and relationships

This a summary only. *Changing the picture* discusses the many different ways and contexts in which these actions need to be implemented. It also points to a number of supporting actions to address other factors that exacerbate violence.

Principles for prevention in practice

For prevention to be effective, it's not only what we do that's important, it's how we do it. Prevention work should be guided by these principles:

- self-determination: community ownership, control and leadership
- cultural safety
- trauma-informed practice and practitioner self-care
- healing focused
- holistic
- prioritising and strengthening culture
- using strengths-based and community strengthening approaches
- adapting to different community, demographic and geographic contexts
- addressing intersectional discrimination
- non-Indigenous organisations working as allies in culturally safe ways

Want to know more?

The comprehensive resource on which this summary is based, *Changing the picture: A national resource to support the prevention of violence against Aboriginal and Torres Strait Islander women and their children*, is available on the Our Watch website.

A background paper detailing the research literature and consultation that informed the resource is also available.

Our Watch

Our Watch aims to drive nation-wide change in the culture, behaviours, attitudes and social structures that drive violence against Aboriginal and Torres Strait Islander women and their children. We work at all levels of Australian society to address these deeply entrenched drivers of violence, and to promote gender equality. Our vision is an Australia where all women and their children live free from all forms of violence.



Our research and resources to prevent violence against women are continually evolving, so keep an eye out for new resources on our website or sign up to our e-newsletter.

www.ourwatch.org.au



Acknowledgements

This resource would not have been possible without the generous and critical contributions of many people, all of whom helped shape, inform, and improve the resource as it developed over its two-year lifespan. In particular, Our Watch sincerely thanks:

The project Advisory Group members:

- Antoinette Braybrook (VIC), Djirra, (formerly Aboriginal Family Violence Prevention and Legal Service Victoria)
- Dr Kyllie Cripps (NSW), Indigenous Law Centre, University of New South Wales
- Tracey Currie-Dillon (TAS), South East Tasmanian Aboriginal Corporation
- Michelle Deshong (QLD), Australian Indigenous Governance Institute
- Ashlee Donohue (NSW), independent consultant
- Ella Kris (QLD, Torres Strait Islands), Torres Strait Island Regional Council
- Sono Leone (QLD), Strong Women Talking
- Leanne Miller, (VIC), Koorie Women Mean Business
- Brooke-Louise O'Donnell (WA), Corrective Services
- Kimberley Wanganeen (SA), Women's Safety Services South Australia
- Kathy Wright (NT), Relationships Australia

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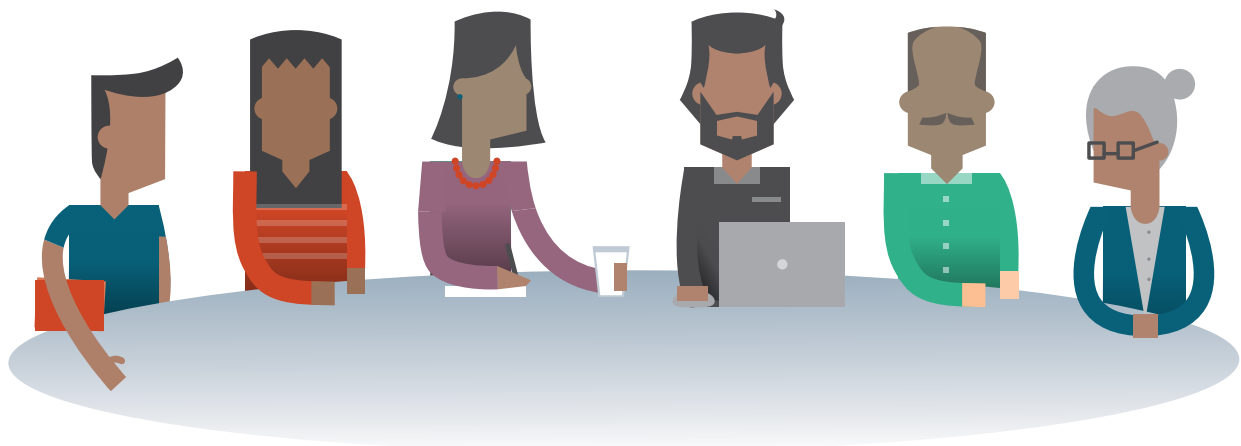
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- Dr Sharni Chan, Australia's National Research Organisation for Women's Safety (ANROWS)

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The Our Watch project team thanks other Our Watch staff who provided reviews of, or comments on, drafts of the resource and other assistance to the project: Loksee Leung, Jane Torney, Cathy Warczak, Anna Stewart, Loren Days, Yve Lay, Casey Burchell, Monique Keel, Patty Kinnersly, Jilly Charlwood and Callum Jones.

Finally, Our Watch acknowledges the funding contribution towards this project made by the Commonwealth Government Department of Social Services.

Responsibility for any errors, omissions and limitations, rests with Our Watch.



Advisory Group message



As members of the Aboriginal and Torres Strait Islander Women's Advisory Group for this project, we are proud to present this important resource that focuses on preventing violence. It draws attention to violence against Aboriginal and Torres Strait Islander women as a critical issue for our communities. It urges us all, as a nation, to take the time to look at the bigger picture and what is driving this violence.

As an Advisory Group, we provided guidance, advice and expertise throughout every phase of this project. A Women's Advisory Group was one way of respecting the experiences and knowledge of women on this issue, elevating women's voices and modelling Aboriginal and Torres Strait Islander women's leadership. At the same time, we also greatly value the perspectives of our men, and recognise the positive role they can and do play in preventing violence, and we have made sure that Aboriginal and Torres Strait Islander men have been engaged in the project in many ways, ensuring their voices are also part of this important conversation.

The message here is to everyone in Australia: individuals, communities and governments, to prevent violence against Aboriginal and Torres Strait Islander women and their children, we all have a role to play.

Non-Indigenous organisations and people — both men and women — need to examine the way colonisation has embedded racist and sexist assumptions, structures and practices into how they operate every day. Australian systems and institutions need to change. Individual men—both non-Indigenous men and Aboriginal and Torres Strait Islander men — need to take responsibility for their behaviour — for the way they treat women and children, for the way they interact with other men, and for the way they raise their children, especially their sons. And Aboriginal and Torres Strait Islander women, children and men all need healing: trauma-informed approaches that deal with the devastating legacies and ongoing impacts of colonisation.

We also need to talk about gender inequality and its impacts for our women, because we can't ignore the compounding effect that racism and gender inequality have in exacerbating the levels of violence against Aboriginal and Torres Strait Islander women.

We know this is not just an Aboriginal or Torres Strait Islander problem—violence against our women is perpetrated by men of all cultural backgrounds. But we also need to work on changing our own attitudes towards violence and make sure that in our own families and communities we are practising and promoting respect and equality for all.

This resource is a way forward, a way of understanding the roots of this issue and discussing solutions that can keep our women and children safe—holistic solutions that also work for our men and our children and young people. Solutions that break the cycle of violence and heal, support, strengthen and empower Aboriginal and Torres Strait Islander families and communities.





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Sono Leone
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Women Talking



Leanne Miller
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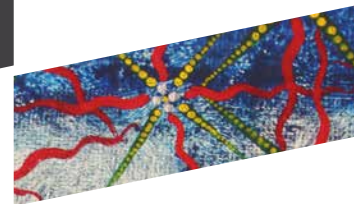
Brooke-Louise O'Donnell
(WA) Corrective Services



Kimberley Wanganeen
(SA) Women's Safety
Services South Australia



Kathy Wright
(NT) Relationships
Australia





Chair foreword

This resource is dedicated to the critical issue of preventing violence against Aboriginal and Torres Strait Islander women and their children.

Violence against women is a national problem — one that is prevalent and persistent — in all communities, right across Australia.

This is why Our Watch is leading a whole-of-population approach to primary prevention. Guided by our ground-breaking national framework, *Change the story*, we are working at all levels of our society to address the deeply entrenched, underlying drivers of violence against women, especially those stemming from gender inequality.

At the same time, we know gender inequality cannot be separated from other forms of oppression and inequality. We recognise that the drivers, perpetration and experience of violence can vary significantly for different groups of women. So we continually refine our approach to encompass the many intersecting issues which, when addressed, will ensure that every woman in Australia can live free from violence.

This resource is a critical part of this work. We know Aboriginal and Torres Strait Islander women experience more severe violence and disproportionately high rates of violence. This resource helps us understand why this is, what needs to change, and how we can all work together as a society to prevent this violence.

Our Watch has worked closely with Aboriginal and Torres Strait Islander people — women and men — to develop this resource. We have strived to ensure it respects and is informed by their knowledge, and longstanding activism on this issue. The key tenet in our approach was to make central the voices, ideas and solutions of Aboriginal and Torres Strait Islander people themselves. The value of existing work already being done by both women and men on this issue was clear in the consultations that informed this resource, and some examples are featured within it. Our Watch looks forward to putting this new resource into practice and to building partnerships that help others to do so.

As a non-Indigenous organisation, we do not claim to have all the solutions. However, we are committed to taking responsibility for change and to playing our part in tackling the drivers of violence against Aboriginal and Torres Strait Islander women. We will do this in two ways. As part of our own work across Australia, we will address sexism and racism, power inequalities and all forms of discrimination, and we will challenge the condoning of violence against Aboriginal and Torres Strait Islander women. We will also work as allies to Aboriginal and Torres Strait Islander people and organisations to support culturally safe, locally relevant, community-owned and -led solutions in Aboriginal and Torres Strait Islander communities. This new resource will underpin and guide our own work, and I hope it helps guide and support the work of many other organisations and individuals, as part of a shared, nationwide effort to enable Aboriginal and Torres Strait Islander women and their children to live lives free from violence.

Natasha Stott Despoja AM
Chair, Our Watch

Note on terminology

Aboriginal and Torres Strait Islander people/Indigenous people

As is appropriate for a national resource, this document uses the term 'Aboriginal and Torres Strait Islander people' to include Aboriginal peoples, Torres Strait Islander peoples and people with both Aboriginal and Torres Strait Islander heritage. On a few occasions it refers only to one group; for example, when quoting literature that does so, or referring to local organisations that use only 'Aboriginal' or 'Torres Strait Islander' to reflect the local population in that part of the country. On occasion, in keeping with international human rights language, the resource also uses the term 'Indigenous' to include both Aboriginal and Torres Strait Islander people and communities, or to differentiate between Indigenous and non-Indigenous people and organisations.

In using these collective terms, we nevertheless acknowledge the diversity of the many distinct nations and different language, tribal and clan groups that make up Australia's Aboriginal and Torres Strait Islander population.

Community/communities

The terms 'community' and 'communities' are used in a broad sense to refer both to specific geographically based communities (such as a remote Indigenous communities) and to other forms of identity-based communities, networks and relationships (such as the many connections that exist between Aboriginal and Torres Strait Islander people across the country).

Aboriginal and Torres Strait Islander families

This term refers to 'families' as defined by their own members. It also specifically includes both those families where all members are Aboriginal and/or Torres Strait Islander, and those that have a mix of both Indigenous and non-Indigenous members.



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Introduction

About this resource

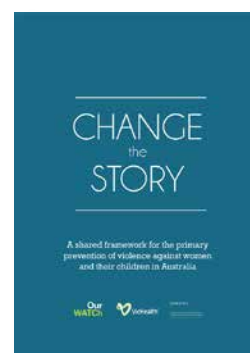
This resource is a solutions-focused practice framework for the primary prevention of violence against Aboriginal and Torres Strait Islander women.

The resource outlines how violence against Aboriginal and Torres Strait Islander women can be prevented, describing the essential actions that are needed to change and shift the drivers of this violence. It considers not only what needs to be done but how this prevention work should be undertaken, and by whom. Envisaging a shared national effort, it points to actions that are most appropriately undertaken by Aboriginal and Torres Strait Islander people and organisations, and actions that should be the responsibility of non-Indigenous people and organisations, and of governments. It also presents a set of principles that should guide this prevention work.

The resource also includes examples of relevant work already being undertaken around the country. Much work in this area is unfortunately not evaluated, most often due to insufficient resources. While they are therefore not formally assessed examples of ‘best practice’, these examples are included as illustrations of existing and promising approaches, from which readers may be able to learn, or which could possibly be adapted and applied in a different context. Including them also acknowledges and highlights the work that many Aboriginal and Torres Strait Islander organisations and communities, and some non-Indigenous stakeholders, are already doing to address this issue — often with very limited resources.

Many different stakeholders need to play an active role in the prevention of violence against Aboriginal and Torres Strait Islander women. For this reason this resource is aimed at a diverse audience — government and non-government, Indigenous and non-Indigenous, and including both individuals and organisations. It is relevant both to practitioners who are working ‘on the ground’ (in numerous fields, and in both Indigenous-specific and ‘mainstream’ contexts), as well as those involved in policy development and program funding, design, planning or implementation.

This resource is a follow up to *Change the story: A shared framework for the primary prevention of violence against women and their children in Australia*. [Change the story](http://ourwatch.org.au) is available on the Our Watch website at <http://ourwatch.org.au>



Aim

The aim of the practice framework is to improve Australia's approach to the prevention of violence against Aboriginal and Torres Strait Islander women and their children. Based on formal research and practitioner/community-based knowledge, the resource aims to inform and support an effective approach to prevention based on specific actions that will directly address the underlying drivers of violence against Aboriginal and Torres Strait Islander women.

Also available: background paper

This resource is supported by: *Changing the picture, Background paper: Understanding violence against Aboriginal and Torres Strait Islander women and their children*. This paper draws on extensive research and consultation to examine the nature, dynamics and impacts of violence against Aboriginal and Torres Strait Islander women to develop a conceptual model for understanding the intersecting drivers of this violence. It provides the evidence, analysis and conceptual approach that underpins this practice framework.

The background paper also provides:

- a rationale for why the resource is needed
- detailed information about how the resource was developed, and the literature and stakeholder consultations on which it is based
- a discussion and clarification of the scope of the project, and definitions used
- a full reference list for all literature and other sources referenced
- a glossary of terms

The background paper will be of interest to anyone wishing to develop a deeper understanding of the research and practice evidence about violence against Aboriginal and Torres Strait Islander women. It will also help readers understand the conceptual model Our Watch has developed to explain the underlying and intersecting drivers of this violence, on which this document is based.



About prevention

This resource presents a 'prevention' approach to violence against Aboriginal and Torres Strait Islander women. Sometimes also called 'primary prevention', this approach is one that seeks to address the primary, or underlying, drivers of the issue in order to stop it from happening in the first place. Another way of understanding prevention is that it aims to treat the underlying causes or determinants of the problem rather than just its symptoms. This is also sometimes referred to as an 'upstream' approach, as illustrated in Figure 1. Rather than waiting to treat the problem downstream when it has become a very damaging and costly crisis, prevention works to identify and change what is happening upstream, in order to prevent the problem from occurring in the first place.

Prevention seeks to change the underlying social conditions that create, drive and sustain violence against Aboriginal and Torres Strait Islander women. Because we know the underlying drivers of violence are complex, deeply entrenched and exist at all levels of our society, primary prevention also seeks to work at all levels of society. It is an ambitious, long-term approach, aiming for social transformation on a scale that will create a safe and equal society for every woman and her children. This approach makes preventing this violence everyone's responsibility and asserts that we all have a role to play in changing the culture, structures and attitudes that drive this violence.

Prevention is about social change. It seeks to change not only damaging beliefs and behaviours of individuals, but the social norms, structures and practices of communities, organisations and institutions.

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Read [Change the story](#) for more about the primary prevention approach to violence against women and their children.

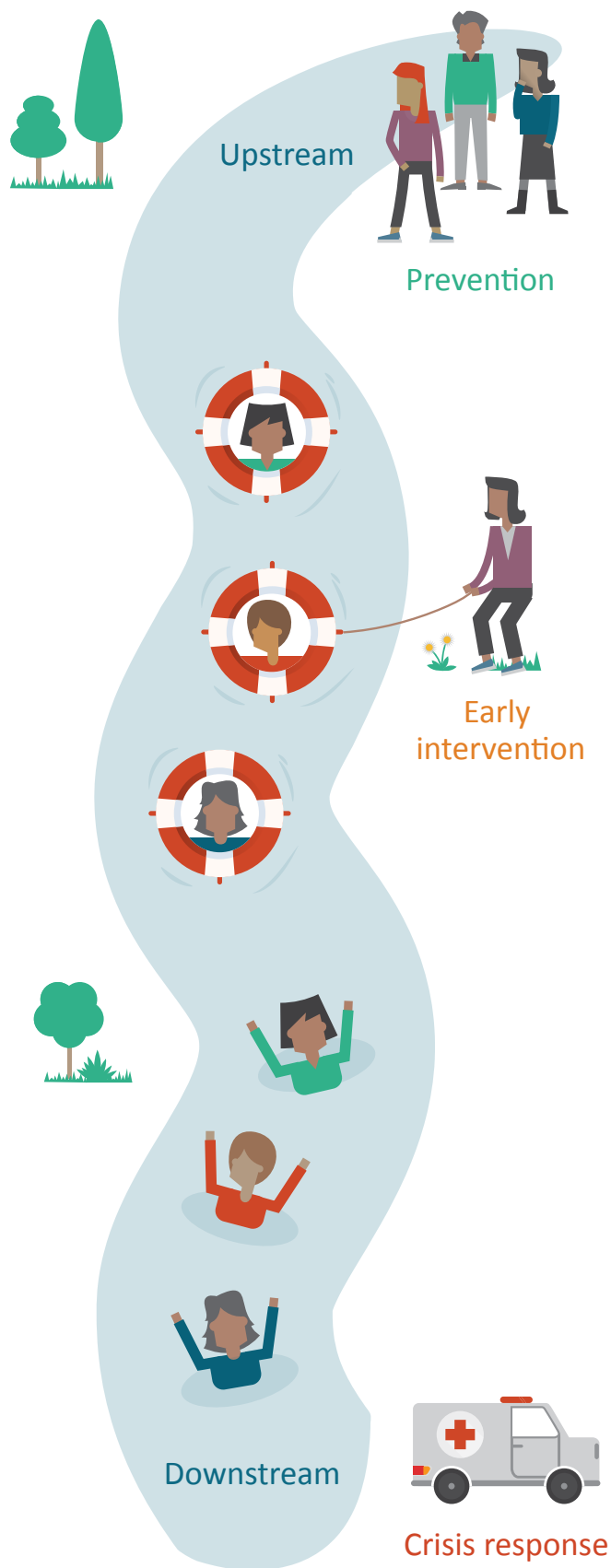


Figure 1. A prevention approach works 'upstream' to prevent the problem from occurring in the first place

Why we need a primary prevention approach to violence against Aboriginal and Torres Strait Islander women

While there is increasing awareness of the scale and severity of the problem of violence against Aboriginal and Torres Strait Islander women, often the focus is on how to respond to its impacts. This rightly leads to calls for expansion of, and improvements to, crisis and response systems, services and processes. These systems must be able to support, assist and respond to the needs of victims/survivors and also respond more appropriately and effectively to those who perpetrate violence (whether through the criminal justice system or in other ways). Continued work to improve both these aspects of the response system is critical. The overwhelming need for effective responses to violence is clear from the scale and severity of the problem.

However, focusing only on responding to violence fails to address its underlying causes or drivers. Treating the symptoms of a problem can never be enough in the long term. As Aboriginal and Torres Strait Islander service providers and advocates point out, this approach also tends to rely heavily on simplistic ‘law and order’ solutions and, as such, not only fails to address the ‘root causes of violence’ and ‘the underlying reasons why individuals come into contact with the justice system in the first place’, but also ‘only perpetuates cycles of trauma and disadvantage, and will not make our communities safer in the long term’.³

It is only by developing a prevention approach — one that identifies and addresses the deeper drivers of violence against Aboriginal and Torres Strait Islander women — that we can start to reduce and ultimately prevent this violence from occurring in the first place.

To prevent violence we first need to understand what drives it

In order to effectively prevent violence against Aboriginal and Torres Strait Islander women, we need to properly understand and explain what causes or drives this violence. We can then ensure that we are ‘treating the cause, not the symptom’ by designing prevention strategies that directly address these deeper underlying issues. This fundamental principle — aligning strategies and actions with the specific underlying drivers of violence — is the essence of a prevention approach.

Too often, however, there is a lack of attention to the determinants of violence against Aboriginal and Torres Strait Islander women. This is reflected in media reporting and public debate, which rarely discusses the potential underlying causes or drivers of this violence, beyond pointing to alcohol or drug addiction,⁴ factors that are themselves frequently symptoms of a deeper issue. This extremely limited kind of analysis is a significant barrier to prevention efforts.

The background paper to this resource, *Understanding violence against Aboriginal and Torres Strait Islander women and their children*, offers an analysis that avoids this over-simplification. It provides an extensive discussion of the prevalence, nature, impacts and dynamics of violence against Aboriginal and Torres Strait Islander women, and a detailed exploration of the complex, intersecting, underlying drivers of this violence. Drawing on extensive research and consultation, it places this violence in a social, political and historical context, and encourages a deeper, intersectional and contextualised understanding of this issue.

The background paper shows that understanding what drives violence against Aboriginal and Torres Strait Islander women requires both an emphasis on the many historical and ongoing impacts of colonisation and a gendered analysis. This ‘intersectional’ understanding of the issues is illustrated in the diagram in the next section.

The intersecting drivers of violence against Aboriginal and Torres Strait Islander women

This conceptual model (Figure 2) shows that while there is no one 'cause' of violence against Aboriginal and Torres Strait Islander women, its three key underlying drivers can be understood as:

- the ongoing impacts of colonisation for Aboriginal and Torres Strait Islander people
- the ongoing impacts of colonisation for non-Indigenous people and in Australian society
- gendered factors — both gender and inequality in a general sense, and specific gendered drivers of violence that are a consequence of colonisation

These drivers each have multiple aspects (some of which are shown by the dot points in Figure 2) and they also overlap and intersect with each other in complex ways in different contexts.

.....
This conceptual model is necessarily a simplification, or high-level analysis, of a very complex issue. For a full explanation of the model, please see the *Changing the picture* background paper. This provides detailed explorations of each of the drivers, and discussion of how different drivers influence the perpetration of violence by non-Indigenous men and by Aboriginal and Torres Strait Islander men.

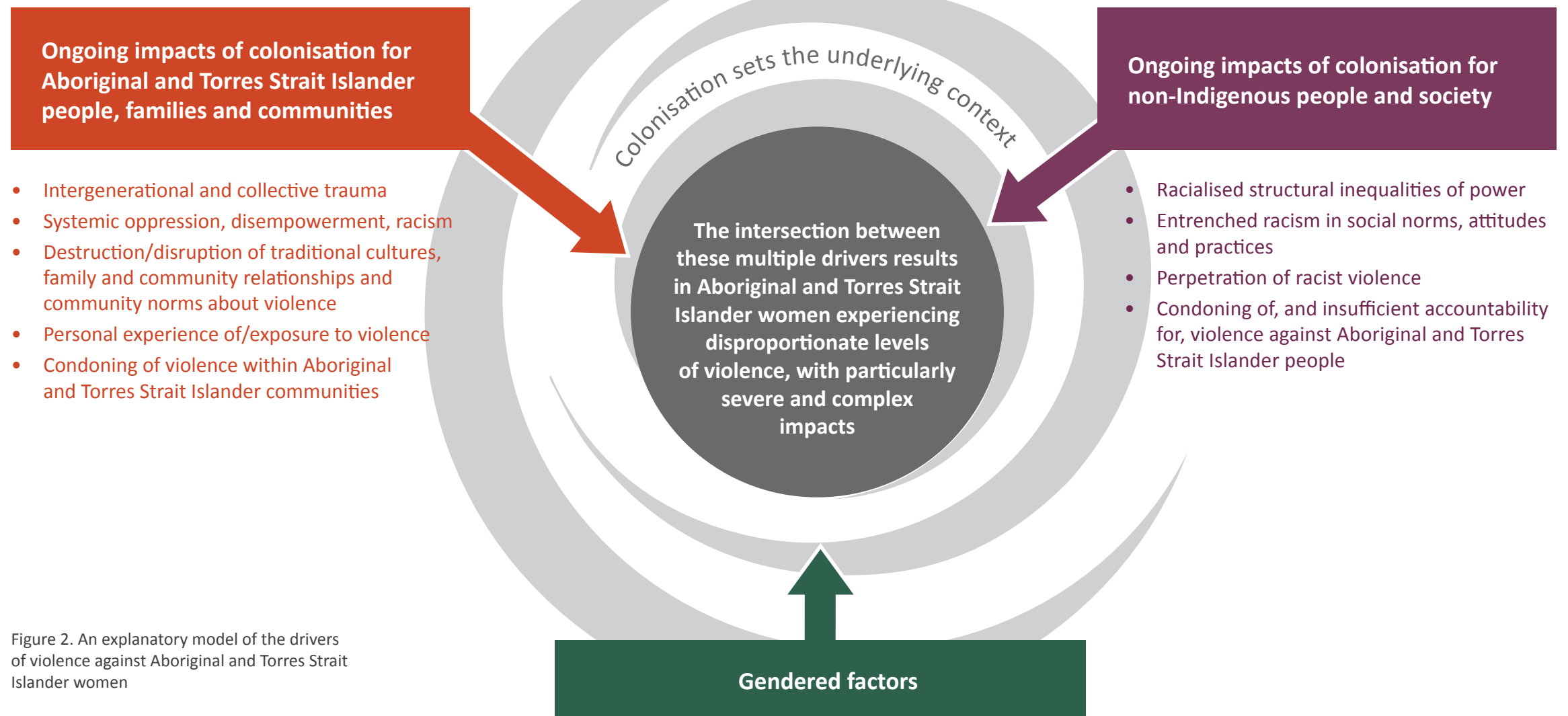


Figure 2. An explanatory model of the drivers of violence against Aboriginal and Torres Strait Islander women

Actions to prevent violence against Aboriginal and Torres Strait Islander women

Essential actions: focusing prevention efforts on addressing the drivers of violence

This section applies the learnings from research evidence (including numerous previous recommendations made by Aboriginal and Torres Strait Islander organisations and our consultations with Aboriginal and Torres Strait Islander stakeholders. It combines these with established primary prevention principles to distil a set of actions that are needed to shift the specific underlying drivers of violence against Aboriginal and Torres Strait Islander women.

The following three essential actions together address the three underlying drivers of violence against Aboriginal and Torres Strait Islander women, which are summarised in the diagram at Figure 2 (and described in detail in the *Changing the picture* background paper)

These actions are deemed essential because without them violence against Aboriginal and Torres Strait Islander women will not be sustainably reduced or prevented.

The actions are broad and high level. Each overarching action will have many different elements and applications. Because the drivers of violence lie at many different levels of society, prevention activities that address norms, structures and practices at all levels and in multiple settings and contexts need to be considered for each action. For example, work addressing racist attitudes, or people's attitudes towards violence, at the community or organisational level needs to be accompanied by legislative, institutional and policy supports that protect Indigenous people's human rights, promote racial and gender equality, and ensure accountability for violence and discrimination.





Action 1

Address the legacies and ongoing impacts of colonisation for Aboriginal and Torres Strait Islander people, families and communities

The legacies of colonisation for Aboriginal and Torres Strait Islander people are significant and complex. No single action will be adequate to address these impacts — a comprehensive range of actions is necessary. Activities under each action will need to be designed and implemented to take into account the diversity of Aboriginal and Torres Strait Islander people’s identities, experiences and circumstances across the country.

Actions listed here are not exhaustive — they are simply those of most immediate relevance to the issue of violence against women and their children. They will need to be complemented by wide-ranging actions at social, economic, cultural and political levels, to address the many broader issues that are critical for Aboriginal and Torres Strait Islander people, including land rights, self-determination at all levels, and the reclamation of culture and identity.⁵



‘We are the First Peoples of this country. We need a new way — our way for addressing family violence in our communities; a way that recognises the impact of intergenerational trauma on our people, our families and our communities.’

Warawarni-gu Guma Statement⁶





Address the impacts of intergenerational trauma, through healing strategies

- Significantly increase the number, scale, availability and long-term sustainability of healing programs, services and initiatives to address the intergenerational trauma experienced by Aboriginal and Torres Strait Islander people.
- Implement healing services, programs and initiatives that are understood to be most effective, namely those that are developed by and for Aboriginal and Torres Strait Islander people. These should be holistic, culturally sensitive and appropriate for participants, culturally driven, developed and implemented,⁷ and should:
 - » work with collective and individual trauma, using collective practices grounded in holistic recovery⁸
 - » respect the autonomy and strength of survivors, and offer them a clear path forward⁹
 - » support and empower communities to take control of their own healing
 - » use both cultural and evidence-based knowledge
 - » build cultural awareness and a sense of identity
 - » incorporate evaluation strategies and contribute shared knowledge for replication¹⁰
- Implement specific healing strategies for women, men, children and young people as well as holistic strategies to enable community healing.
- Develop a trauma-informed workforce. Implement trauma and healing training, professional development and community education strategies to support and build the capacity of relevant service providers, workers and community members to understand the impacts of intergenerational trauma.
- Effectively recognise and respond to trauma, loss and grief, and support healing in Aboriginal and Torres Strait Islander communities.
- Ensure all services provided for Aboriginal and Torres Strait Islander people are trauma informed, including, as a minimum:
 - » the capacity to recognise the symptoms of trauma in order to prevent the risk of misdiagnosis
 - » an understanding of how trauma can impact men and women in different ways
 - » an awareness of how trauma can undermine the potential impacts of therapeutic interventions¹¹

‘Both men and women need healing programs [as well as] trauma-informed counselling and other specialist trauma and healing services — these need to be for both men and women and for young people, and for the family unit.’ **Consultation participant, Cairns**



‘Healing is not an outcome or a cure but a process; a process that is unique to each individual. It enables individuals, families and communities to gain control over the direction of their lives and reach their full potential. Healing continues throughout a person’s lifetime and across generations. It can take many forms and is underpinned by a strong cultural and spiritual base.’ **Healing Foundation¹²**



Strengthen connections to culture, language, knowledge and cultural identity

- Recognise the cultural determinants of health, wellbeing and safety, the protective properties of cultural connection for Aboriginal and Torres Strait Islander people¹³ and the need for cultural strengthening to provide the foundation to prevent violence.¹⁴
- Improve policy and practice to better support and strengthen Aboriginal and Torres Strait Islander cultures, knowledge, languages and perspectives, in diverse contexts and settings, including in both Indigenous and non-Indigenous organisations.
- Recognise the need for programs to balance a focus on cognitive behaviour change with spiritual and cultural wellbeing.¹⁵

‘We need ways to keep our young people connected, or connect them to their culture, their land, language, family, to their roots, [to help] them build a strong sense of identity.’ **Consultation participant, Cairns**



‘Lots of our young people don’t know enough about their own culture and they don’t learn about the true history of this country at school. We need to give them that knowledge and that connection, because that helps them know who they are as a person, so they have that sense of where they belong — without that too many of them are lost.’ **Consultation participant, Darwin**

‘Our cultural knowledge base is valid. Our kinship and skin group relationships are important. What we have to say is legitimate.’ **Warawarni-gu Guma statement¹⁶**





Strengthen and support Aboriginal and Torres Strait Islander families

- Provide national coverage commensurate to the need for holistic, culturally strong and intensive family support services (including child support, legal and counselling services) to strengthen families before, and in coming into contact with, the child protection system.¹⁷
- Support the development of holistic, integrated, community-controlled early years child and family services for Aboriginal and Torres Strait Islander children and families.¹⁸
- Develop prevention and early intervention strategies aimed at reducing the over-representation of Aboriginal and Torres Strait Islander children in out-of-home care through the four 'building blocks' outlined in the [Family Matters Roadmap](#).¹⁹
- Reduce the negative impacts of some child protection practices on Aboriginal and Torres Strait Islander children and young people. This would include improving the implementation of the Aboriginal and Torres Strait Islander Child Placement Principle in child protection systems, and addressing identified barriers and increasing proven supports to implementation.²⁰ Embed Aboriginal and Torres Strait Islander decision making into child protection systems.²¹
- Support family re-unification for members of the Stolen Generations, prisoners, children removed from their families into out-of-home care and young people in juvenile detention. This action is echoed in the *National Strategic Framework for Aboriginal and Torres Strait Islander Peoples' Mental Health and Social and Emotional Wellbeing 2017–2023*.²²

'We need culturally safe family counselling.' **Consultation participant, Cairns**



'We need to stop the fear that children will be taken away from family. These [government child protection] services need to understand that families need opportunities to create better environments for their children'.
Consultation participant, Cairns





Implement specific initiatives for Aboriginal and Torres Strait Islander women and girls

- Respect, support and promote the rights of Aboriginal and Torres Strait Islander women to individual self-determination, choice and to make decisions about their own lives and relationships. Support and enable them to access effective services and supports.
- Expand the availability of, and increase funding and access to, a range of formal and informal initiatives, services and programs for Aboriginal and Torres Strait Islander women and girls that:
 - » enable Aboriginal women and girls to share their experiences in a safe, respectful and empowering environment
 - » increase understanding and awareness of what constitutes violence and abuse, particularly within intimate relationships
 - » challenge the ‘inevitability’ of violence in women’s lives, and emphasise women’s right to safety, respect and equality
 - » challenge restrictive gender stereotypes and relationship models — particularly those that involve ideas of masculinity as aggressive, entitled and controlling, and femininity as subordinate or sexualised
 - » support women and girls to develop healthy, respectful relationships
 - » reinforce Aboriginal women’s strengths, culture and resilience to violence, building self-esteem, identity and a sense of independence
 - » support women and girls to prioritise self-care and wellbeing
 - » support women and girls to develop positive support networks within their own peer groups and in the wider community
 - » enable the ‘re-empowerment’ of Aboriginal and Torres Strait Islander women, where women themselves define what this empowerment means²³
 - » resource, support and empower Aboriginal and Torres Strait Islander women and girls to thrive in decision making and leadership positions (which will be defined in extremely diverse ways) both within their communities, and in every setting of society

‘Our women need better access to all kinds of programs — support programs, education programs, healing programs, counselling, empowerment programs.’

‘We need to empower women who are victims, give them practical tools, and we need to encourage women to have a voice, through education and support to build their self-worth.’ **Consultation participants, Cairns**



‘We need women understanding that they and their children have the right to be safe.’

‘We need education to teach what disrespectful sex is [and] to let women know that sexual assault is not their fault.’

‘Women need support and information on our rights to report, and on the justice system.’ **Consultation participants, Alice Springs**



Implement specific initiatives for Aboriginal and Torres Strait Islander men and boys

- Recognise, promote and support the voices of Aboriginal and Torres Strait Islander men in violence prevention policy, literature and programs. Acknowledge the positive role of Aboriginal and Torres Strait Islander men as a part of the solution in their communities, particularly in leading their own healing and working with men and boys to create change.²⁴
- Expand the availability of, and increase funding for and access to, a range of formal and informal initiatives, services and programs for all Aboriginal and Torres Strait Islander men and boys that:
 - » provide space and opportunity for Aboriginal and Torres Strait Islander men and boys to share their experiences in a culturally safe, respectful and empowering environment that does not excuse or condone any form of violence
 - » increase understanding and awareness of what constitutes violence and abuse
 - » emphasise women’s right to safety, respect and equality
 - » challenge restrictive gender stereotypes and relationship models — particularly those that involve ideas of masculinity as aggressive, entitled and controlling, and femininity as subordinate or sexualised
 - » challenge attitudes that normalise or condone violence against women, including belief among some Indigenous men that contemporary violence against women can be excused or justified by reference to traditional culture
 - » hold men accountable for their actions — to themselves, to each other, to their lore and custom, and to their families and communities
 - » support Aboriginal and Torres Strait Islander men’s groups and networks that allow men to ‘develop skills and use their own experience to take control of their responsibilities and behaviours’.²⁵
 - » acknowledge the damaging and traumatic impacts of colonisation on Indigenous men while also maintaining that these are never an excuse for violence
 - » support boys and men to recognise and manage the impacts of trauma and access support for healing
 - » provide opportunities for transformation or change through a range of cultural and therapeutic healing practices, and through both group activities and individual counselling
 - » support boys and men to explore and develop positive feelings about their roles, responsibilities and identities, and healthy forms of masculinity based on self-respect and respect for women
 - » support men and boys to develop healthy, respectful relationships in all aspects of their lives
 - » reinforce Aboriginal and Torres Strait Islander men’s strengths and connections to culture, building self-esteem and identity
 - » support men and boys to develop positive support networks within their own peer groups and in the wider community
 - » enable Aboriginal and Torres Strait Islander men across the country to network, share knowledge and support each other in their violence prevention work with men and boys
- Facilitate both Aboriginal and Torres Strait Islander men and women to be involved in the development of prevention and behaviour change programs and initiatives.²⁶

- Involve Aboriginal and Torres Strait Islander women in the evaluation of the effectiveness of prevention and behaviour change work undertaken by Aboriginal and Torres Strait Islander men, to ensure that program design meets the communities' expectations of change.²⁷

'Men need to be included in the solution.'

'Men need to speak up and talk about what they think needs to happen to address this.'
Consultation participants, Cairns

'I want them to see a strong, black man who is on the same page as me against violence, has the same heart. They are there in the community, it's just about letting them have an avenue to have a voice.'
Consultation participant, Brisbane

'There needs to be more Aboriginal men's groups which are led by Aboriginal men, which allow men to discuss and understand why they committed violence, enable them to seek support, because often men don't have the confidence to seek support. Men need to be seen as part of the solution, not as the problem.'
Consultation participant, Launceston, Tasmania



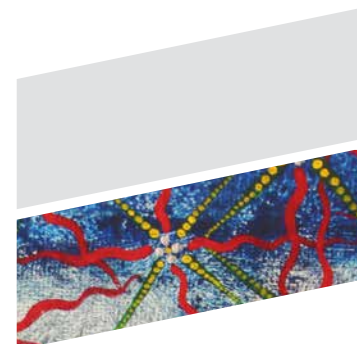
'We [have] to be honest with ourselves. We know that us blokes are the highest percentage of domestic violence perpetrators, so having a conversation is not easy. And for victims it's also hard to dredge up some of those feelings. [But] if we can influence each other about our behaviour, what's safety and what's respect, we can change all sorts of things.'
Shane Phillips²⁸

'Family, community, respect and looking out for each other — these are the values that make me who I am. How I conduct myself on the field is important, but it's what I do off the field that defines me... Together we can break down unhelpful stereotypes by respectfully calling out offensive remarks and jokes. When we ignore or justify racism or sexism, we prolong a culture in which Indigenous people, and particularly Indigenous women, are marginalised. One of the greatest things I have learned, which features heavily in my Aboriginal culture, is that to have respect, you must give respect, including to yourself.'
Neville Jetta, Melbourne Football Club, member of the AFL Players Indigenous Advisory Board and supporter of the Our Watch youth campaign²⁹

'Men need programs that help them see that learned behaviours need to change, and that they can change. They need to learn conflict resolution skills and alternatives to violence.'
Consultation participant, Cairns

'It's important that men aren't just labelled as perpetrators without any capacity for change — we need to recognise that lots of men do want to change.'
Consultation participant, Launceston

'Our women and girls **and** our men and boys must have a strong voice, a seat at the table, to be the architects of our own lives, our own destinies. This is our fundamental human right.'
Warawarni-gu Guma statement³⁰





Implement specific initiatives for Aboriginal and Torres Strait Islander children and young people

- Expand the availability of, and increase funding for and access to, a range of formal and informal initiatives, services and programs for all Aboriginal and Torres Strait Islander young people, including:
 - » respectful relationships education in all formal education settings across Australia, from early childhood to primary and secondary schools and tertiary institutions. Where such activities are implemented in schools with high proportions of Aboriginal and/or Torres Strait Islander students, they should be developed and implemented either by, or with the engagement of Aboriginal and/or Torres Strait Islander parents, Elders and community members. This will help ensure that from the outset they are designed to be culturally safe, locally relevant and able to effectively engage Aboriginal or Torres Strait Islander students
 - » education programs for Aboriginal and Torres Strait Islander children and young people in out-of-home care, focusing on respectful relationships.³¹ The programs should be specifically developed and delivered to meet the unique needs of this cohort of young people, and respond to their existing experiences of damaging relationships and trauma
 - » services and supports to help young people heal from their exposure to family violence, including programs that promote the social, emotional and spiritual wellbeing of Aboriginal and Torres Strait Islander young people in out-of-home care
 - » mentoring and leadership programs for Aboriginal and Torres Strait Islander young people that draw on evidence of what works³² to support and help provide a positive transition to adulthood. These programs should encourage and empower young people, nurture leadership potential and build and strengthen relationships between young people and Elders. They should also guide by example, promote help-seeking behaviour, and build protective factors. They should provide connections back to culture, build belonging and self-worth, tackle educational inequality and support educational success³³
 - » strategies that help Aboriginal and Torres Strait Islander children develop resilience early in life. Early life resilience is linked to the long-term prevention of violence as well as numerous other positive health and wellbeing outcomes³⁴
 - » strategies that respond to Indigenous young people's high rates of social media usage. There are significant opportunities not only to address the negative impacts of social media (when used to bully, harass or perpetrate online abuse) but also to harness the positive power of social media to provide a sense of support, community and cultural connection for Aboriginal and Torres Strait Islander young people.³⁵ Social media also provides an opportunity to engage Indigenous young people in direct primary prevention strategies, through the provision of content on respectful relationships, gender equality and respect³⁶

‘Our young people want things to change. They’re looking to adults in the community as being those role models for them, and I think we owe it to our young people to do that.’ **Consultation participant, Brisbane**

‘We need to use phones, technology and social media to engage kids.’
Consultation participant, Sydney



‘Look at how women are undermined, their importance is undermined, and the role they are given in pleasuring men on Facebook, in music videos, on Twitter, Instagram, AirG, Snap Chat. We need to have conversations with young people about this.’
Consultation participant, Cairns

‘Some primary and high schools have Aboriginal support workers — if children aren’t learning about culture and language at home, they can learn this at school. This can have really important impacts to help children understand history and cultural knowledge and is a really important part of addressing intergenerational trauma.’
Consultation participant, Launceston

‘Our children are important and so is our obligation to make sure we are giving them the best start in life that we can, growing them up strong and healthy in body, mind, spirit and culture; to know and show the respect that is central to our culture, throughout all of their actions.’ **Warawarni-gu Guma statement³⁷**





Challenge the condoning of violence in Aboriginal and Torres Strait Islander communities

- Support community-based initiatives that build people’s understanding of what behaviour constitutes violence. Strengthen community messaging about respect and equality (including, for example, communication strategies in settings such as sports events, festivals, family days and other community events).³⁸

While the effects of ‘awareness raising’ initiatives on their own are usually somewhat limited, they can, when implemented as part of a broader range of strategies, help provide an environment in which social norms can be challenged and changed.

- Provide funding for evidence-based campaigns to promote respectful relationships across Aboriginal and Torres Strait Islander communities, with a specific focus on children and young people.³⁹
- Support initiatives developed and led by Aboriginal and Torres Strait Islander people to challenge community norms, attitudes and practices that condone or excuse violence (including stigma, victim blaming, excusing, and intimidating women seeking to report) and to promote the values of respect and gender equality.

‘We need to get more Elder involvement in educating Aboriginal men and women that violence is not a part of culture.’ **Consultation participant, Cairns**

‘The drivers [of change] have to come from within the Aboriginal community — we need men and women saying that violence is not acceptable and it’s not our culture, and that we need to have solutions in place.’ **Consultation participant, Launceston**



‘Having strong messages in community about what behaviour constitutes violence can help to shift attitudes and reduce tolerance of violence. The more people are aware, the better chance there is of reducing the occurrence of violence in community.’ **Indigenous Family Violence Regional Action Groups⁴⁰**

‘[What we need is] really straight-up talks, courageous talks, where you say to your own brother and sisters, cousins, whatever, that this is not acceptable. And you know it doesn’t mean that you love that relative any less, but you’re telling them, you’re being direct with them: we need to be able to be looking after each other and violence within our homes is not acceptable.’ **Dixie Link-Gordon⁴¹**

‘You need conversation starters to address all of these issues. An example of this is the “Star weaving” program, which uses art as a way to connect community and get people talking about violence against women in a non-threatening way. These types of community-led actions can open up conversations that weren’t happening before, address stigma and unpack myths about violence — they help make community discussions about sensitive issues easier.’ **Consultation participant, Launceston**

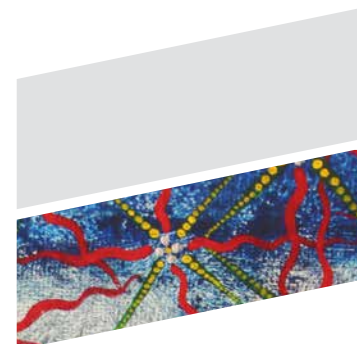


Increase access to justice and reduce rates of imprisonment of Aboriginal and Torres Strait Islander people

- Improve access to justice for Aboriginal and Torres Strait Islander people, with a particular focus on supporting women and children experiencing and at risk of further violence to:
 - » access an appropriate response to the violence⁴²
 - » 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
- Implement the recommendations from the Royal Commission into Aboriginal Deaths in Custody report⁴³ and the Human Rights Law Centre and Change the Record report into Aboriginal and Torres Strait Islander women's over-imprisonment.⁴⁴
- Address the underlying drivers of the disproportionate rates of imprisonment of Aboriginal and Torres Strait Islander people (men, women and young people) through a justice reinvestment approach.⁴⁵ This implements the 12 policy principles and specific solutions recommended by Aboriginal and Torres Strait Islander, human rights, legal and community organisations in the [Blueprint for change](#) policy framework produced by the Change the Record Coalition.⁴⁶

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Note: Aiming to reduce the incarceration of Aboriginal and Torres Strait Islander men does not mean they should not be held accountable for violence against women. Nor does it imply that prison is not sometimes an appropriate punishment for such crimes, and an effective means of keeping women victims safe. Rather a primary prevention approach means addressing the underlying causes of Aboriginal and Torres Strait Islander men's imprisonment, in ways that reduce violent offending and reoffending, and divert those charged with non-violent offences to non-custodial options, as a means of breaking the cycle of violence that imprisonment often perpetuates.





Action 2

Address the legacies and ongoing impacts of colonisation for non-Indigenous people, and across Australian society



Challenge and prevent all forms of racism

- Implement a range of strategies using multiple mechanisms, and in multiple settings⁴⁷ to challenge and prevent racism and discrimination, both interpersonal and institutional, and promote equality and the specific human rights of Aboriginal and Torres Strait Islander peoples.
- Challenge racist, discriminatory and disrespectful social norms, attitudes and practices that reproduce and perpetuate a culture of racism and drive racist violence.



Challenge indifference, ignorance and disrespect towards Indigenous people and cultures

- Increase non-Indigenous people's understanding of Aboriginal and Torres Strait Islander history, cultures, knowledge and perspectives, and the significance and value these are afforded in Australia. This can be achieved through formal and informal education, and public communication practices.
- Increase the meaningful, public recognition and acknowledgement of Aboriginal and Torres Strait Islander peoples and cultures, by incorporating in public, organisational and institutional policies, protocols, and practices and by marking significant dates and key events.⁴⁸



'There needs to be better education of the mainstream about Aboriginal and Torres Strait Islander history and its impacts.' **Consultation participant, Cairns**



Address power inequalities, particularly in decision making positions

- Develop and implement strategies to increase the representation of Aboriginal and Torres Strait Islander people (including both women and men) in positions of power and decision making — particularly those responsible for decisions that directly affect the lives of Aboriginal and Torres Strait Islander people, as specified in international human rights frameworks.



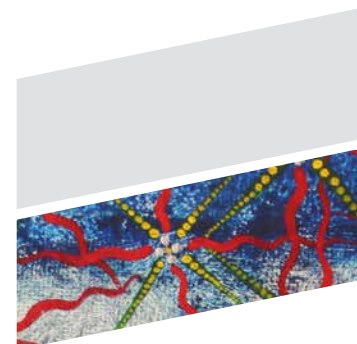
Identify and amend racist and discriminatory laws, policies and organisational and institutional practices

- Prioritise the protection of Indigenous people’s human rights and the needs of Aboriginal and Torres Strait Islander people in legislation and policy.⁴⁹
- Identify and address any racist or discriminatory aspects of government policy, practices, programs and services,⁵⁰ and those of other agencies and organisations.



Challenge the condoning of violence against Aboriginal and Torres Strait Islander people

- Challenge social norms, practices and structures that excuse, trivialise or downplay violence against Aboriginal and Torres Strait Islander people, shift blame onto the victim or reduce accountability.
- Improve media reporting⁵¹ to increase the visibility of all forms of violence against Aboriginal and Torres Strait Islander people, eliminate the use of stereotypes, frame stories in an ethical way, convey the seriousness and prevalence of racialised violence, and highlight the voices of Indigenous people in commentary and analysis.
- Increase the profile of violence against Indigenous people on the national agenda, in public and political debate, with a view to building support for prevention initiatives that address the underlying drivers of this violence.





Action 3

Address the gendered drivers of violence against Aboriginal and Torres Strait Islander women



Implement intersectional approaches to prevent violence against women, across the Australian population

Change the story (page 33), outlines five actions needed to address the gendered drivers of violence against women across the Australian population.

These actions are part of the work necessary to prevent violence against Aboriginal and Torres Strait Islander women, which is perpetrated by men of all cultural backgrounds.

However, to ensure that they are as effective as possible in preventing violence against Aboriginal and Torres Strait Islander women in particular, action to address the gendered drivers of violence must be implemented in an intersectional way.

An intersectional approach to preventing violence against Aboriginal and Torres Strait Islander women must:

- support and enable separate and specific prevention initiatives for, and developed and led by, Aboriginal and Torres Strait Islander communities
- include Aboriginal and Torres Strait Islander people as audiences/participants in ‘mainstream’ prevention work in all settings
- address the ways the gendered drivers of violence specifically play out for Aboriginal and Torres Strait Islander men and women, and for non-Indigenous men in relationships with Aboriginal and Torres Strait Islander women
- address the intersections between sexism and racism, and between the impacts of gender inequality and the legacies and ongoing impacts of colonisation, as they play out for both Aboriginal and Torres Strait Islander people and non-Indigenous people

.....
For more on what it means to do prevention work in an intersectional way, see page 38 of this document.



Challenge the condoning of violence against Aboriginal and Torres Strait Islander women, by challenging both racist and sexist attitudes and social norms

Multiple actions are needed to challenge the condoning of violence against Aboriginal and Torres Strait Islander women, both by non-Indigenous people or Australian society and culture generally, and when it occurs in Aboriginal and Torres Strait Islander communities. Actions need to:

- challenge racist and sexist attitudes towards Aboriginal and Torres Strait Islander women across Australian society
- enable Aboriginal and Torres Strait Islander people to explore the ways in which the condoning or minimising of violence against women might be happening in their own communities, and develop effective ways to challenge this
- promote respect, self-esteem and equality for both women and men
- strengthen norms and expectations about acceptable behaviour to support healthy, respectful, non-violent relationships



'Solutions to family violence impacting Aboriginal people lie within Aboriginal communities and Aboriginal people must lead strategies to prevent and eradicate family violence in our communities. Community ownership and community-driven solutions are fundamentally important. However, it is crucial that community approaches do not result in the voices and perspectives of Aboriginal women being lost. Without reference to women or to gender, reliance on a 'community voice' can serve to reinforce pre-existing gendered power dynamics and silence Aboriginal women.' **Family Violence Prevention Legal Service**⁵²





Support Aboriginal and Torres Strait Islander women's participation in leadership and decision making

Australia-wide gender equality strategies and actions to promote women's independence and decision making must be inclusive of and respond to the specific issues that are relevant to Aboriginal and Torres Strait Islander women. Actions should enable and support the development of specific Aboriginal and Torres Strait Islander women's leadership strategies — and diverse models of leadership — with the aim of 'amplifying Aboriginal and Torres Strait Islander women's voices'.⁵³ Strategies should promote their right to participate equally in leadership, decision making and governance processes — at all levels, and both in their own communities and in non-Indigenous organisations.



Challenge gender stereotypes and the impacts of colonisation on men's and women's roles, relationships and identities

Prevention work needs to challenge gender stereotypes and patriarchal gender roles with women and men right across Australian society. This includes creating specific, culturally safe opportunities for Aboriginal and Torres Strait Islander women and men to discuss:

- the particular impacts of gender stereotypes on their own lives and experiences
- the impacts of colonisation on their identities, and views and understandings about gender roles and responsibilities
- the implications for contemporary norms and expectations about relationships between men and women

These conversations need to be led by Aboriginal and Torres Strait Islander people themselves, and occur among women and girls, men and boys, as well as in whole-of-community conversations between women, men, girls and boys, based on holistic community-healing approaches. This will enable the development of community-owned strategies that build on cultural and community strengths to engage and empower both women and men, promote and support relationships that are based on equality and respect, and prevent violence.



'The focus needs to be on children from birth — to challenge gender stereotypes.' **Consultation participant, Launceston**



Strengthen positive equal and respectful relationships between women and men, and girls and boys

Work to strengthen positive equal and respectful relationships between women and men, and girls and boys must be designed for relevance to Aboriginal and Torres Strait Islander people. This means mainstream/universal respectful relationships initiatives (such as programs for new parents or respectful relationships education in schools) may need to be adapted or re-designed, or it may be necessary to develop new approaches.

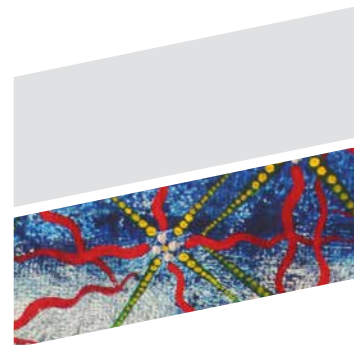
Culturally safe respectful relationships programs have been identified by Aboriginal organisations as 'a key component of preventing family violence in future generations and stopping the intergenerational transmission of trauma'.⁵⁴ Such programs need to be developed by Aboriginal and Torres Strait Islander people themselves to ensure they are culturally safe, appropriate and relevant in a given cultural or community context (such as for Aboriginal and Torres Strait Islander parents, or in schools with a high proportion of Aboriginal and/or Torres Strait Islander students).



Engage both Indigenous and non-Indigenous men to challenge harmful and violence-supportive ideas about masculinity and relationships

Because violence against women in Australia is overwhelmingly perpetrated by men, prevention strategies must engage men in challenging harmful notions of masculinity, male control in relationships, and men's peer group cultures that disrespect women.

To prevent violence against Aboriginal and Torres Strait Islander women, prevention strategies must engage both Indigenous and non-Indigenous men. In particular, attempts to prevent intimate partner violence experienced by Aboriginal and Torres Strait Islander women need to recognise that many (and especially in cities, the large majority) of the partners of Aboriginal and Torres Strait Islander women are non-Indigenous men.⁵⁵ While Aboriginal and Torres Strait Islander men have important roles to play in this work in their own peer groups and communities, there is also a clear role and responsibility for 'mainstream' organisations, particularly to engage non-Indigenous men to challenge both racist and sexist ideas about masculinity, women and relationships.



Supporting actions

The actions described in the previous section are called ‘essential actions’ because they are those that most directly address the specific drivers of violence against Aboriginal and Torres Strait Islander women identified in the explanatory model in Figure 2 on page 13. As noted previously, prioritising actions that directly align with the specific underlying drivers of a given problem is key to a primary prevention approach.

However, this does not imply that these are the only actions needed, for two reasons.

Firstly, in addition to the key drivers of violence identified in Figure 2 on page 13, there are a number of other relevant factors that can be considered contributing, or reinforcing, factors for violence against Aboriginal and Torres Strait Islander women. As discussed in the *Changing the picture, Background paper*, these include socio-economic stressors, health and psychological factors, and alcohol and other drugs. It follows that actions to address these contributing or reinforcing factors can make a significant contribution to overall prevention efforts — provided they are undertaken in parallel with the essential actions, rather than in isolation.

Secondly, actions that address such factors can help create a more supportive or enabling environment for primary prevention work. By generally improving individual life circumstances and wellbeing, or by changing particular behaviours, such supporting actions can help create the social conditions in which it is possible to address the deeper, underlying issues, helping make the essential actions more effective.



Intervene in and respond to existing violence

As this resource explains, it is specifically a primary prevention approach that will reduce the rates of future violence against Aboriginal and Torres Strait Islander women in the long term. This approach deliberately targets the underlying causes, or drivers, of this violence and focuses on whole-of-population change. However, prevention efforts must also be complemented by, and integrated with, early intervention and response activities that address existing violence.

Extending and improving early intervention and response strategies can have positive secondary and tertiary prevention effects. Working with people where violence has already occurred, for example, can help prevent further violence involving those specific people or groups.

To help provide a more positive foundation for the ultimate prevention of violence against Aboriginal and Torres Strait Islander women, early intervention and response strategies should:

- provide holistic wrap-around support to Aboriginal and Torres Strait Islander people (women and men, adults and children) who are victims/survivors of violence — in order to increase safety, and provide legal, physical, financial, social and emotional supports that will help survivors heal from their experiences and break the cycle of violence in their lives
- ensure men’s behaviour change programs target both Indigenous and non-Indigenous men who have used violence against Aboriginal and Torres Strait Islander women, and address the gendered drivers of violence with both groups

- ensure programs for non-Indigenous men who have used violence incorporate anti-racism strategies, and educate non-Indigenous men on the significance of culture, identity and kinship for their current or future Aboriginal and/or Torres Strait Islander partners and their children and the additional harmful impacts that violence can have as a result
- invest in evidence-based,⁵⁶ culturally safe men’s healing and behaviour change programs for Aboriginal and Torres Strait Islander men who have used violence. These should respond to the specific needs of Aboriginal and Torres Strait Islander men, particularly by including healing strategies to address trauma, and should be developed and delivered by Aboriginal and Torres Strait Islander organisations. They should always prioritise the safety of women and children, and be funded in addition to services for victims/survivors⁵⁷
- improve access to justice for Aboriginal and Torres Strait Islander women who are victims/survivors of violence

Taking these approaches to early intervention and response activities will both help prevent the recurrence of violence against Aboriginal and Torres Strait Islander women and help increase accountability for this violence.



Address socio-economic inequality, disadvantage and exclusion

The current levels of socio-economic inequality and disadvantage experienced by Aboriginal and Torres Strait Islander people — including poor living conditions, poor health, inadequate housing, poverty, limited access to economic resources and opportunities, unemployment and underemployment — must be urgently addressed. Current approaches to ‘closing the gap’ have comprehensively failed to deliver results, something that has been acknowledged by governments themselves,⁵⁸ and is the cause of substantial international criticism.⁵⁹ Effectively addressing these issues requires not only more significant effort but more meaningful and substantial actions than have previously been trialled.

While this issue is too substantial to cover here in any detail, a particularly relevant point needs to be made: this inequality, disadvantage and exclusion creates significant stressors in Aboriginal and Torres Strait Islander people’s lives.⁶⁰ Reducing these stressors, policies and strategies that improve the material and economic circumstances of Aboriginal and Torres Strait Islander people’s lives will not only greatly improve people’s general wellbeing, they will also help create more supportive conditions for violence prevention work. For both these reasons it is critical that governments give urgent priority to fully implementing the recommendations of Aboriginal and Torres Strait Islander people and organisations on these issues, as provided to numerous inquiries.



Improve Aboriginal and Torres Strait Islander people’s physical and mental health

Improving people’s physical and mental health and wellbeing also greatly reduces the stressors in their lives, and can therefore remove or reduce some of the potential triggers for violence or barriers to behaviour change, and some of the potential barriers to reporting or escaping violence.

All governments should take urgent and comprehensive action to improve Aboriginal and Torres Strait Islander people’s physical and mental health. In particular, they should prioritise, fund and support urgent implementation of the actions in the National Aboriginal and Torres Strait Islander Health Plan 2013–2023 and the National Strategic Framework for Aboriginal and Torres Strait Islander Peoples’ Mental Health and Social and Emotional Wellbeing 2017–2023.⁶¹



Address harmful alcohol and drug use and harmful drinking cultures

Prevention strategies can be supported by strategies implemented across Australian society to reduce the harmful use of alcohol and other drugs. These reduce or remove what is often a ‘trigger’ for violence, or a factor that exacerbates or increases the severity of violence for individuals in many different communities. In addition, in some specific communities where harmful alcohol use is a significant and widespread problem, initial actions may be necessary to address this issue before other more specific violence prevention strategies can realistically be implemented.

Previously successful strategies to reduce harmful alcohol use have included community-driven initiatives to reduce the supply of alcohol in (geographically based) Aboriginal communities; this includes targeting the many non-Indigenous people and businesses who profit from the supply of these substances. Such strategies have been pursued by many communities for decades, often with little support or outright resistance from licensees and the broader community.⁶² Also needed are policies to increase the funding and availability of treatment and rehabilitation services (for both Aboriginal and Torres Strait Islander and non-Indigenous people) as well as specific initiatives to improve Aboriginal and Torres Strait Islander people’s access to these services.

However, such strategies are not sufficient on their own, and if implemented in isolation they risk being only a ‘band-aid solution’. From a primary prevention perspective, strategies to address substance abuse must be expanded in two ways:

- **Challenge harmful drinking cultures**

Firstly, rather than focusing only on the substance itself, strategies must address the social context of its use, one that cannot be understood in isolation from the dynamics of racism and sexism. Specifically, as *Change the story* and other frameworks⁶³ show, there is a need to challenge and shift the kind of ‘drinking cultures’ found in many social settings across Australia that involve expressions of masculinity that celebrate aggression and disrespect towards women. This approach must be applied to drinking cultures in both Aboriginal and Torres Strait Islander and non-Indigenous communities. In the latter, it must include addressing drinking cultures that involve expressions of racism, sexism and disrespect towards Aboriginal and Torres Strait Islander women in particular.

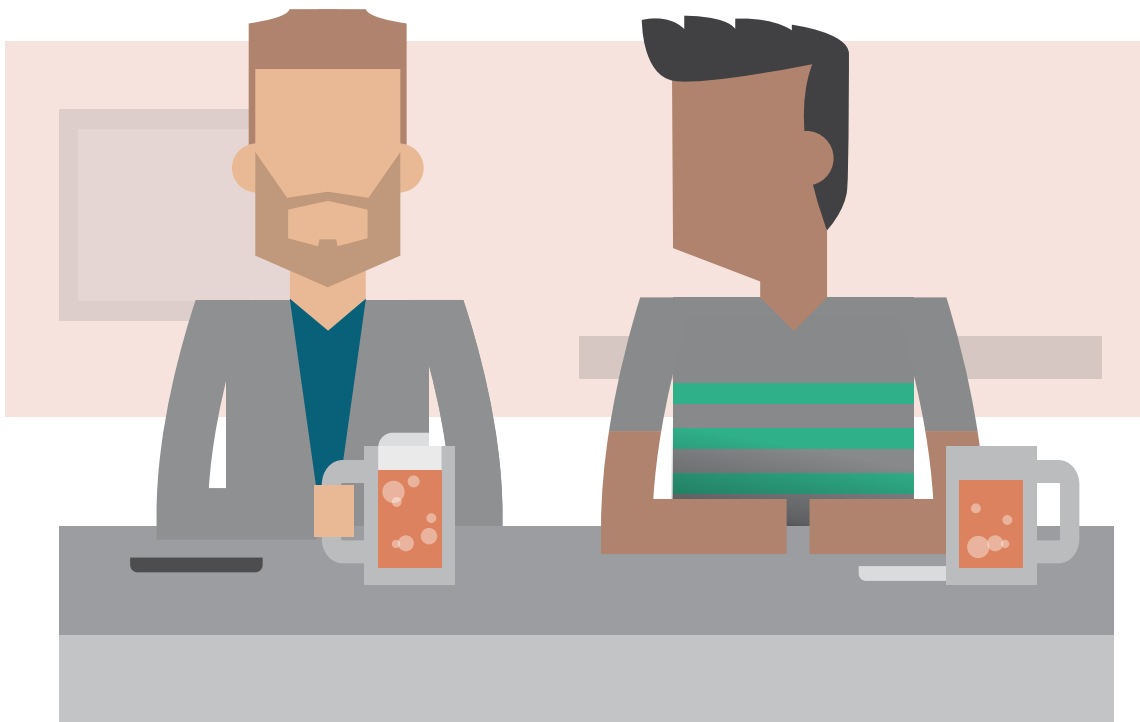
- **Address underlying causes of harmful substance use**

Secondly, consistent with a prevention approach, the long-term priority must be to address the underlying causes of harmful alcohol and substance use. For Aboriginal and Torres Strait Islander people, such behaviours are widely understood (in both research and consultations) as a destructive coping mechanism or self-medicating behaviour. This behaviour has similar underlying drivers as violence itself, namely the traumatic impacts of colonisation and the ongoing experience of oppression already discussed. This supports the assertion that whether the goal is preventing violence or preventing harmful substance use, addressing these deeper underlying drivers should be the long-term priority.



'[Many Aboriginal men have] suffered disempowerment, trauma, lack of education ... they've seen family and domestic violence cycles in their families. And if they're not getting support ... alcohol and other drug use becomes like a medication, it becomes how they deal with it all. So we need to give them the right kinds of supports that they need, and we need to tackle all those bigger underlying issues.' **Aboriginal male participant at consultation workshop, Darwin**

Change the story points to the need to challenge and shift the kind of 'drinking cultures' that involve expressions of masculinity that celebrate aggression and disrespect towards women. This applies to drinking cultures in both Aboriginal and Torres Strait Islander and non-Indigenous communities.



Principles for prevention in practice

The previous section outlines what actions are needed. This section focuses on how they should be implemented. This is critical to ensure prevention efforts are safe, appropriate, effective and informed by evidence about good practice.

Our Watch's existing publications⁶⁴ that are designed to guide primary prevention in diverse settings across Australia include the following general principles for prevention practice:

- working at multiple levels to transform social norms, structures and practices for a more equal society
- designing initiatives to suit each setting and audience, rather than a one-size-fits-all model
- using 'intersectional' approaches; that is, addressing the intersections between multiple forms of social inequality, rather than focusing on gender inequality in isolation
- putting in specific and intensive effort with communities affected by multiple forms of disadvantage and discrimination, with additional resourcing in these contexts
- ensuring initiatives are inclusive and respond to the demographic and geographical diversity of the whole Australian population
- building partnerships for prevention, between diverse organisations and communities
- challenging harmful ideas of masculinity, and positively engaging men and boys, while empowering women and girls
- working across the life cycle, and particularly with children and young people, new parents, and adults at critical relationship stages, such as separation and divorce
- developing reflective practice (where practitioners reflect on their own social position, their values and assumptions, and those of the organisation in which they work)

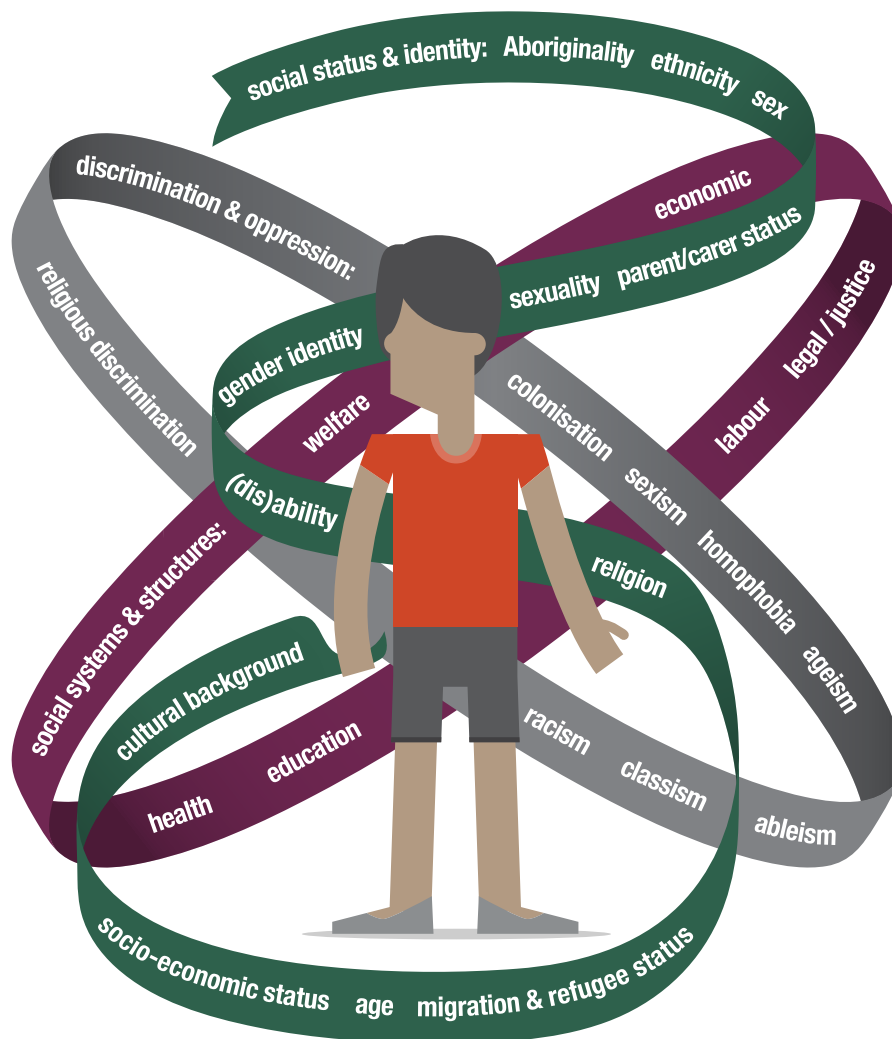
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See *Change the story*, pages 36–37, and *How to Change the story*, pages 44–71, for more on these principles.

While these general principles are also relevant for initiatives specifically aiming to prevent violence against Aboriginal and Torres Strait Islander women, there are a number of additional principles that are critical in this context. Outlined below, these are drawn from the literature specific to issues relevant to Aboriginal and Torres Strait Islander people,⁶⁵ and from the expertise and experience of practitioners and other stakeholders consulted for this resource.



Intersectionality in practice

- Working in intersectional ways is particularly important if strategies are to be effective in preventing violence against Aboriginal and Torres Strait Islander women. As this diagram shows, systems and structures of oppression and discrimination affect different people, and different groups of people in different ways.
- This often results in simultaneous and compounding experiences of discrimination for particular groups and communities, including Aboriginal and Torres Strait Islander people. Not one of these processes or structures can be considered or addressed in isolation.
- Furthermore, because of these intersecting experiences, no one group of people is homogenous, and prevention strategies need to take account of a diversity of experiences for different individuals, both within and across different settings and contexts.



- Aboriginal and Torres Strait Islander people, as a group, face unique issues by virtue of their social, political and economic status as Indigenous people. Yet there are also a number of cross-cutting or intersecting forms of discrimination, oppression and inequality that impact on some Aboriginal and Torres Strait Islander people. These include those based on classism, sexism, disability discrimination, homophobia and transphobia, for example.
- Prevention strategies should be developed with a view to addressing these intersecting impacts, including, for example, specific actions to prevent violence against and perpetrated by people with a disability, and people who are lesbian, gay, bisexual, transgender, queer or intersex.



Self-determination: community ownership, control and leadership

Community ownership, community control and self-determination are repeatedly identified as key principles for many kinds of initiatives in Aboriginal and Torres Strait Islander communities,⁶⁶ and a key indicator of success.⁶⁷ Community ownership of prevention initiatives means that such initiatives should grow from and be driven by the community, address community-identified needs and priorities, use community-developed solutions and be implemented via strong community relationships.



‘It’s important that actions are being led and driven by community champions — not an intervention from the government.’ **Consultation participant, Launceston, Tasmania**

While prevention work needs to occur in all sectors of the Australian community, where programs and services are specifically aimed at or provided for Aboriginal and Torres Strait Islander people, these should, wherever possible, be delivered by Aboriginal and Torres Strait Islander people — and preferably by Aboriginal and Torres Strait Islander community-controlled organisations. These organisations have the unique capacity to provide culturally safe services and are able to develop localised, specifically designed solutions that have community support.⁶⁸



‘Aboriginal and Torres Strait Islander people and organisations are best placed to provide services to Aboriginal and Torres Strait Islander people.’
Consultation participant, Brisbane

Where there is no such organisation in place, the priority approach should be training and capacity building of existing community-controlled organisations to extend their reach or activities.⁶⁹ Where this approach is not possible, non-Indigenous providers should partner with existing community-controlled organisations.⁷⁰



‘Where a service is being delivered by Aboriginal people who actually know the community, then engagement is a big thing — being able to talk to them, engage with them — that’s the key issue. I’ve seen non-Indigenous psychologists trying to work with Aboriginal families but they just can’t get that dialogue and engagement happening, and of course the families disengage and don’t want to work anymore. So it’s about building up that capacity in our own community to be able to work with our families.’ **Consultation participant, Brisbane**

In addition to prevention practice being community driven, there is a need for far greater and more meaningful involvement of Aboriginal and Torres Strait Islander people and organisations in the development of policy in this area. This may require measures such as:

- increased resourcing of peak bodies, and supporting and expanding specialist Aboriginal and Torres Strait Islander organisations and initiatives to prevent violence
- increasing the representation of Aboriginal and Torres Strait Islander people, particularly women, in relevant decision making forums and bodies
- developing reliable place-based and aggregated data to inform communities designing responses and building an evidence base to support the success of best-practice approaches
- establishing a formal mechanism to support the participation of Aboriginal and Torres Strait Islander leadership in the implementation of the *National Plan to reduce violence against women and their children*⁷¹



Cultural safety

Cultural safety is: ‘an environment that is safe for people, where there is no assault, challenge or denial of their identity, of who they are and what they need. It is about shared respect, shared meaning, shared knowledge and experience, of learning, living and working together with dignity, and truly listening’.⁷²

The design, planning and implementation of any prevention activity should include steps to create a culturally safe environment for Aboriginal and Torres Strait Islander people. Those who the strategy or action seeks to reach or engage should feel that their sense of self and identity is respected and valued.

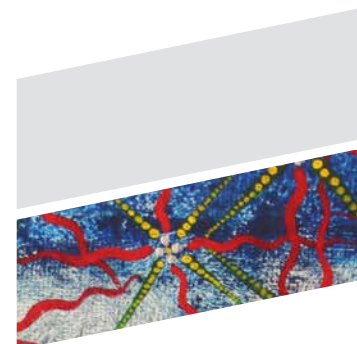
Non-Indigenous organisations involved in the implementation of prevention strategies, running services or programs that Aboriginal and Torres Strait Islander people should have access to, or those seeking to work with Aboriginal and Torres Strait Islander people and communities on this issue, need to carefully develop their own cultural competencies. This is to ensure they have the capacity to provide or contribute to a culturally safe environment for Aboriginal and Torres Strait Islander people. Such organisations need to ensure that their provision of cultural safety is comprehensive, consistent and embedded across the organisation, including at a policy level, rather than reliant on specific individual workers.



Trauma-informed practice and practitioner self-care

Prevention work that seeks to engage Aboriginal and Torres Strait Islander people should be undertaken by practitioners who understand the impacts of intergenerational trauma. They should have the knowledge, training and skills to recognise and effectively respond to the impacts of this collective and individual trauma in ways that support Aboriginal and Torres Strait Islander people to manage its impacts constructively. Given the complexity and significant difficulties associated with this work, Indigenous practitioners in particular also need to be supported to focus on their own healing and wellbeing, and on ongoing self-care, which in turn improves their capacity to maintain employment and provide services to their community.⁷³

Again, where prevention work is undertaken by mainstream services or agencies (such as schools) these organisations need to build their cultural awareness and competencies to ensure they provide a culturally safe environment for Aboriginal and Torres Strait Islander people. In particular, this should involve appropriate training to better understand the transgenerational trauma that Aboriginal and Torres Strait Islander people and communities experience, and its implications.⁷⁴





Healing focused

As described above, one of the essential actions is to increase the availability of specific, community-driven, holistic healing programs, services and initiatives to address the intergenerational trauma experienced by Aboriginal and Torres Strait Islander people. Culturally sensitive, culturally driven, culturally developed and culturally implemented healing programs and models are known to provide positive pathways forward for individuals and communities.⁷⁵

In addition, wherever possible, a healing focus should be an overarching principle of all prevention work undertaken with Aboriginal and Torres Strait Islander people. Again, where prevention initiatives are culturally strong, developed and driven at the local level, and led by Aboriginal and Torres Strait Islander people, the incorporation of healing is more likely to be possible, as these principles underpin effective community healing approaches.⁷⁶



Holistic approaches

Strategies to prevent violence against Aboriginal and Torres Strait Islander women should be holistic in two senses.

Firstly, they should be based on a holistic understanding of Aboriginal and Torres Strait Islander women's lives; the interconnectedness both of the drivers of violence and the many other issues they face in their lives, and of their physical, social and emotional, cultural and spiritual health and wellbeing. Rather than being focused narrowly only on the issue of violence, prevention strategies should be designed to make a contribution to addressing the underlying and overlapping drivers and determinants of all these outcomes.

Secondly, prevention strategies should be holistic in a 'whole-of-community' sense. While the specific goal or desired outcome may be safety, respect and equality for Aboriginal and Torres Strait Islander women, strategies should recognise that given the interconnectedness of Aboriginal and Torres Strait Islander families, kinship networks and communities, this outcome cannot be achieved in isolation. The centrality of family and kinship must be recognised, as well as the broader concepts of family and the bonds of reciprocal affection, responsibility and sharing.⁷⁷

In this context, prevention strategies must work with and for whole communities, engaging women and men, children, young people and adults. They must work not only across Aboriginal and/or Torres Strait Islander communities, but across the whole Australian community, with a particular focus on engaging non-Indigenous men who have Aboriginal and/or Torres Strait Islander partners.

Holistic programs that bring families together to foster their relationships and build strategies to prevent future violence within the family can also be appropriate in some circumstances⁷⁸ (where women choose this and where it is a safe option for women and children).

The goal of preventing violence against women should be achieved in partnership with many other initiatives, as part of 'the mutual goal of healing [Aboriginal and Torres Strait Islander] individuals, families and communities, breaking the cycle of violence and creating safer, healthier, nurturing environments for all'.⁷⁹



Prioritising and strengthening culture

Prevention efforts aimed at engaging Aboriginal and Torres Strait Islander people should use a cultural determinants approach, recognising:

- the unique protective factors contained within Indigenous cultures and communities⁸⁰
- the cultural strengths Aboriginal and Torres Strait Islander communities have developed — particularly with regard to their deep understandings of the need for healing that brings all aspects of wellbeing into balance⁸¹
- the positive impacts of culture on the lives of Aboriginal and Torres Strait Islander people, including identity, language, spirituality, and connection to country, family and community⁸²



‘Cultural determinants originate from, and promote, a strengths-based perspective, acknowledging that stronger connections to culture and country build stronger individual and collective identities, a sense of self-esteem, resilience and improved outcomes across the other determinants of health, including ... community safety.’⁸³

Strategies should be culturally based — with the meaning and application of this principle in a given area or context determined by local Aboriginal and Torres Strait Islander people themselves. While the primary aim of prevention activities is to prevent violence, they have the simultaneous aim of strengthening Aboriginal and Torres Strait Islander cultures and of Aboriginal and Torres Strait Islander people’s connections to culture.

As part of their basis in culture, prevention strategies should be grounded in the principle that ‘family violence is not part of our culture’, establishing that violence is a crime, is unacceptable within the community and that people’s safety and security is the ‘number one priority’.⁸⁴





Using strengths-based and community strengthening approaches

Prevention efforts should draw on and seek to enhance the existing strengths and resilience of Aboriginal and Torres Strait Islander communities, and enhance the connection of Aboriginal and Torres Strait Islander people to their communities. They should be based on the principle that the healthy functioning of Aboriginal and Torres Strait Islander communities, families and cultures is the foundation for social and emotional wellbeing and resilience.⁸⁵

Supporting and strengthening families should be a priority — to provide the foundation for building strong and resilient communities.⁸⁶ In turn, community resilience is incredibly protective for individuals — it provides people with a sense of control over their lives, helps them feel safe and protected, and supports them to be independent, confident and responsible, individually resilient and self-regulating.⁸⁷

Similarly, prevention work undertaken with individuals should aim to build self-esteem and resilience, and strengthen people's ability to make positive choices about their lives, as this in turn will help build the capacity of the whole community to prevent violence.⁸⁸



Adapting to different community, demographic and geographic contexts

While prevention strategies should share many similarities — particularly in their focus on addressing the specific factors identified as underlying drivers of violence against Aboriginal and Torres Strait Islander women — they also need to be diverse in their design and implementation.

To be relevant to and effective in different community contexts, prevention efforts need to recognise community diversity and be developed in or adapted for each specific context. They should also involve community members in defining problems and their contexts, and facilitate community choice in response to those problems.⁸⁹ Both these points again highlight the importance of community ownership, control and leadership described above.

Finally, prevention efforts need to respond to diverse geographic settings. Aboriginal and Torres Strait Islander people live in urban, rural and remote settings, in urbanised, traditional and other lifestyles, and many frequently move between these ways of living.⁹⁰ There are significant differences between remote and non-remote areas, particularly with regard to their socio-economic and demographic profile, the kinds of social, cultural and community relationships and dynamics that are typical of each, and the often very different levels of infrastructure and services available.



'There's a big difference between an island and a city. You can't use a formula for mainstream on our island; it just won't suit us. There's a big difference. We want to live the way we live, according to our laws and practices; that's why [prevention work] has got to be culturally appropriate ... We really need to make sure there's a balance between Lore and Law.' **Torres Strait Islander consultation participant**

Prevention strategies designed for implementation in different geographical contexts need to be based on an understanding of these differences and the variance in the dynamics, meanings, experiences and contextual issues relating to violence in different areas. Such place-based factors must also be factored into design and implementation of strategies implemented in different locations across the country.



Non-Indigenous organisations working as allies in culturally safe ways

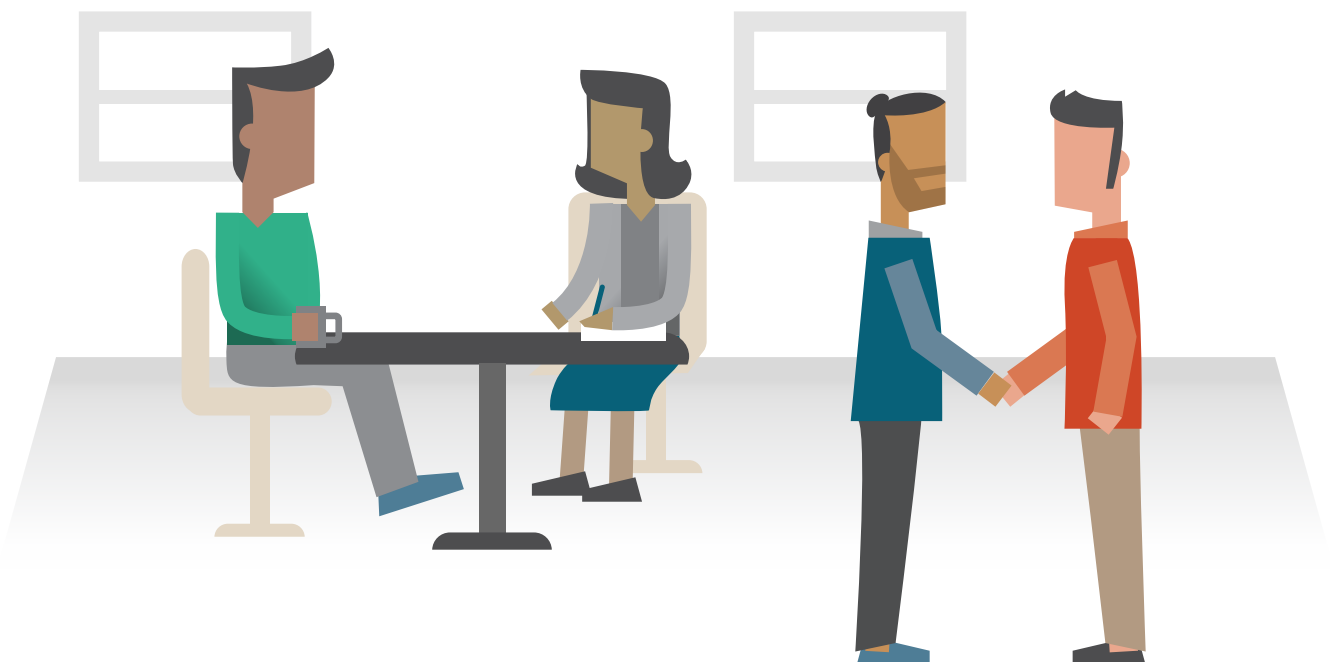
Where non-Indigenous organisations or services, or non-Indigenous workers, undertake prevention work that seeks to actively involve or engage Aboriginal and Torres Strait Islander participants, or reach Aboriginal and Torres Strait Islander audiences, they should do so in culturally safe and respectful ways.

This requires non-Indigenous organisations to break down the silos they often work in, and instead prioritise the interests of Aboriginal and Torres Strait Islander people,⁹¹ develop their cultural competencies,⁹² ensure cultural safety, and work in ways that are based on genuine and meaningful engagement and partnership. The aim should be to work with, not for, Aboriginal and Torres Strait Islander people, and to be effective allies — recognising Aboriginal and Torres Strait Islander people's expertise and leadership, and supporting their goals and aspirations, including both their definitions of the problem and their development of their own solutions.

Non-Indigenous people involved in such initiatives need to respect Aboriginal and Torres Strait Islander world views, and cultural and community values and priorities, and work with these in genuine ways. They need to balance and incorporate Aboriginal and Torres Strait Islander people's knowledge and values together with other relevant influences, frameworks and approaches in the contemporary context. This is complex work that requires practitioners with significant cross-cultural skills, expertise in two-way working, and the development of approaches that build strong relationships, alliances and levels of trust between Indigenous and non-Indigenous people and organisations.⁹³



'Nothing about our mob, without our mob'. This is not a slogan. This is critical, not only for our healing but for yours as our fellow Australians; this is the starting point for our relationship... You enjoy a positive legacy as a result of our dispossession. You have a responsibility to ensure we have a strong voice about our realities and to support our solutions, solutions that come from our cultural knowledge bases.'
Warawarni-gu Guma statement⁹⁴



Working together on prevention — roles for different stakeholders

The prevention of violence against Aboriginal and Torres Strait Islander women requires action by many stakeholders, including:

- governments and government agencies at all levels
- non-government organisations and services
- Aboriginal and Torres Strait Islander people, communities and organisations
- non-Indigenous people, communities and organisations

Action is needed in both Aboriginal and Torres Strait Islander-specific and ‘mainstream’ or non-Indigenous contexts.

To address the many damaging impacts of colonisation on Aboriginal and Torres Strait Islander people, particularly those associated with intergenerational trauma, prevention strategies must be implemented in Aboriginal and Torres Strait Islander communities and social settings. This work should be developed and led by Aboriginal and Torres Strait Islander people, implemented by community controlled organisations and guided by the principles of self-determination and community ownership described in the previous section.

But prevention efforts must not be limited to these settings, nor must Aboriginal and Torres Strait Islander people and organisations bear sole responsibility for preventing violence against Aboriginal and Torres Strait Islander women.



There is significant work to be undertaken by non-Indigenous people and organisations to address the drivers of violence associated with systemic racism and discrimination — in both its interpersonal and institutional or structural forms. This means working as effective allies to Aboriginal and Torres Strait Islander people. Further, because the perpetrators of violence against Aboriginal and Torres Strait Islander women can be from any cultural background, ‘mainstream’ organisations have a particular responsibility to implement prevention strategies that reach and engage non-Indigenous men.

In addition, efforts must be made to ensure that organisations undertaking general prevention work to address the gendered drivers of violence against women anywhere across Australian society consider the specific issues that might be relevant to Aboriginal and Torres Strait Islander people who participate in their programs or make up part of their audiences. Such work should actively aim to include and engage Aboriginal and Torres Strait Islander people in genuine and meaningful ways.

As violence against Aboriginal and Torres Strait Islander women occurs across Australia, in many different contexts, prevention actions must also occur in diverse geographic and cultural contexts across the country, from remote communities to urban neighbourhoods. They need to be implemented in all the diverse settings where people — men and women, adults and children — live, work, learn and play.

Actions to address the drivers of violence against Aboriginal and Torres Strait Islander women require both specialised policy support and broad ‘on-the-ground’ implementation. No single organisation can undertake all the actions outlined here. Rather, we need all stakeholders to contribute — in appropriate and context-specific ways, separately and in partnership — as part of a comprehensive, holistic and shared national approach.



Examples of existing prevention initiatives

This section provides a range of examples of existing prevention initiatives being undertaken around the country. It has a focus on initiatives addressing driver 1 (the ongoing impacts of colonisation for Aboriginal and Torres Strait Islander people—red section) and driver 2 (the ongoing impacts of colonisation for non-Indigenous people and in Australian society—purple section).

For examples of initiatives addressing the gendered drivers of violence against women, see the case studies featured in the Our Watch practitioner handbook: *Putting the prevention of violence against women into practice: How to Change the story* (available on the Our Watch website at <https://www.ourwatch.org.au/What-We-Do/Our-Watch-Handbook>)



Aboriginal Family Law Services (AFLS): Men's Lifestyle Changes (Western Australia, demographic: men)

AFLS is an organisation that provides legal and community education for Aboriginal men, women and children who have experienced family violence or sexual assault. Men's Lifestyle Changes is a program that focuses on regional groups and provides information to men about family violence and its impacts.

For more information, visit the AFLS website at <https://www.afls.org.au/>



The Picnic in the Park program, operated by AFLS Port Hedland, is run in the Pilbara Service Area for Pilbara communities. The program aims to bring families and the community at large together for a fun day in the park, while also providing legal education to the community and allowing staff to engage with potential clients. Other stakeholders are also invited to attend and promote their services to the community.

For more information, visit the AFLS website at <https://www.afls.org.au/>



Marumali Journey of Healing Workshop (Gold Coast, Queensland, demographic: service providers)

The Marumali ('To put back together') Journey of Healing has been developed and delivered by a survivor of removal policies. Workshops are delivered in a variety of formats; each designed to meet the needs of different groups of participants. In addition to the standard program formats, the program can be tailored to meet the specific needs of a particular client group.

Workshops support service providers to: realise the widespread impact of forcible removal and understand the potential paths for recovery; recognise the signs and symptoms of trauma associated with forcible removal in clients, families and others involved with the service; and avoid re-traumatising members of the Stolen Generations. Participants and organisations are encouraged to integrate this knowledge into their policies, procedures and practices.



We Al-li trauma-informed training (National)

We Al-li is an Australian Aboriginal family-owned business providing programs of healing, sharing and regeneration. We Al-li offers trauma-informed training to community and organisations, assisting participants to develop a strong theory to practice professional skills.

We Al-li training programs are informed by the stories of Aboriginal and Torres Strait Islander people and utilise traditional Indigenous healing work combined with a western trauma-informed and trauma-specific approach to individual, family and community recovery.

The program intends to provide:

- a culturally relevant, trauma-informed and trauma-specific, safe teaching-learning experience
- community-based training
- the ability to work in diverse and difficult situations
- the ability to strengthen relationships between individuals, families, communities and workforce skills

For more information, visit the We Al-li website at <http://www.wealli.com.au/>



Mudgin-gal women's group (Sydney NSW)

Supported by the Redfern Foundation in inner city Sydney, Mudgin-gal is a volunteer run peer to peer service, run by and for Aboriginal women. Meaning 'Women's Place', Mudgin-gal offers support for women, girls and their young families.

Mudgin-gal's previous initiatives include the 'Healthy Family Circle' program, developed in partnership with Relationships Australia, which aimed to empower women and young girls with self esteem, confidence and life skills, and the 'Black Out Violence' campaign, which was acknowledged by the Human Rights and Equal Opportunity Commission as a best-practice model for addressing violence in urban Aboriginal communities.

For more information, see <http://www.redfernfoundation.org.au/mudgingal.html>



Danila Dilba: Emotional and Social Wellbeing Centre (Darwin, Northern Territory)

The Emotional and Social Wellbeing Centre at Malak aims to improve the psychological health of Aboriginal and/or Torres Strait Islander people in the Yilli Rreung region. The two main programs at the centre are Bringing them Home and Dare to Dream.

Bringing them Home provides counselling and therapeutic services for members of the Stolen Generations and their families. The program helps to address the long-term impact of government policies that saw the removal, displacement and dispossession of Indigenous people.

Dare to Dream is an early intervention mental health program for young Indigenous people up to the age of 18, their families and carers. The program is designed to build resilience, coping skills and improved emotional health and wellbeing among clients, as well as support for families and carers.

See: <https://www.daniladilbaexperience.org.au/services/community-services.html>



Aboriginal Family Law Services (AFLS): Strong Women, Strong Mothers (Western Australia, demographic: women)

Strong Women, Strong Mothers is a voluntary program targeted at women who have been in a violent or unhealthy relationship or have low self-esteem. The program is delivered in the Roebourne Regional Prison by AFLS in conjunction with the Re-Entry Team. Participants are encouraged to share their experiences of violence in a safe, comfortable and friendly group environment, with the aim of creating an enhanced awareness of violence and fostering relationships among peers. Education about what violence is and what its signs are is also provided to participants.

For more information, visit the AFLS website at <https://www.afls.org.au/>



Aboriginal Family Law Services (AFLS): Sparkle and Grow (Western Australia, demographic: women)

The Sparkle and Grow program provides information and guidance on goal setting, healthy relationships and the law. It is for female participants and has the goal of preventing violence in regional Aboriginal communities. The program was developed with community consultation and uses a trauma-informed approach to understanding violence by:

- emphasising cultural connection
- exploring the way norms and attitudes influence violence
- discussing content relating to healthy and respectful relationships

For more information, visit the AFLS website at <https://www.afls.org.au/>



Elizabeth Morgan House: Economic Abuse Training (Victoria, demographic: women)

Elizabeth Morgan House Aboriginal Women's Service (EMHAWS) is the first Aboriginal women's refuge in Australia. The Economic Abuse Training program aims to educate women about economic abuse so they can identify it early in a relationship. It also explores how to manage debts that have been created because of economic abuse in order to enable women to leave a relationship.

The training aims to minimise financial and other related stress factors for vulnerable women and children. The program is tailored to meet the needs of Aboriginal women within the community and incorporates traditional thinking/healing components.

For more information, visit the EMHAWS website at <http://www.emhaws.org.au/>



Djirra (formerly Family Violence Prevention Legal Service): Sisters Day Out (Victoria, demographic: women)

The Sisters Day Out program is a one-day workshop that engages Koori women, especially young women, to prevent family violence by:

- facilitating community networks to reduce social isolation
- raising awareness of family violence and its underlying cause and impacts
- providing information and tools to promote community safety

The workshop provides a culturally welcoming and safe space for Koori women to come together and participate in a range of activities, including beauty therapies, relaxation therapies and exercise activities. These activities attract community participants and place an emphasis on self-care and wellbeing. Included in the workshop is an information session about family violence prevention presented by FVPLS Victoria staff.

For more information, visit the Djirra website at <https://djirra.org.au/>



Djirra (formerly Family Violence Prevention Legal Service): Dilly Bag Workshop (Victoria, demographic: women)

The Dilly Bag Workshop is a two-day intensive personal development workshop to assist Koori women to make life choices that will reduce vulnerability to family violence and enhance their capacity to take on a leadership role in their community regarding family violence prevention.

Based on cultural principles, Dilly Bag incorporates aspects of healing and provides a foundation for learning to identify each woman's strengths, unlock potential, reaffirm identity, strengthen self-esteem and overcome personal barriers. This involves exercising life choices at a personal, family or community level.

For more information, visit the Djirra website at <https://djirra.org.au/>



**Marigurim Mubi Yangu Aboriginal Corporation: Strong Women Talking
(Brisbane, Queensland, demographic: women)**

The aim of the Strong Women Talking program is to educate, equip and empower First Nation women, children and families in communities by delivering culturally appropriate domestic and family violence prevention workshops and programs. It is led and facilitated by grass roots Indigenous women who are passionate about reducing the over representation of Indigenous women and children impacted by domestic violence and breaking the multi-generational cycle of violence in communities.

The program educates participants about the types, prevalence and impacts of trauma and how it affects women's health, wellbeing, daily interactions and functioning. Facilitators use strengths-based approaches, assisting participants to grow and develop from their own strengths and abilities. The program aims to equip women to build healthy strategies that they can implement in their relationships to rebuild and empower their lives and support survivors to become independent and not return to violence.

For more information, visit the Strong Women Talking Facebook page at <https://www.facebook.com/Strong-Women-Talking-429166944149398/>



**Djirra (formerly Family Violence Prevention Legal Service): Sisters Serenity Retreat
(Victoria, demographic: women)**

The Sisters Serenity Retreat provides a three-day respite for up to 25 Koori women within a drug and alcohol-free environment. It offers activities to strengthen resolve so they can continue to make positive choices in their lives and continue to lead the community in family violence prevention.

The retreat is a series of workshops with physical and social activities, such as self-defence, Koori art, horse riding, personal care, yarning circles, cultural sessions, general informal conversations and relaxation. The retreat is culturally appropriate, safe, relaxing and run by staff with specific training to support women to address related health, social and mental health issues.

For more information, visit the Djirra website at <https://djirra.org.au/>



Tangentyere Council: Tangentyere Women's Family Safety Group (Alice Springs, Northern Territory, demographic: women)

The Tangentyere Women's Family Safety Group was developed out of a need identified by Town Camp women residents for a voice and action on family and domestic violence. The program's direction and development has been very organic, working from a strengths-based approach that acknowledges and celebrates the skills, knowledge, history, assets, connections and relationships that Town Camp residents have.

As well as the women's group, a number of resources have been developed to assist workers, clients and community members to identify different forms of violence. These include Family Violence Prevention Cards (<https://www.tangfamilyviolenceprevention.com.au/shop>) and an animated short film about family violence set in the context of Central Australia called *ATNETYEKE! (STAND UP!)*



Hey Sis, We've Got Your Back program (New South Wales, demographic: women)

The Hey Sis, We've Got Your Back program builds networks of Aboriginal and Torres Strait Islander women to support them to use local knowledge and skills and link them in with specialist services to reduce family violence and sexual assault in their communities.

The program is tailored to the local community's needs. It facilitates prevention activities by holding community forums that train female community leaders to:

- recognise vicarious trauma
- provide practical support to victims of violence and sexual assault
- support Aboriginal women's health

The program aims to enable the sharing of stories and knowledge of effective strategies, and provide culturally appropriate training, with participants working together to develop and implement initiatives to prevent sexual assault and violence at the community level.

For more information, visit the Hey Sis, We've Got Your Back website at <http://www.heysis.com.au/>



Ngaanyatjarra Pitjantjatjara Yankunytjatjara Women's Council (NPYWC): Family violence service (NPY Lands, South Australia, Western Australia, Northern Territory, demographic: women)

Atyunpa Wiru Minyma Uwankaraku: Good Protection for all Women is a program providing crisis intervention, follow-up and post-care case management, and prevention programs for family violence. The prevention aspect of the service is built on developing relationships and responding to community needs and often involves an education approach.

The prevention initiatives are built on community consultation so the community's needs, wants and readiness can be assessed. Continued work with key community women helps assess the programs' strengths and weaknesses, while ensuring they are culturally appropriate and tailored to the individual or community.

For more information, visit the NPWYC website at <https://www.npywc.org.au/>



Aboriginal Family Law Services (AFLS): Strong Men, Strong Families (Western Australia, demographic: men)

The Strong Men, Strong Families program is run by AFLS and is delivered in the Roebourne Regional Prison in conjunction with the Re-Entry Team. The program is voluntary and is designed for men who have been in a violent or unhealthy relationship or have self-esteem issues.

Participants are encouraged to share their stories and experiences with each other in a group environment to create awareness and support among peers. Education about what violence is and what its signs are is also provided to the participants.

For more information, visit the AFLS website at <https://www.afls.org.au/>



Aboriginal Family Law Services (AFLS): Tackling Violence Out of Our Communities (Port Hedland, Western Australia, demographic: men/families)

The Tackling Violence Out of Our Communities program, delivered by AFLS Port Hedland, is aimed at men and families within the wider Pilbara community who are involved in football clubs, as well as community members at large. The program delivers a strong anti-violence message and focuses on providing education and raising awareness within the community about domestic violence, with the goal of engaging more people in the campaign to end violence and abuse.

For more information, visit the AFLS website at <https://www.afls.org.au/>



Dardi Munwurrow: Dardi Healing and Family Violence Program (Victoria, demographic: men)

Dardi Munwurrow ('Strong Spirit') is the only program in Victoria that addresses the underlying issues that affect men's behaviour (including violence). It provides leadership training programs and personalised workshops for Indigenous men, with a focus on professional development, Aboriginal cultural awareness, healing circles and a journey program for youth.

While the program has educational components, it is a holistic model that explores the complexity of pain within the community, including loss and anger. It helps Indigenous men understand their identity, their role in the community and how to deal with their emotions. This is achieved by:

- creating a sense of community
- building protective mechanisms
- empowering Aboriginal and Torres Strait Islander men
- promoting help-seeking behaviour

For more information, visit the Dardi Munwurrow website at <http://dardimunwurro.com.au/>



The Healing Foundation: Our Men Our Healing (Northern Territory, demographic: men)

Our Men Our Healing was a holistic, men's support program run by the Healing Foundation in the remote Northern Territory communities of Maningrida, Ngukurr and Wurrumiyanga. It addressed interrelated issues, including:

- family violence
- alcohol and drug use
- self-harm
- incarceration
- social and emotional wellbeing

The program aimed to strengthen and empower Aboriginal men through cultural, therapeutic and educational activities. These activities were similarly broad in their focus and approach and included family support and advocacy, group programs and community events. The delivery of the program placed a heavy emphasis on community ownership and a commitment to local cultures and needs.

For more information, visit the Healing Foundation website at <http://healingfoundation.org.au/>



**Aboriginal Family Law Services (AFLS): The Yarning Up Group
(South Hedland, Western Australia, demographic: women)**

The Yarning Up Group is a program delivered in the South Hedland AFLS office, Wirraka Maya Health and Wellbeing Centre, and Yorgum South Hedland office. The program focuses on mothers and grandmothers of the South Hedland region. It provides information on family violence and offers legal advice from a solicitor. The program is voluntary and aims to educate the women involved about what violence is, what its signs are and where to get support.

For more information, visit the AFLS website at <https://www.afls.org.au/>



Ngaanyatjarra Pitjantjatjara Yankunytjatjara Women's Council (NPYWC): Ngangkari program (NPY Lands, South Australia, Western Australia, Northern Territory, demographic: men)

The Ngangkari program engages Aboriginal healers to work with men in their community through intertwining western notions of trauma and Aboriginal understandings of language. The program is unique as it targets men and is run by a women's organisation. It successfully frames male participants as brothers, fathers and family members and treats family violence as a potentially sensitive topic.

The program explains how domestic violence impacts communities in the region and encourages men to reflect on the positive role models within their communities.

For more information, visit the NPWYC website at <https://www.npywc.org.au/>

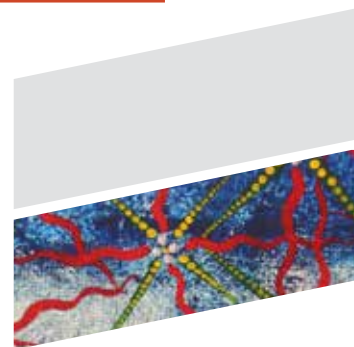


Aboriginal Focus Schools Program (South Australia, demographic: young people)

The Aboriginal Focus Schools Program was developed as part of the Yarning On program, specifically for use in Anangu and high-population Aboriginal schools. The program ensures Anangu and Aboriginal students have the same opportunity to access culturally appropriate comprehensive relationships and sexual health education as students in other metropolitan and rural schools.

The program aims to improve the relationships, sexual health, safety and wellbeing of young Aboriginal South Australians by supporting schools to develop a whole-school approach to relationships and sexual health education. Anangu and Aboriginal worker involvement (and the community more broadly) is crucial in the delivery of the program to ensure cultural respect, appropriateness and learning.

For more information, visit the SHINE SA website at <https://www.shinesa.org.au/community-information/working-with-aboriginal-communities/>





Tangentyere Council: Marra'ka Mbarintja Men's Family Violence Prevention Program (Alice Springs, Northern Territory, demographic: men)

The Marra'ka Mbarintja Men's Family Violence Prevention Program aims to work towards the safety, wellbeing, human rights and dignity of women, children and others affected by men's use of violence. It is based in the belief that women and children have the right to enjoy safe and respectful relationships.

The program offers a psycho-educational model and space for men who use violence and abuse in their intimate and family relationships. Each session is tailored to address the men's use of violence, to accept responsibility for their use of violence and to learn ways to reduce their use of violence.

For more information, visit the Tangentyere Family Violence Prevention Program website at <https://www.tangfamilyviolenceprevention.com.au/program/mens-behaviour-change-program>



Red Dust Healing program (Australia-wide, based in New South Wales, demographic: men and families)

Red Dust Healing is written from an Indigenous perspective for Indigenous men and their families. Participants examine their own personal hurt, so they can heal from within by addressing family and personal relationships and what may have been lifelong patterns of violence, abuse and neglect.

Through considering the emotions associated with being both the perpetrator and victim of violence, participants question whether they are repeating the same actions that may have hurt them. The program also examines the intergenerational effects of colonisation on the mental, physical and spiritual wellbeing of Indigenous families. It encourages individuals to confront and deal with the problems, hurt and anger in their lives.

For more information, visit the Red Dust Healing website at <https://www.thereddust.com/>



Marumali Youth Program (Gold Coast, Queensland, demographic: young people)

The Marumali ('To put back together') Youth Program is designed specifically for Aboriginal and Torres Strait Islander young people. It offers an overview of a healing journey and how a healing journey may unfold.

While creating an environment that is comfortable, friendly and supportive, the program encourages participation. Its aim is to empower participants by facilitating the restoration of social and emotional wellbeing through art and activities, while providing a safe and supportive environment to discuss sensitive issues such as identity, grief and loss, and transgenerational trauma. The workshop aims to strengthen participants' identity, sense of belonging, and connections to family, community, country, culture, Spirit and Aboriginal spirituality. The topics are delivered in an age-appropriate manner including art activities, role plays, simulations, demonstrations, group and individual activities and daily debriefing.

This workshop has been successfully delivered for children in out-of-home care and young people at risk.

For more information, visit the Marumali website at <https://marumali.com.au/>



Education Centre Against Violence: *Who's the loser?* (New South Wales)

Who's the loser? is a DVD program depicting a group of friends playing cards and supporting a member of the group who has just disclosed they are in a violent relationship. The DVD is intended for Aboriginal adults living in regional areas. It aims to provide trauma-informed information about domestic violence while maintaining a connection to culture and highlighting issues such as gender roles and community norms and the way they relate to unhealthy relationships.

For more information, visit the Education Centre Against Violence website at <http://www.ecav.health.nsw.gov.au/online-shop/dvds-cd-roms-videos/who-s-the-loser-dvd/>



Bubup Wilam for Early Learning (Melbourne, Victoria, demographic: children)

Bubup Wilam for Early Learning (Bubup Wilam meaning 'Children's Place' in Woi Wurrung language) is an Aboriginal-owned organisation specialising in early learning for Aboriginal and Torres Strait Islander children in Victoria. The centre provides early intervention and prevention programs, early learning, and health and wellbeing services with an emphasis on Aboriginal identity and personal self-esteem.

The preventative aspects focus on being respectful, self-determining and self-regulating. The centre aims to provide a culturally safe space and environment that supports a culturally strong, integrated and enhanced model of care. This comprises a health and wellbeing program that aims to develop positive decision-making skills so that parents can better support their children.

For more information, visit the Bubup Wilam website at <http://www.bubupwilam.org.au/>



Djirra (formerly Family Violence Prevention Legal Service): Young Luv (Victoria, demographic: young people)

The Young Luv program is part FVPLS Victoria's Early Intervention and Prevention program and is focused on promoting healthy relationships for Aboriginal young women between 13 and 18 years old. It is developed by and for young Aboriginal women.

The program engages young women in a culturally safe space where they can talk about, reflect on and better understand important issues such as:

- the dynamics of healthy relationships
- safety while dating
- how to recognise inappropriate or unsafe behaviour
- safety online and appropriate use of social media

For more information, visit the Djirra website at <https://djirra.org.au/>



Ngaanyatjarra Pitjantjatjara Yankunytjatjara Women's Council (NPYWC): youth programs (NPY Lands, South Australia, Western Australia, Northern Territory, demographic: young people)

NPYWC runs the Kulintja Palyaringkuntjaku ('to get better thinking') project which focuses on substance misuse and mental health disorders in young people. It aims to help young people develop healthy relationships and to facilitate family violence prevention through the creation of dialogue.

Workshops are run separately in the bush for boys and girls who are chosen by community members. Before working in a community, the project team assesses local needs, identifies key community members and agrees on the topics that will be discussed. The project is based on the following principles:

- grounding in culture
- challenging ideas and perceptions of violence
- creating safe spaces for discussion

For more information, visit the NPYWC website at <https://www.npywc.org.au/>



Wirrpanda Foundation: Deadly Sista Girlz (Western Australia, Victoria, New South Wales, demographic: young women)

The Deadly Sista Girlz program creates a safe space for discussion among young Aboriginal and Torres Strait Islander girls. Aboriginal and Torres Strait Islander female role models are used to empower and enable participants to make informed decisions about their personal health and wellbeing, to help them lead positive and healthy lives.

The program focuses on:

- building self-esteem and confidence
- building pride in Aboriginal and Torres Strait Islander identity
- practical cultural contribution in the community
- positive social interactions
- building relationships based on mutual respect
- encouraging active self-development

The program aims to provide young women with positive social interactions with their fellow sista girls in a fun and caring environment. Each girl can also be mentored throughout the program.

For more information, visit the Wirrpanda Foundation website at <https://www.wf.org.au/programs/programs-education/33-deadly-sista-girlz>



Wirrpanda Foundation: Deadly Brotha Boyz
(Great Southern region of Western Australia, demographic: young men)

Deadly Brotha Boyz is a two-hour, weekly health and education aspirational program for disengaged Aboriginal boys aged 8 to 18 years residing in the Great Southern region of Western Australia. The program is run at the Kojonup Sporting Complex by positive male Aboriginal mentors with the assistance of volunteer police officers.

Each session involves a healthy meal, a variety of sporting activities such as AFL, athletics, basketball and boxing, as well as a mentor-led yarning circle in which mentors discuss with participants any personal issues they may be having.

The program focuses on:

- drug, tobacco and alcohol education
- safe relationships and behaviour
- cultural identity
- mental health
- conflict resolution

For more information, visit the Wirrpanda Foundation website at <https://www.wf.org.au/programs/programs-education#deadlybrothaboyz>



Ngaanyatjarra Pitjantjatjara Yankunytjatjara Women's Council (NPYWC) South Australia: Strengthening Community Capacity to End Violence (NPY Lands, South Australia, Western Australia, Northern Territory)

Strengthening community capacity to end violence is a practice framework that guides the work of the Family and Domestic Violence team at NPYWC. It supports the team to work alongside communities to support sensitively an emerging consciousness about the causes and effects of violence and extend the influence of acts and experiences which oppose it.

The framework seeks to strengthen community capacity to end violence through respectful and patient engagement of those living and working in those communities, in dialogue that seeks to understand the tactics of violence, names its effects in the lives of individuals who live in the community and validates the acts of resistance already being enacted in a community.

The framework consists of 11 stages of actions and strategies, that build towards community transformation. Each is presented and discussed in sequence, although the framework notes that in reality these stages are non-linear.

To view the framework, go to <https://www.npywc.org.au/wp-content/uploads/2012/04/ACF-Violence-Prevention-Practice-Framework.pdf>



Babana men's group (Sydney NSW)

Supported by the Redfern Foundation in inner city Sydney, Babana men's group runs activities and programs for Aboriginal men. Meaning 'brother' in the Dharuk language, Babana addresses a range of issues from men's health through to family relationships, anti-violence, anti-drug and alcohol campaigns, and post-release programs. Babana programs aim to affirm the positive values of traditional Aboriginal culture, and focus on healing together to create a safe and hopeful community.

For more information, see: <http://www.redfernfoundation.org.au/babana.html>



'No More' campaign (Northern Territory-based, includes initiatives in other jurisdictions)

No More is an anti-family-violence campaign. Auspiced by Catholic Care NT, it was begun by and focuses on engaging Aboriginal and Torres Strait Islander men. Initially based in the Northern Territory, the campaign now has participants in other parts of the country. The key theme of the campaign is placing the responsibility of reducing family violence on men, the most common perpetrators. It is based on the principle that family violence needs men to stand up, as individuals and a group, and take ownership for finding a solution.

To engage with large numbers of men, the program focuses on sporting settings, and has developed links with five sporting codes and almost a hundred teams. As part of the program, participating teams develop domestic violence action plans that detail what they will do to respond to and prevent family violence in their communities.

For more information, visit the No More website at: <http://www.nomore.org.au/about-cause>



Ochre Ribbon campaign (Western Australia)

The Ochre Ribbon campaign draws attention to the issue of violence against men, women and children within Aboriginal communities. It highlights the need to stop this violence, using a community driven initiative of an ochre-coloured ribbon, which people are encouraged to wear to symbolise the cause. The campaign aims to strengthen other advances in the prevention of family and domestic violence by other agencies and campaigns, and to deliver a message that is succinct to Aboriginal people. The message is culturally focused on values, and contributes to the message that Aboriginal people will not tolerate violence against our men, women and children. The campaign commemorates Ochre Ribbon Day on 12 February each year.

For more information, see the Aboriginal Family Law Services website at: https://www.afls.org.au/?post_type=events&p=1118



Commonwealth Government, Respect starts with us (National)

'Respect starts with us' is part of the Commonwealth Government's 'Violence against women: let's stop it at the start' campaign. It provides tools and resources for Aboriginal and Torres Strait Islander people, including a comic-style story book, posters, postcards, factsheets and a series of conversation guides. The resources aim to challenge attitudes that ignore or condone disrespect and inequality, and help guide conversations about the importance of respect and respectful relationships.

For more information, see: <https://www.respect.gov.au/campaign/atsi-materials/>

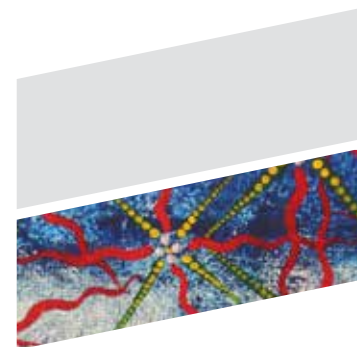


Geraldton Family and Domestic Violence Project (Geraldton, Western Australia, demographic: community)

The Geraldton Family and Domestic Violence Project works with the local court to reduce the number of Aboriginal and Torres Strait Islander people imprisoned due to family and domestic violence-related convictions.

By providing a supervised court process and a culturally specific program, it assists participants to address the underlying issues that led to their offence and builds community confidence to report domestic violence. Local Aboriginal community members are involved by providing cultural information to the Magistrate, sitting with the Magistrate as Community Court Members and forming part of the Case Management Team.

For more information, read the Geraldton Family and Domestic Violence Project flyer at http://www.courts.dotag.wa.gov.au/files/Geraldton_FDV_flyer.pdf





Democracy in Colour (National)

Democracy in Colour is Australia's first national racial justice advocacy organisation led by and for people of colour. The organisation runs campaigns to tackle structural racism; hold political, cultural and corporate leaders to account on the things they say and do on race; and strengthen the political voice of people of colour through training and capacity building work. The organisation has a national team, as well as local groups around the country. Membership and volunteer opportunities are open to people of colour, with others invited to become allies, support and promote the organisation's work, donate and participate in campaigns.

For more information, see the Democracy in Colour website at <https://www.democracyincolour.org/>



Australians Together (National)

Australians Together is a community-based organisation that works to address the 'lack of relationship between Indigenous and non-Indigenous Australians'. It aims to increase awareness and understanding of the impacts of colonisation, particularly of how past policies and practices have created disadvantage and intergenerational trauma in the lives of Indigenous people today.

Australians Together proposes an alternative approach to 'reconciliation', based on the belief that 'a healthy relationship between Indigenous and non-Indigenous people was never established in the first place'. It includes online learning materials on topics, such as the relevance of history, the importance of culture and understanding intergenerational trauma. It also provides small-group resources and leaders' guides to support teachers, workplaces and church groups to facilitate learning. See: <https://www.australianstogether.org.au/>



Our Watch: Guide to reporting on family violence in Aboriginal and Torres Strait Islander communities (National)

Our Watch seeks to engage with the media to build understanding of prevention, and improve journalists' ability to report on the issue of violence against women in a factual, ethical and sensitive way. It provides a range of tools and resources for journalists, including a specific media guide to reporting on family violence in Aboriginal and Torres Strait Islander communities. The guide provides information for journalists on how to conduct safe interviews and frame stories in an ethical way.

This and other media resources are available on the Our Watch website at <https://www.ourwatch.org.au/news-media/reporting-guidelines>



ANTaR (national)

ANTaR is an independent, national network of organisations and individuals working in support of Justice, Rights and Respect for Aboriginal and Torres Strait Islander peoples in Australia. The organisation represents a grassroots movement of Australians in support of justice, rights and respect for Australia's First Peoples.

ANTaR has been working with Aboriginal and Torres Strait Islander organisations and leaders on rights and reconciliation issues since 1997. ANTaR works in solidarity with, and aims to amplify the voices of, Aboriginal and Torres Strait Islander people and organisations. It seeks to educate the broader community about justice, rights and respect for Aboriginal and Torres Strait Islander people, hold governments to account and advocate for alternative policy solutions based on evidence. See: <https://antar.org.au/>



All Together Now (National)

All Together Now is Australia's only national charity dedicated to preventing all forms of racism in Australia. All Together Now aims to prevent racism by promoting racial equality through education, with a focus on social marketing strategies that appeal to 'mainstream audiences'. Specific projects also target racism in schools, racism in sporting settings and workplace racism.

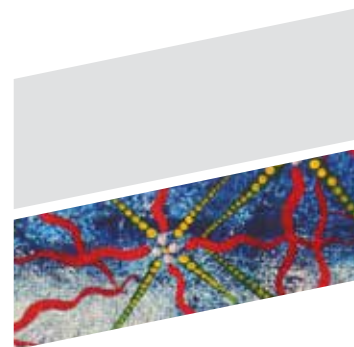
For more information, visit the All Together Now website at <http://alltogethernow.org.au/>



VicHealth: Choosing to act: Bystander action to prevent race-based discrimination (Victoria)

'Choosing to act', is a program of research and resources to encourage individuals to take 'bystander' action to prevent racism.

For more information, see: <https://www.vichealth.vic.gov.au/bystander-discrimination>





Australian Human Rights Commission: National Anti-Racism Strategy and 'Racism. It Stops With Me' campaign (National)

Launched in 2011, the National Anti-Racism Strategy aims to promote a clear understanding in the Australian community of what racism is and how it can be prevented and reduced.

The strategy has three objectives:

1. Create awareness of racism and how it affects individuals and the broader community.
2. Identify, promote and build on good practice initiatives to prevent and reduce racism.
3. Empower communities and individuals to take action to prevent and reduce racism and to seek redress when it occurs.

The primary awareness raising and engagement activity within the strategy is the 'Racism. It Stops With Me' campaign. The campaign aims to:

- ensure more Australians recognise that racism is unacceptable in our community
- give more Australians the tools and resources to take practical action against racism
- empower individuals and organisations to prevent and respond effectively to racism

See: <http://www.humanrights.gov.au/our-work/race-discrimination/projects/national-anti-racism-strategy-and-racism-it-stops-me-campaign>



Centre for Cultural Competence Australia (National)

The Centre for Cultural Competence Australia (CCCA) is a national organisation dedicated to training and development in the field of Aboriginal and Torres Strait Islander Cultural Competence. Founded by experts within the fields of Indigenous Research and Development; technology; and communications, its vision is to create a culturally competent Australia. By addressing the Knowledge Gap and empowering all Australians with knowledge about, and pride in, Aboriginal and Torres Strait Islander peoples, their history and culture, it aims to drive shifts in behaviour and capabilities at both an individual and organisational level. CCCA provides Australia's only online accredited and competence-based Aboriginal and Torres Strait Islander Cultural Competence Course. See: <https://www.ccca.com.au/advocate>

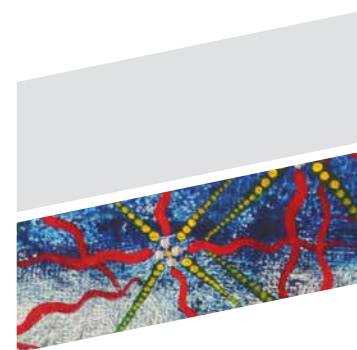
Endnotes

For the full reference list to which these endnotes refer, please see *Changing the picture, Background paper: Understanding violence against Aboriginal and Torres Strait Islander women*.

- 1 For key examples from the decades of work and numerous publications on this issue by Aboriginal and Torres Strait Islander women, see Bolger (1991), Aboriginal and Torres Strait Islander Women's Taskforce (2000), Atkinson (2002), and the many sources cited by Moreton-Robinson (2009): 71 and Howe (2009): 59 note 83. For a recent example, see the activism of the Tangentyere Women's Family Safety Group, in Schubert (2017).
- 2 For example, see Aboriginal and Torres Strait Islander Social Justice Commissioner (2006); the various publications and resources produced by the NPY Women's Council on this issue (<https://www.npywc.org.au/resources/publications/>); the set of 2010 policy papers and numerous submissions by the Aboriginal Family Violence Prevention and Legal Service Victoria (available at <http://fvpls.org>), and the report of its 2012 national conference, Aboriginal Family Violence Prevention and Legal Service Victoria (2013); and the recent Redfern Statement released by 18 Aboriginal and Torres Strait Islander peak organisations, which highlights the prevention of violence against Aboriginal and Torres Strait Islander women as one of six priority areas requiring urgent government action, National Congress of Australia's First Peoples (and other organisations) (2016), pp. 14–15.
- 3 *Change the record* (2017), Braybrook and Duffy (2017).
- 4 Brown (2016).
- 5 Dudgeon et al (2014), p. xxvii.
- 6 Aboriginal and Torres Strait Islander participants at ANROWS national conference (2018).
- 7 Dudgeon et al (2016), p. 75.
- 8 Dudgeon et al (2016), p. 77.
- 9 For more on the elements of quality healing approaches, see Healing Foundation (2013).
- 10 Dudgeon et al (2016), p. 75.
- 11 Healing Foundation and White Ribbon (2017), p. 43.
- 12 Healing Foundation (2015), *Glossary of healing terms*, available at: <http://healingfoundation.org.au/publication/glossary-of-healing-terms/>
- 13 Brown (nd) in State of Victoria (2017).
- 14 Indigenous Family Violence Regional Action Groups (2012), p. 23.
- 15 Healing Foundation and White Ribbon (2017), p. 43.
- 16 Aboriginal and Torres Strait Islander participants at ANROWS national conference (2018).
- 17 Change the Record Coalition 2015, solution 3.2, p. 7.
- 18 Change the Record Coalition 2015, solution 3.3, p. 7.
- 19 Available at: <http://www.familymatters.org.au/wp-content/uploads/2016/11/TheFamilyMattersRoadmap.pdf>
- 20 Arney et al (2015).
- 21 For specific recommendations, see Change the Record Coalition Steering Committee (2015), 3.1–3.2.
- 22 Australian Government (2017), p. 21.
- 23 Fredericks (2010).

- 24 As recommended by Healing Foundation and White Ribbon (2017), pp. 40–41 and p. 49.
- 25 Adams (2006), p. 8.
- 26 Healing Foundation and White Ribbon (2017), p. 40, p. 41.
- 27 As recommended by Healing Foundation and White Ribbon (2017), p. 49.
- 28 CEO, Tribal Warrior Association, Quoted in Jacobs (2017).
- 29 Jetta, Neville (2017).
- 30 Aboriginal and Torres Strait Islander participants at ANROWS national conference (2018).
- 31 Recommendation 3.2 in Commission for Children and Young people (2016).
- 32 For a review that identifies the characteristics of effective mentoring programs for Aboriginal and Torres Strait Islander young people, see Ware (2013).
- 33 Aims and principles drawn from those developed by Dardi Mumwurro (<http://dardimunwurro.com.au/#dardi-healing-circles>), AIME (<https://aimementoring.com/>) and Tribal Warrior (<http://tribalwarrior.org/tribal-warrior-mentoring-program/>) mentoring programs.
- 34 Australian Government (2017), p. 13.
- 35 Carlson (2014).
- 36 See, for example, *The Line—Respect Each Other*, an online resource that provides young Aboriginal and Torres Strait Islander people with ways to learn about healthy and respectful relationships. It also provides resources for teachers, parents, relatives and other community members.
- 37 Aboriginal and Torres Strait Islander participants at ANROWS national conference (2018).
- 38 Indigenous Family Violence Regional Action Groups (2012) p. 23.
- 39 Recommendation 3.2 in Commission for Children and Young People (2016). Adapted to include Torres Strait Islander communities.
- 40 Indigenous Family Violence Regional Action Groups (2012), p. 23.
- 41 Quoted in Wahlquist (2016).
- 42 Including legal services and supports provided by the Family Violence Prevention Legal Services, which are recognised by the Productivity Commission to be best placed to support Aboriginal and Torres Strait Islander women experiencing violence. National Congress of Australia’s First Peoples (2016), pp. 14–15.
- 43 Royal Commission into Aboriginal Deaths in Custody (1991).
- 44 Human Rights Law Centre and Change the Record (2017).
- 45 On this approach, see Just Reinvest NSW (<http://www.justreinvest.org.au/>) and the Australian Justice Reinvestment Project (<http://justicereinvestment.unsw.edu.au/>), Gooda (2012).
- 46 Available at <https://changetherecord.org.au/policy-framework-blueprint-for-change>
- 47 For a review of literature on effective anti-racism mechanisms, tools and techniques, which proposes a wide range of specific strategies, see Western Sydney University at <https://www.westernsydney.edu.au/>
- 48 Such as observance of the anniversary of the Commonwealth Government’s Apology for the forced removal of Aboriginal and Torres Strait Islander children (Sorry Day) and NAIDOC Week, which celebrates Aboriginal and Torres Strait Islander cultures.
- 49 This should include the development of a framework to implement the United Nations Declaration of the Rights of Indigenous peoples in the Australian context.

- 50 For an emerging example of this approach within a single government agency, see that developed by the Victorian Department of Health and Human Services, which proposes the use of culturally appropriate audit tools to review departmental policies and Aboriginal-led initiatives to tackle institutional racism in departmental practices (State of Victoria, 2017). Whole-of-government anti-racism directorates (or similar) are another way of implementing this. For an example, see that established by the Government of Ontario at <https://www.ontario.ca/page/anti-racism-directorate>
- 51 On the role the Australian media can play in primary prevention of violence against women, see Sutherland et al (2017). For tools and resources to support journalists to undertake ethical and culturally aware reporting on family violence in Aboriginal and Torres Strait Islander communities, see Our Watch (2014) and Victorian Government (2017).
- 52 FVPLS (2015), p. 22.
- 53 FVPLS (2016b), p. 5.
- 54 FVPLS (2016b), p. 6.
- 55 Biddle (2013), p. 12, citing 2011 Census data showing the majority (59%) of Aboriginal and Torres Strait Islander women with partners have a non-Indigenous partner (up from 55.5% in the 2006 Census).
- 56 For a discussion of the factors that appear to influence the effectiveness of such programs, see Mals et al (2008).
- 57 This is recommendation 4.5 in Change the Record Coalition (2015).
- 58 See Thorpe (2017).
- 59 See Brennan (2017) on UN criticism of the Closing the Gap approach.
- 60 Australian Bureau of Statistics (2013b).
- 61 Australian Government (2017).
- 62 For accounts of such community-led campaigns in Tennant Creek (NT) see Wright (2009) and in Fitzroy Crossing (WA) see Laurie (2014) and Power (2014).
- 63 Our Watch et al (2015) & VicHealth (2016).
- 64 This includes not only literature specific to the issue of violence prevention but also publications produced by Indigenous people and organisations in relation to a wide range of issues impacting on Indigenous people and communities. This is because much of this literature outlines similar overarching principles for working in and with Indigenous communities, and for improving policy and practice on these issues.
- 65 Our Watch et al (2015), Our Watch (2017).
- 66 For example, Dudgeon et al (2014), p. xxiv, Change the Record Coalition (2015), p. 4.
- 67 Hunt (2016).
- 68 Change the Record Coalition (2015), p. 6.
- 69 National Congress of Australia's First Peoples et al (2016), p. 9 and p. 14.
- 70 National Congress of Australia's First Peoples et al (2016), p. 9 and p. 14.
- 71 Drawn from recommendations in SNAICC et al (2017), p. 4.
- 72 Williams (2008). For guidance on practical steps to create cultural safety, see Commission for Children and Young People at <https://ccyp.vic.gov.au/assets/resources/tipsheet-cultural-safety-aboriginal-children.pdf>
- 73 See Healing Foundation on trauma education and 'healing the healers' at <https://healingfoundation.org.au/training-and-education/>
- 74 FVPLS (2016b), p. 10.



- 75 Dudgeon et al (2014), p. xxvii. For a range of such programs, see Dudgeon et al (2014), Part 6.
- 76 See Healing Foundation website ('community healing') at <https://healingfoundation.org.au/community-healing/>
- 77 Dudgeon et al (2014), p. xxiv.
- 78 Cripps (2014), p. 410.
- 79 Cripps (2014), p. 413.
- 80 Dudgeon et al (2014), p. xxv.
- 81 Dudgeon et al (2016), p. 75.
- 82 Brown in State of Victoria (2017), p. 36.
- 83 State of Victoria (2017), p. 10.
- 84 Indigenous Family Violence Regional Action Groups (2012).
- 85 Calma (2014), p. viii.
- 86 Indigenous Family Violence Regional Action Groups (2012), p. 23.
- 87 Dudgeon et al (2016), p. 76.
- 88 Indigenous Family Violence Regional Action Groups (2012), p. 24.
- 89 Cripps (2014), p. 413 and p. 410.
- 90 Dudgeon et al (2014), p. xxiv.
- 91 Cripps (2014), p. 410.
- 92 Cripps (2014), p. 410. This should include the use of accredited specialised training and the employment of Aboriginal workers, particularly counsellors; and mandatory cultural awareness training for all non-Aboriginal workers.
- 93 Hunt (2016), pp. 6–7.
- 94 Aboriginal and Torres Strait Islander participants at ANROWS national conference (2018).

Appendix 1: Alternative text for figures

Pages 13–14, Figure 2: An explanatory model of the drivers of violence against Aboriginal and Torres Strait Islander women

This figure shows three main drivers, which intersect and result in violence against Aboriginal and Torres Strait Islander women

The figure represents violence as the outcome of the interactions between these three main drivers

The first main driver on the left says: Ongoing impacts of colonisation for Aboriginal and Torres Strait Islander people, families and communities. Under this main driver, there are further dot points which say:

- Intergenerational and collective trauma
- Systemic oppression, disempowerment, racism
- Destruction/disruption of traditional cultures, family and community relationships and community norms about violence
- Personal experience of/exposure to violence
- Condoning of violence within Aboriginal and Torres Strait Islander communities

The second main driver on the right says: Ongoing impacts of colonisation for non-Indigenous people and society. Under this main driver, there are further dot points which say:

- Racialised structural inequalities of power
- Entrenched racism in social norms, attitudes and practices
- Perpetration of racist violence
- Condoning of, and insufficient accountability for, violence against Aboriginal and Torres Strait Islander people

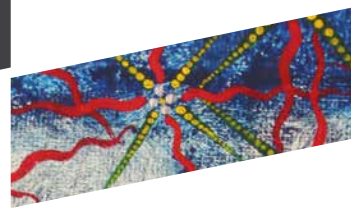
The third main driver sits at the base and says: Gendered factors. Under this main driver, there are further dot points which say:

- Gendered drivers of violence against women in Australia (identified in *Change the story*)
 - » Condoning of violence against women
 - » Men's control of decision making and limits to women's independence
 - » Stereotyped constructions of masculinity and femininity
 - » Disrespect towards women and male peer relations that emphasise aggression
- Additional gendered drivers of violence against Aboriginal and Torres Strait Islander women
 - » Intersection of racism and sexism
 - » Impacts of colonial patriarchy on Aboriginal and Torres Strait Islander cultures, gender roles, men, women and relationships

These three drivers all point towards a circle in the middle that says: The intersection between these multiple drivers results in Aboriginal and Torres Strait Islander women experiencing disproportionate levels of violence, with particularly severe and complex impacts. A line above the circle says: Colonisation sets the underlying context

Page 38: Infographic

This image shows a person with three different coloured ribbons intertwined around their body. The person is holding a green ribbon which says: social status and identity—Aboriginality, ethnicity, sex, parent/carer status, gender identity, (dis)ability, religion, migration and refugee status, age, socio-economic status, cultural background. There is a purple ribbon which says: social systems and structures—welfare, economic, legal/justice, labour, education, health. There is a grey ribbon which says: discrimination and oppression—colonisation, sexism, homophobia, ageism, ableism, classism, racism, religious discrimination.



Our WATCH

End violence against
Women And Their Children

