HOPEFUL TOGETHER STRONG

INSPIRING OPTIMISM FOR FUTURE GENERATIONS

Principles of good practice to prevent violence against women in the Northern Territory

A report prepared by Chay Brown, PhD Scholar, CAEPR, ANU for the domestic, family, and sexual violence sector in the Northern Territory, 2019

ACKNOWLEDGEMENTS

I would like to pay my respects to the traditional custodians and their Elders, past, present, and emerging, on whose land we conducted the workshops. I'd also like to thank all the stakeholders who participated in the workshops and shared their expertise with me. The continual generosity and perpetual hope of the people working in the domestic, family, and sexual violence space continues to humble me. I'd also like to thank all the participants in the 'Good Practice in Indigenous-led programs to prevent violence against women' research project whose work and views informed this process. I'd particularly like to acknowledge and thank the Tangentyere Family Violence Prevention Program from whose amazing work we initially identified these principles of good practice and whose staff named this framework! I'd also like to thank Mellissa Young – my mother – who donated so much time, energy, and resources to support me to travel throughout the Northern Territory. I'd also like to thank the Centre for Aboriginal Economic Policy Research at the Australian National University, particularly my supervisor Dr. Janet Hunt, who supported me in so many ways to enable me to deliver these workshops. It is my hope that this report is useful and can further drive and support the amazing work already underway. It is my hope that through a shared understanding and agreement about what it takes to prevent violence against women in the Northern Territory, together we can create a strong future for women, children, and men in our shared home.

Fig 1 Stakeholders identifying principles of good practice in Tennant Creek

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ABBREVIATIONS

Abbreviations Alcohol and Other Drugs	**AOD**
Domestic, family, and sexual violence	**DFSV**
Key Performance Indicator	**KPI**
Tangentyere Family Violence Prevention Program	**TFVPP**
Tangentyere Women's Family Safety Group	**TWFSG**
Violence against Women	**VAW**

INTRODUCTION

The 'Hopeful, Together, Strong: Principles of good practice to prevent violence against women in the Northern Territory' report is the culmination of the three-year 'Good practice in Indigenous-led programs to prevent violence against women' research project (outlined in Appendix A). The report is the product of a series of collaborative workshops held throughout the Northern Territory in mid-2019 which brought together stakeholders from specialist and non-specialist agencies working in the domestic, family, and sexual violence (DFSV) sector to identify principles of good practice to guide program design to prevent violence against women (VAW)[1] in the Northern Territory. Principles are not the 'what' but the 'how' work is done to prevent VAW. They underpin, inform, and guide program design and delivery. The workshops also developed context-specific indicators to assist in the practice of these principles. Indicators are the practical evidence that signifies the program is being driven or 'living' by that principle.

These workshops aimed to provide a forum for the grassroots development of a Northern Territory specific framework and assessment tool to guide the design and delivery of DFSV prevention programs. The workshops also aimed to advocate for Northern Territory specific frameworks, and monitoring and evaluation tools to government and funding bodies. This report presents the findings of these workshops and presents the principles of good practice identified in the process, and argues that bottom-up collaborative approaches are necessary in the development of frameworks in order to harness the expertise and insights of frontline workers who walk alongside people experiencing DFSV every day. The principles and indicators outlined in this report are vital to ensure organisations, programs, and staff working in specialist and non-specialist DFSV services are working from a shared understanding and united approach in order to prevent VAW in the Northern Territory.

STRUCTURE

This report first details the principles of good practice to prevent VAW in the Northern Territory identified in the workshop series, including the justification and indicators for each principle. It then gives three recommendations for the implementation of this framework. The report then outlines the workshop process and methods, and the participants in this process. It is followed by a brief breakdown of the different regional workshops. Appendix A outlines the research project 'Good Practice in Indigenous-led interventions to prevent violence against women'. Appendix B details the shortlist of principles given to stakeholders in the workshop process.

[1] *The framework is a to guide for interventions designed to prevent violence against women (VAW), but it particularly focuses on the most common forms of VAW: intimate partner violence (domestic violence), family violence, and sexual violence.*

PRINCIPLES OF GOOD PRACTICE TO PREVENT VIOLENCE AGAINST WOMEN IN THE N.T.

The following ten principles have been identified by stakeholders in the Northern Territory as being the most important to prevent VAW. Table 1 lists the principles in order of priority. Guiding all of these principles is the central tenet and collective agreement to ***centre and prioritise the safety of women and children*** in united work to prevent VAW in the Northern Territory.

PRINCIPLES	DESCRIPTION
HOLISTIC	Caters to women, men, and children; takes a whole-of-community approach; addresses underlying gendered drivers of VAW/DFSV (Brown, 2019); adopts holistic approaches to the problem, enabling the implementation of a range of different concurrent activities.... Where appropriate, different levels of service provision could be provided through a 'one-stop-shop' model (Memmott et al, 2006)
COMMUNITY-DRIVEN	Indigenous people involved in conception, design, and delivery; community owns, leads, and governs; engages and mobilises Indigenous community (Brown, 2019)
CULTURALLY SAFE	Works in a way that is respectful and celebrates Indigenous culture; builds relationships with community; listens to community and values their knowledge and expertise (Brown, 2019); cultural safety; non-Indigenous organisations working as allies in culturally safe ways (Our Watch, 2018)
SUSTAINABLE	Long-term ongoing, well-funded government investment in community programs (TFVPP G2); has minimal layers of bureaucracy between the community-based project and the funding agency, and utilises regionally based contact officers who can advise on the development of program activities (Memmott et al, 2006); provides a small funding component to enable the development of a small core of people within the community who can take a long-term view of the problem (Memmott et al, 2006)
EDUCATIONAL	Trains the community to identify, intervene, and report VAW/DFSV; challenges attitudes which condone DSFV/VAW; models equal and respectful relationships(Brown, 2019); training– raising awareness, exploring values, developing skills (Humphreys, 2000); capacity building and the transference of skills (Memmott et al, 2006)
ACCOUNTABILITY FOR MEN WHO USE VIOLENCE	Challenges men's use of violence; focuses on changing offenders' behaviour; integrates and elevates survivors' voices (Brown, 2019)
FRAMEWORK AND THEORYINFORMED	Has a gender lens and acknowledges the gendered nature of VAW/DFSV; uses an intersectional framework; is trauma-informed and contextualises VAW/DFSV within ongoing colonisation. (Brown, 2019)
MULTI-AGENCY COORDINATION	Sharing resources and information; refers and follows-up with other services; participates in multi-agency meetings and contributes to integrated responses and strategies (Brown, 2019); collective care working as allies rather than competitors (TFVPP G2)
STRENGTHS-BASED	Non-judgemental and draws upon community assets; engages and strengthens social capital; strengthens and celebrates culture (Brown, 2019); prioritising and strengthening culture (Our Watch, 2018)
ACCESSIBLE	Uses assertive outreach; assists people to overcome barriers to access; takes the program to where people are (Brown, 2019); accessibility, equity and responsiveness (The Northern Territory Government, 2018)

Table 1 PRINCIPLES OF GOOD PRACTICE

What follows is the presentation of each of the ten principles for the Northern Territory coupled with the justification and indicators. Each justification has been developed from the contributions of stakeholders in the workshop process – an example can be seen in Figure 2. The justification explains why stakeholders consider the principle to be important to prevent VAW in the Northern Territory.

Fig 2 Stakeholders prioritising principles of good practice in Alice Springs

The indicators were also developed by stakeholders in the workshop process. The indicators are evidence that the principle has been embedded in the program and are intended to reflect what the program could look like in practice. It is not an exhaustive list. Nor is it a checklist, some indicators may be more appropriate in certain contexts than others. Indicators can offer one way of assessing whether the program is being guided by the ten principles of good practice.

HOLISTIC

Holistic: caters to women, men, and children; takes a whole-of-community approach; addresses underlying gendered drivers of VAW/DFSV. (Brown, 2019); adopts holistic approaches to the problem, enabling the implementation of a range of different concurrent activities.... Where appropriate, different levels of service provision could be provided through a 'one-stop-shop' model (Memmott et al, 2006)

Justification

Violence against women – and its most common forms: DFSV – is a complex problem which requires a multi-layered solution. The causes of violence are layered, with intersecting risk factors occurring at different levels that cannot be separated. Violence also impacts the whole community. Therefore, responses to violence should consider the safety and well-being of everyone. Holistic responses provide a better level of support and care to individuals, as well as to the community. Holistic interventions address the whole person, rather than labelling them as a victim or a perpetrator. Holistic responses address the root causes of violence against women, and avoid the overlapping or simplification of interventions, but rather are collaborative programs which recognise that violence impacts everyone in different ways. Holistic interventions give everyone a voice and understanding. Holistic responses acknowledge the complexities of families and communities and take a whole-of-community approach which includes extended family and other services. The development of holistic interventions ensure coverage and that underlying risk factors are addressed, in a multi-pronged approach that offers support to all individuals impacted by violence.

Indicators The intervention:

- Takes a multi-layered whole-of-community approach through the development and offering of a suite of support programs and/or activities: 'supports all parts of the whole';
- Identifies the gap in service provisions for different groups and provides specialist services that cater to different target groups that considers: gender, age, race and sexuality;
- Caters to women, children, men, harmed persons, and people who have caused harm;
- Builds relationships with and between other services and agencies so that all community members are supported;
- Provides services aimed at reducing violence at all stages of life: aimed at children; aimed at women and men; aimed at older people;
- Has a multi-disciplinary team working in collaboration within an organisation that takes a unified community approach;
- Takes a family-based approach: engages with the whole family and offers a point of support for each member of the family;
- Programs and services which meet each individual's specific needs: behaviour change programs, promoting well-being, and undertaking regular risk assessments;
- Collaborates with community elders and leaders to look at working programs and adapt for specific communities.

COMMUNITY-DRIVEN

Community-driven: Indigenous people involved in conception, design, and delivery; community owns, leads, and governs; engages and mobilises Indigenous community (Brown, 2019)

Justification

For programs to be successful in preventing violence against women, they must be community-driven to ensure that they have the support of the community, and to ensure the program fits the context and meets the needs of the community it serves. Each community context is unique which requires contextually-specific program content and design – this can only be ensured when the program is driven by the community, which will promote ownership and real engagement. Agency and power must be placed with community to ensure a whole-of-community approach is effective. There is a need to avoid a history of intervention without community consultation which leads to few good outcomes, and is disempowering, ineffective, and expensive. Community voices can ensure existing programs can be adapted to meet local needs, and new programs can harness the strength of local knowledge and perspectives. This will also ensure the community is more aware of the program, meaning it will be more likely accessed and utilised. Power must be placed back with community, particularly with Aboriginal people, and local decision-making, as communities have the solutions to the problems that affect them. Aboriginal people's voices need to be prioritised, and Aboriginal people must be recognised as being the experts in their own lives and in the lives of the community. Programs driven by Aboriginal communities will be more culturally aware and culturally safe which will make the program more effective – if community is not involved, the program will not work. Community-driven programs encourage participation and respect.

Indicators The intervention:

- Builds relationships with the community and starts with deep listening to come up with and deliver solutions for the community;
- In Indigenous contexts, is led by Aboriginal organisations and collaborates with other stakeholders;
- Promotes Aboriginal leadership and participation;
- Has indigenous staff and Aboriginal board members, with the ability to utilise existing programs;
- Aboriginal people are embedded throughout the whole process and involves community members, particularly community Elders, in the program design, implementation, and delivery;
- The community governs and has oversight of employment in the program; and consults with communities, especially for remote community-based programs, to develop contracting and employment guidelines;
- Identifies people who need to be involved in the sharing of knowledge, education and upscaling;
- Involves a broad cross section of the community to encourage diversity of opinions and views;
- Facilitates regular community meetings, particularly with Elders, to report back the actions and outcomes of the program;
- Fosters ongoing collaboration with the community and incorporates cultural sensitivity and safety;
- Is accountable to the community and has mechanisms for the community to provide feedback to the program.

CULTURALLY SAFE

Culturally safe: works in a way that is respectful and celebrates Indigenous culture; builds relationships with community; listens to community and values their knowledge and expertise (Brown, 2019); cultural safety; non-Indigenous organisations working as allies in culturally safe ways (Our Watch, 2018)

Justification

Cultural safety is linked to the community-driven and educational principles and is necessary because it allows people to feel safe, and have hope, strength, dignity, and support. It is the basic right of all cultures to have available and accessible services. Cultural safety promotes engagement and will foster an inclusive and supportive environment. Cultural safety is about respect and can be understood and developed through community consultation.

Without cultural safety, people will not access the program and it will be ineffective. Women in particular will be less likely to use a service which is not provided in a culturally safe manner. Without cultural safety, the program will make little positive impact because of the lack of connection to participants. Lack of cultural safety can also cause harm and further traumatise people. Whereas, by incorporating cultural safety, an inclusive service with strong relationships to people, community, and other services can be created, which leads to effective two-way learning practice and good outcomes. Cultural safety promotes a process of change and removes the stigma of shame, by honouring the importance of culture and conducting work in a way that celebrates culture and is mindful of cultural difference.

Indicators The intervention:

- Makes use of cultural advisors in the ongoing development of the program;
- Starts with deep listening with Aboriginal people and community to build relationships and promote a culture of ongoing consultation and collaboration;
- Reflects the community and cultures it services: in respect to board representation, staff, and client participation;
- Trains staff in cultural safety, and has a culturally competent and culturally appropriate workforce; embeds cultural safety in workplace practice, including policies and procedures;
- Provides culturally safe environments, both in physical safety and in relationships between staff and clients;
- Has mechanisms to allow people to provide feedback to the service;
- Celebrates culture, and promotes respect;
- Collaborates with community members to address needs and build strong relationships with individuals and the community;
- Mainstream programs are adapted for the cultural context through community collaboration;
- Produces culturally appropriate resources which fit the context;
- Is embedded in an anti-oppressive framework.

SUSTAINABLE

Long-term ongoing, well-funded government investment in community programs (TFVPP G2); has minimal layers of bureaucracy between the community-based project and the funding agency, and utilises regionally based contact officers who can advise on the development of program activities (Memmott et al, 2006); provides a small funding component to enable the development of a small core of people within the community who can take a long-term view of the problem (Memmott et al, 2006)

Justification

Sustainable programs are necessary to ensure long-term reliable high-quality service to people in the Northern Territory. The prevention of VAW is jeopardised by inadequate short-term funding streams – programs design to prevent VAW can only be developed and effective if they are supported by adequate long-term funding. Short-term funding for programs creates service gaps and uncertainty, whereas long-term programs create consistency. Without appropriate long-term funding commitment, best practice cannot be achieved. Long-term funding cycles, with inbuilt funded monitoring and evaluation mechanisms, will ensure the sustainability of programs and increase their capacity to create generational change, plus increase people's confidence and trust in the service. Adequate funding provision for evaluation will ensure accountability and help services to share, learn, and develop.

Moreover, adequate and long-term funding commitments assist with the retention of qualified staff who can work effectively and appropriately with people, especially with victim survivors, particularly Indigenous women and children. Reliable funding will also enhance programs' ability for capacity building and upskilling the community. The funding of community engagement and community representative bodies will also empower the community and assist in fostering community-driven approaches.

Long-term funding cycles will also ensure that there is continuity for people and communities, regardless of government change. Constantly reapplying for funding is a waste of resources, both in terms of time and money, and often means that smaller grassroots organisations are at a disadvantage. Whereas a more decentralised approach would offer greater transparency and empower local grassroots organisations and programs. Reducing bureaucracy and taking a grassroots approach will simplify service response and empower communities and the programs that work alongside them. This would also enhance accessibility, ensuring that programs can be delivered in remote communities. Sustained adequate long-term commitments will also foster multi-agency collaboration and encourage organisations to build their networks, as the competitive element over funding has been removed.

Indicators The intervention:

- Is long-term and focused on creating long-term sustained change;
- Is supported by adequate and accessible 10-year funding cycle from government and other funding bodies, so is able to provide program security for the community it serves;
- Has the means to build new facilities, and maintain and operationalise these facilities, or existing facilities, and increase the use of such facilities;
- Increases service, workers, and participants;
- Sustains program development, and where appropriate, expands the program;
- Consistently provides a high level of service to the community over a long period of time;
- Retains skilled and qualified staff for long periods, enabling relationships to be built and maintained with the community;
- Has the capacity to upskill and train staff and community members;
- Reports on key performance indicators (KPIs) which are negotiated and contextually appropriate to funding bodies;
- Has an ongoing monitoring and evaluation process, that is used to strengthen and improve the program, and that is disseminated to all stakeholders in a transparent process.

EDUCATIONAL

Educational: trains the community to identify, intervene, and report VAW/ DFSV; challenges attitudes which condone DSFV/VAW; models equal and respectful relationships(Brown, 2019); training– raising awareness, exploring values, developing skills (Humphreys, 2000); capacity building and the transference of skills (Memmott et al, 2006)

Justification

Programs designed to prevent violence against women should be educational in order to change culture, challenge attitudes, and improve awareness of VAW. Higher awareness increases visibility and the likelihood violence will be reported and increases the possibility people who use violence will be held to account. Education is necessary to plant the seed to challenge the normalisation, stigma, social conditioning and structures that allow VAW to thrive. Education will reduce stigma and empower communities to identify and respond to all forms of VAW, but particularly domestic, family, and sexual violence. Currently there is a low level of knowledge amongst the general population about the drivers of VAW, education can empower communities by increasing a shared understanding of gendered drivers, intersectionality, and the impacts of colonisation. A shared understanding will also lead to a shared language around VAW, which will reduce confusion for victim survivors and assist in the identification and reporting of violence. Education can also make people aware of intersecting issues, risk factors, and the nature of cyclical violence, which can help bring about greater understanding and awareness about the causes of violence. Greater awareness is the first step in creating attitudinal changes that are necessary to prevent violence. Furthermore, people can be educated about what support is available and how to access services, which will assist people experiencing violence. Education will also foster more conversations around VAW, and help to stop the minimisation, condoning, and justification of this violence. Such education should be directed at different age groups, but with a particular emphasis on primary prevention education programs in primary school.

Indicators The intervention:

- Engages with young people;
- Delivers school programs which challenge problematic attitudes in young people, particularly between the ages of 15 and 18;
- Trains community members on how to identify and respond to domestic, family, and sexual violence;
- Informs community about the different support services and how to access them;
- Embeds education throughout the program model;
- Underpins educational content with appropriate frameworks and theory; creates specialist educational programs which unpack the drivers of gender-based violence with relevant theory, including gendered factors, the impacts of colonisation, the ecological model, and intersectionality;
- Offers targeted education programs for different groups: men, women, and children;
- Develops and/or delivers ongoing specialist training for support services and non-specialist agencies, such as police, child protection, and judicial bodies;
- Delivers primary prevention programs in schools, including programs about healthy relationships, particularly for primary school children;
- Embeds feedback mechanisms in all training;
- Uses a variety of formats for education, such as art, music, yarning circles;
- Creates educational resources which challenge the use of violence and counter-conditions the community by developing and saturating the community with appropriate anti-violence messaging;
- Develops training modules for trainers to increase the knowledge-base and promote a shared understanding and language of violence against women.

ACCOUNTABILITY FOR MEN WHO USE VIOLENCE

Accountability: challenges men's use of violence; focuses on changing offenders' behaviour; integrates and elevates survivors' voices (Brown, 2019)

Justification

Accountability for men who use violence and cause harm is necessary to challenge their attitudes and behaviour, and support them to make change. Currently, there is a lack of support for men in the Northern Territory. Men need support with fathering, mental health, alcohol and other drugs (AOD), and healthy relationships. For too long, the onus has been placed on women experiencing violence to flee a violent relationship. We need to shift this focus and address violent behaviour and work with men who use violence. Programs that help women and their children remain safe when they choose to remain in their relationship are also needed – programs that focus on challenging men's use of violence are a part of this necessary provision. Without including men, we cannot prevent VAW. It is crucial that there is accountability for men who use violence, as well as support to help them make different choices and positive change. Without altering and challenging violent attitudes and behaviour, we cannot effect long-term change.

Accountability for men who use violence should be trauma-informed and set within holistic programs that support the entire family. Engagement with men who use violence should be ongoing and sustained, to support men in changing their behaviour, and to allow for ongoing risk assessment. There should also be support provisions for men leaving prison to help them reintegrate them into their communities upon release in a way that monitors risk and prioritises safety of the women and children, whilst upskilling and supporting men who have used violence to make better choices. Accountability for men should take place in a transparent process, that allows for observation and feedback from community. Accountability for men should be non-shaming and non-judgemental, and places safety for women and children at the centre.

Indicators The intervention:

- Centres and prioritises the safety of women and children, and includes and elevates their voices in their work with men who use violence;
- Frames their work with men with a gender lens and intersectional framework;
- Has women in leadership and governance roles, which oversee and feed into work with men who use violence;
- Has targeted and specific support for men who use violence that challenges their attitudes and behaviour;
- Includes a Men's Behaviour Change Program, that is developed and adapted using the National Minimum Standards (No To Violence, 2018), which includes male and female co-facilitation;
- Develops content, resources and messaging which challenges harmful language and attitudes towards women and gender roles;
- Educates men about the drivers of violence, the cycle of violence, the forms of power and control, the nature of cyclical violence, and the impacts of violence on women and children;
- Counter-conditions men with positive messaging about the benefits of changing their behaviour, healthy relationships, peaceful conflict resolution, and gender equity, especially within parenting and family roles;
- Models gender equity, in staffing, working practice, and policy and procedures;
- Accepts and encourages self-referrals and referrals by friends and family members into the Men's Behaviour Change program;
- Embeds programs for men within a family approach and holistic model, so that each person is supported and to allow for ongoing risk assessment and monitoring;
- Acknowledges the barriers experienced by some men so uses assertive outreach to help men to access the program;
- Fosters long-term engagement with men that lasts beyond the completion of a set program, that helps men to make, manage, and sustain change;

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- Assists or refers men for additional support, including mental health services, AOD services, and counselling;
- Conducts safety planning with women and children, and develops support plans with men;
- Creates a non-shaming and non-judgemental environment to work with men who use violence that encourages men to take responsibility for their violence;
- Allows for observation of the work with men who use violence by community members, and shares the content and resources openly and transparently;
- Engages with the community and encourages community input, including mechanisms for feedback from community as well as participants;
- Embeds ethical data collection within the program, including incidents of violence; reports [to police] of violence; type of violence; where violence took place; relationship 'offender' to 'victim'; and men's attitudes towards women and violence;
- Supports ethical research with men who use violence that focuses on how long-term change can be maintained.

FRAMEWORK AND THEORY INFORMED

Framework and theory-informed: has a gender lens and acknowledges the gendered nature of VAW/DFSV; uses an intersectional framework; is trauma-informed and contextualises VAW/DFSV within ongoing colonisation. (Brown, 2019)

Justification

Interventions to prevent violence against women must be underpinned by relevant frameworks and theory that recognise the source and causes of the problem, within the overarching framework of doing no further harm. This will help ensure the resulting programs are designed with a critical lens, are evidence-based and developed according to good practice models. It is necessary for staff and non-specialist agencies, including police and judicial bodies, to understand the complexity of domestic, family, and sexual violence when providing assistance and support to both victim survivors and those who have caused harm. By engaging with the relevant theory and frameworks, this will help prevent staff from working from their own intuition and biases and help to prevent the re-traumatisation of people who have experienced violence. Underpinning programs with appropriate and relevant frameworks and theory helps to keep women and children safe by ensuring programs are not colluding, coercing, condoning, or minimising men's use of violence.

Relevant frameworks and theory should include intersectionality; trauma-informed practice; intersectional feminism; anti-oppressive frameworks; decolonising methodologies; Indigenist standpoints; complexity theory; the ecological model; the drivers of violence; the Men's Behaviour Change national minimum standards; transtheoretical model and theory of change. Interventions should also look at good practice models from around the world and adapt for the Northern Territory context. By informing work with evidence from Australia and elsewhere, interventions will be founded in the necessary language and models which create the right conditions for creating change. This will also help to foster a shared understanding between service providers and stakeholders.

Indicators The intervention:

- Demonstrates how the program has been adapted from good practice models, and designed on a foundation of relevant frameworks and theory, in program documentation, content, and resources with references to appropriate and relevant frameworks and theory;
- Embeds a trauma-informed framework into all aspects of the programs and organisation, including vicarious trauma training for staff;
- Designs all programs with a gender lens, and uses an intersectional feminist framework in program development;
- Embeds definitions of domestic, family, and sexual violence which acknowledge the gendered nature of the problem in policy, procedures and training for staff;
- Provides ongoing training for staff and/or external agencies which unpacks the gendered drivers of violence against women, as well as the impacts of colonisation and intersecting factors;
- Engages with the transtheoretical model, ecological model, and complexity theory when developing their program logic and theory of change;
- Continually engages with research and creates a culture of continual adaptation and improvement according to evidence – local, national, and global – and justifies actions with reference to evidence in a transparent process to community;

MULTI-AGENCY COORDINATION

Multi-agency coordination: sharing resources and information; refers and follows-up with other services; participates in multi-agency meetings and contributes to integrated responses and strategies (Brown, 2019); collective care working as allies rather than competitors (TFVPP G2)

Justification

Multi-agency coordination is important to ensure a whole-of-community approach in which appropriate services are available to the people of the Northern Territory and to minimise service gaps. Collaboration between agencies, including police and judicial bodies, can also allow for information sharing that aids risk assessment and response. Agencies working together can also lead to shared advocacy and building better trust and relationships with individuals and communities, as multi-agency coordination and collaboration prioritises achieving the best outcome for individuals and their families.

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Multi-agency coordination also speaks to a holistic approach, in acknowledging that people will need support in a range of different areas to address the intersecting issues which are associated with VAW. Moreover, shared case management and information sharing will prevent the re-victimisation of people. Multi-agency efforts should have a lead agency that engages other agencies to help them – this avoids people having to retell their story to many different services and agencies. Multi-agency coordination recognises that all interventions are strengthened through communication and working together with other organisations, services, and agencies. Multi-agency coordination also produces a measure of transparency and accountability that prevents people from falling through the gaps. Alternatively, multi-agency coordination also allows for a more efficient use of resources and prevents over-servicing. Through working together, this also allows for agency specialisation and the development of unique and fresh approaches embedded in networks and collaboration between agencies. Working together can also provide opportunities for capacity building and staff development. Creating support within and between agencies can also assist in the retention of care workers.

Indicators The intervention:

- Maps other service providers and has a plan for their engagement with other agencies, which is embedded in their program logic, and is periodically reviewed;
- Participates in multi-agency meetings and case meetings, and shares information appropriately;
- Refers people to other services and receives services from other agencies, set within clear and transparent referral protocols;
- Participates in shared advocacy to interested parties, including government;
- Participates in joint case management and joint service provision with other agencies;
- Collaborates with other agencies to produce resources, events, and messaging which raise awareness about violence against women;
- Develops and participates in interagency capacity building, including specialist domestic, family, and sexual violence training, cultural safety training, and trauma-informed practice;
- Has feedback mechanisms in place to allow other agencies to feed into the work of the program;
- Creates a collaborative culture which supports the work of other agencies and ensures care workers are supported in their work;
- Works in partnership with other agencies to meet the needs of victim survivors, children, and people who have caused harm.

STRENGTHS-BASED

Strengths-based: non-judgemental and draws upon community assets; engages and strengthens social capital; strengthens and celebrates culture (Brown, 2019); prioritising and strengthening culture (Our Watch, 2018)

Justification

A strength-based approach is necessary at both the community level and the individual level. At the community level, a strengths-based approach is hopeful, and recognises the strength, knowledge, experience, expertise, and leadership that already exists within communities and seeks to build upon these assets. It is important to identify, recognise, adapt, and build upon the work that is already being done and utilise existing programs in order to bring about long-term positive change: untested sweeping interventions can damage relationships and lead to hopelessness, burn-out and compassion fatigue. By focusing on strengths, the program can be designed in a way that acknowledges the wisdom of community and embed cultural awareness; it also means the program has already identified community assets which can be drawn upon to assist their work. This model allows for two-way learning and capacity building, where community strengths can feed into the intervention and the program continues to build upon these strengths through their activities and outputs. Hope is vital for staff, clients, and whole communities to drive sustained positive change, and hope can only flourish in a strengths-based model that focuses on recovery for individuals and their families.

At the individual level, a strengths-based approach is necessary to shift the focus from the deficit of the individual and rather to their strengths to provide the tools and conditions for making sustained positive change. Whereas a deficit or pathology model is shaming and reinforces stigma, so discourages people from self-referring and reporting, strength-based approaches empower and build participation. A strengths-based model is necessary in creating a safe, non-judgemental, and approachable environment where individuals can feel safe to disclose their experiences or use of violence.

Indicators The intervention:

- Is developed within and by grassroots organisations working directly with communities;
- Maps and identifies social capital, community strengths, and existing good practice programs and incorporates these assets in their planning and builds from them;
- Creates content, resources, and messaging using language that comes from strengths rather than deficits;
- Has mechanisms in place to allow for feedback loops from clients to deeply listen and position them as experts in their own lives;
- Supports victim survivors as well as men who use violence to develop and have ownership over their own support plans;
- Celebrates culture and builds in cultural expressions, such as ceremonies, into the life of the program;
- Shares stories of hope and healing;
- Creates safe non-judgemental environments and trains staff in strengths-based frameworks;
- Has clear policy and workplace practices which outline how the intervention will express a strengths-based approach.

ACCESSIBLE

Accessible: uses assertive outreach; assists people to overcome barriers to access; takes the program to where people are (Brown, 2019); accessibility, equity and responsiveness (The Northern Territory Government, 2018)

Justification

In order to prevent violence against women in the Northern Territory, programs must be accessible. Presently, the majority of interventions are based in regional centres, and very little is available outside of these areas. That means many people must travel hundreds of kilometres to access a service. To prevent VAW, we must accommodate people's needs, and consider distance and remote locations, as well as other barriers to access including discrimination, based on disability, LGBTQ, and/or mental health. Programs must be accessible, not only in location, but in terms of being flexible, safe and approachable services. Accessible services do not discriminate or unfairly exclude people, and they are tailored to meet the specific needs of their community. By making programs accessible on country and in communities, programs can be developed within the values of their communities and promote ongoing engagement and support capacity building of community members who are already in the roles of supporting others. Programs within regional towns must also be accessible – people must be made aware of their services and how to access them. Therefore, the 'accessible' principle is closely linked to the 'educational' principle as it requires a particular type of capacity building in how to undertake training for communities about what services are on offer and how to access their services. Assertive outreach – which assists people to overcome the obstacles to access – is also a necessary part of making town-based programs approachable and accessible.

Accessible programs prevent isolation – of people experiencing violence but also whole communities- as lack of access increases the risk and perpetuates violence. This is particularly true when men who have used violence are released from prison and return to remote communities – often, the community has no awareness the man has been released until he returns, then there is little support for the man or the family to support him return to community safely. Everyone deserves access to support services. Accessible programs create more awareness and education. Accessible programs educate people on how to access their service as well as other services on offer, as part of a multi-agency coordinated approach. Accessible services in remote locations will also support the work of town-based programs by providing them with in-community partners and open up referral pathways.

Indicators The intervention:

- Makes services available in remote locations and communities;
- Supports the work of programs in remote locations through referrals, information sharing, and the sharing of resources and content;
- Makes the community aware of the services available and how to access them;
- Develops partnerships with services in remote locations and builds strong relationships with stakeholders, including police and corrections, who work in small or remote communities;
- Has open channels of communication and networks with programs and services based in remote locations;
- Uses assertive outreach and assists people to overcome the barriers to access, including transportation and cost;
- Advocates for improved infrastructure and services in remote locations, including transportation and new sealed roads;
- Supports people experiencing violence to be able to remain in their own homes, particularly in remote locations; through on-going risk assessment, strengthening of support networks, and multi-agency collaboration, including housing;
- Has throughcare or supports the work of throughcare programs which work with incarcerated persons before and after they return to their homes and community to support them to safely reengage with their families;
- Develops training and capacity building for staff and community members in remote locations, including vicarious trauma training and building support networks, to minimise burn-out and improve staff retention;
- Has feedback and data collection mechanisms built into the program to assist in mapping service gaps in the Northern Territory and uses this information to advocate for more accessible programs to fill these gaps.

RECOMMENDATIONS FOR IMPLEMENTATION

The following are recommendations to assist with the implementation of this framework and principles.

1. EMBED THE PRINCIPLES INTO FUNDING MECHANISMS

Government and funding bodies to include the principles of good practice as key criteria to be addressed in grants and funding applications. This will build the expectation that these principles must inform program design and delivery in the Northern Territory.

2. MAKE USE OF THE INDICATORS FOR PROGRAM KPIS AS WELL AS IN OTHER MONITORING AND EVALUATION PROCESSES

Interventions and programs to assess their work and feedback their progress by reporting on the key indicators included in this report. This can be used internally and externally, through negotiating program specific KPIs with funding bodies, and also as a mechanism to guide the practice of the principles.

3. DEVELOPMENT AND DELIVERY OF TRAINING FOR STAKEHOLDERS IN THE NORTHERN TERRITORY

Workshops to be delivered with stakeholders to inform them about the principles of good practice and how these can inform program design. Such workshops can allow for capacity building, developing grant writing and funding application skills, as well as provide a forum to further unpack how the principles and indicators can guide program design, implementation, and delivery in the Northern Territory.

THE PROCESS

The principles of good practice were identified in a series of workshops held throughout the Northern Territory with stakeholders working in specialist and non-specialist agencies that deal with DFSV. Stakeholders included advocacy groups, police, social workers, counsellors, lawyers, health workers, refuge workers, nurses, community development practitioners, and educators, among others. A total of five workshops were held, which took place in Alice Springs, Tennant Creek, Katherine, and Darwin, between the 23rd of August and the 25th of September 2019. There was an open invitation to these workshops – any and all stakeholders working in and around DFSV were invited to attend. The invitation was sent out using regionally based email chains; via regional contacts and networks; and was advertised in the NTCOSS bulletin. Everyone who responded to a workshop was encouraged to distribute the invitation throughout their networks in an attempt to cast the net widely and be as inclusive as possible.

The structure of all five workshops followed the same format: the researcher, Chay Brown, gave an initial presentation about the theory and prevalence of violence against women, as well as key issues emerging from her research. Participants were then asked to work in small groups for the remainder of the workshop – the groups were of mixed sizes, usually around three people in each, and participants were encouraged to form groups with stakeholders from different organisations.

The first workshop was held in Alice Springs on 23 August 2019 with the Tangentyere Family Violence Prevention Program (TFVPP). TFVPP is one of the partner-programs in the 'Good Practice in Indigenous-led programs to prevent violence against women' research project (see appendix A) and has been identified as a 'best practice model'. A longlist of 64 principles was compiled which drew on research and literature from around the world, including Our Watch (2018), Memmott et al (2006), Humphreys (2000), Olsen & Lovett (2016) and the Northern Territory Government (2018). The longlist also included the principles of good practice identified in the TFVPP program and detailed in the Final Report (Brown, 2019). The TFVPP workshop had fourteen participants, who were divided into four groups. Participants included program managers, staff members working in the Men's Behaviour Change program, staff working in the Domestic Violence Specialist Children's Service, and members of the Tangentyere Women's Family Safety Group. In this workshop, the participants were asked to work in their group to refine the 64 principles down to twenty that they considered the most important in the Northern Territory – participants were also told that they could write their own principles if they chose, and several groups elected to write and include their own principles. Participants were asked to rank the principles in order of priority and to write a justification for why they had selected that principle.

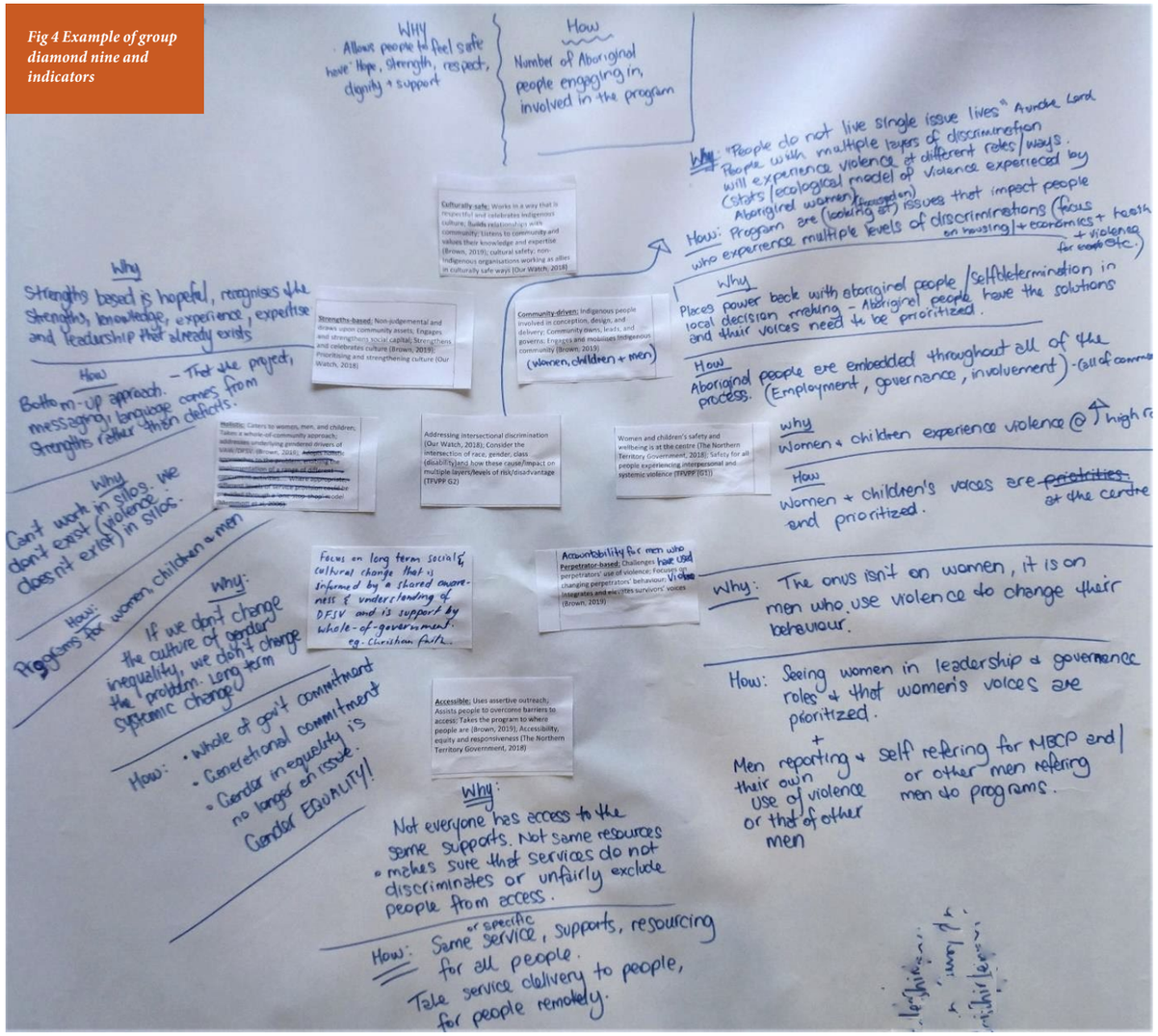
TFVPP was invited to undertake this initial process because they have been identified as a best practice model, and so are positioned to advise on what is needed to prevent violence against women in the Northern Territory. The researcher analysed each group's product using the following method: each group produced an A3 document which listed the principles in order of priority. If a principle was ranked number one priority, the researcher assigned this principle 20 points, if the principle was ranked number two, 19 points, and so on down to the principle that was ranked last at number 20 which was given one point. After looking at each group's product, the researcher added the points together to see which principles had been selected and the amount of points illustrated its level of priority. This process resulted in a shortlist of 32 principles (the full list can be found in Appendix B). The shortlist included some principles written by TFVPP (these principles were identified using the program abbreviation, TFVPP, and the group number) as well as some principles that combined ideas from more than one source as TFVPP felt that certain ideas could not be separated or were best expressed in tandem. This shortlist was then given to stakeholders in the proceeding workshops.

In the following workshops, stakeholders were asked to work in small groups to refine the shortlist of 32 principles down to a list of nine which they were asked to set out in a 'diamond nine' (***see Figure 3***) to illustrate the priority of the principle – groups were asked to clearly number the principle according to priority from one to nine, as this would determine how many points were allotted to each principle. Participants were advised that they could write their own principles if they chose, or that they could edit the existing principles so that they more accurately captured what they felt was important in guiding program design, delivery, and monitoring in the Northern Territory – a number of groups chose to do so.

Fig 3 Diamond Nine levels of priority (Jenny Leger's Training Blog, n.d.)

Once groups had selected and ranked their nine principles, they were asked to write a justification to explain why that principle was important in the Northern Territory. They were then asked to write indicators for each principle by considering the following questions: 'what would this principle look like in practice?'; 'what evidence could we find that the principle is embedded in the program?'; and 'how could we measure or assess the principle?' (***see Figure 4 & 5***). Some groups were able to develop several indicators for each of their selected principle, whilst others developed one. Some groups focused more on outcomes than indicators, and some groups struggled to develop indicators for all of their principles. However, for the most part, what was produced by groups in each workshop was thoughtful and thorough. During the workshop, the researcher would talk to each group about how they were refining their principle, and on what basis, which often led to discussions about violence in the Northern Territory and current approaches.

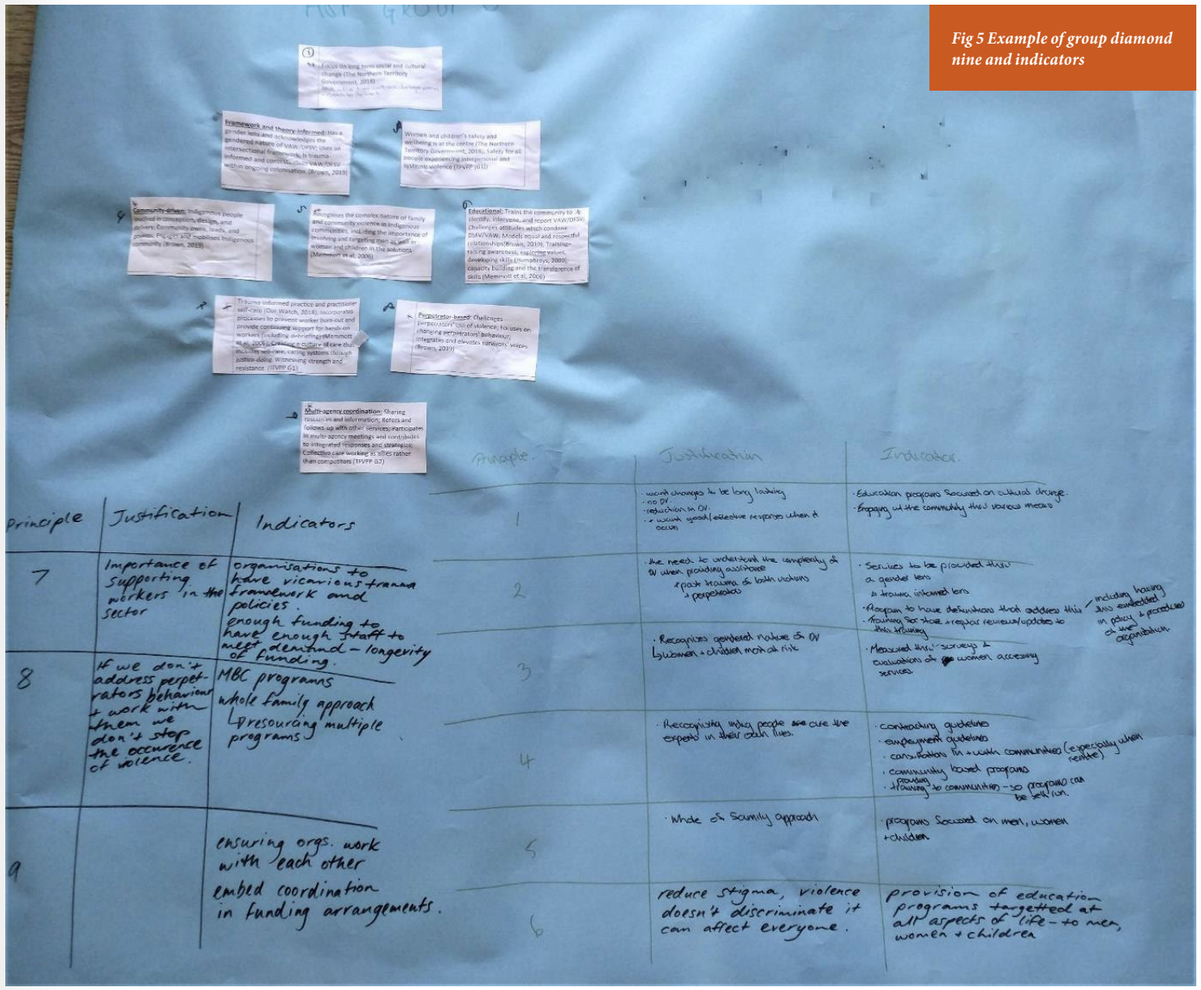
Fig 4 Example of group diamond nine and indicators



At the end of each workshop, the researcher analysed each group's product by assigning points to the principles they had selected according to their priority (number one was given nine points, number two was given eight points, and so on down to number nine which was given one point). The points were then added up and compiled according to each region so that the researcher could see what was of most import in each location. All the justifications and indicators were recorded by photographing each group's product and coded using NVivo software.

At the end of all the workshops, the results from all the workshops were tallied, allowing the researcher to see which principles were most frequently selected and how they were prioritised across the Northern Territory. This culminated in a final list of ten principles mostly commonly selected and highly prioritised in all workshops. The findings were compiled into this report, and a draft report was provided to participating stakeholders to invite feedback prior to finalisation.

Fig 5 Example of group diamond nine and indicators



A brief discussion of the individual workshops will follow below.

PARTICIPANTS

There were 76 total participants in the workshop process. This is in addition to the 140 plus other participants who fed into the initial stages of the 'Good Practice in Indigenous-led interventions designed to prevent violence against women' research project from which the principles were derived. The breakdown of the workshop participants by sex and Indigeneity can be seen in ***Figure 6,*** but 72 women and four men participated, 33% of participants were First Nations[2] people, and almost 95% were female. The disparity between the male and female participants could be explained by there being a tendency for more women working in the DFSV space, but the few male participants could be one limitation of this report.

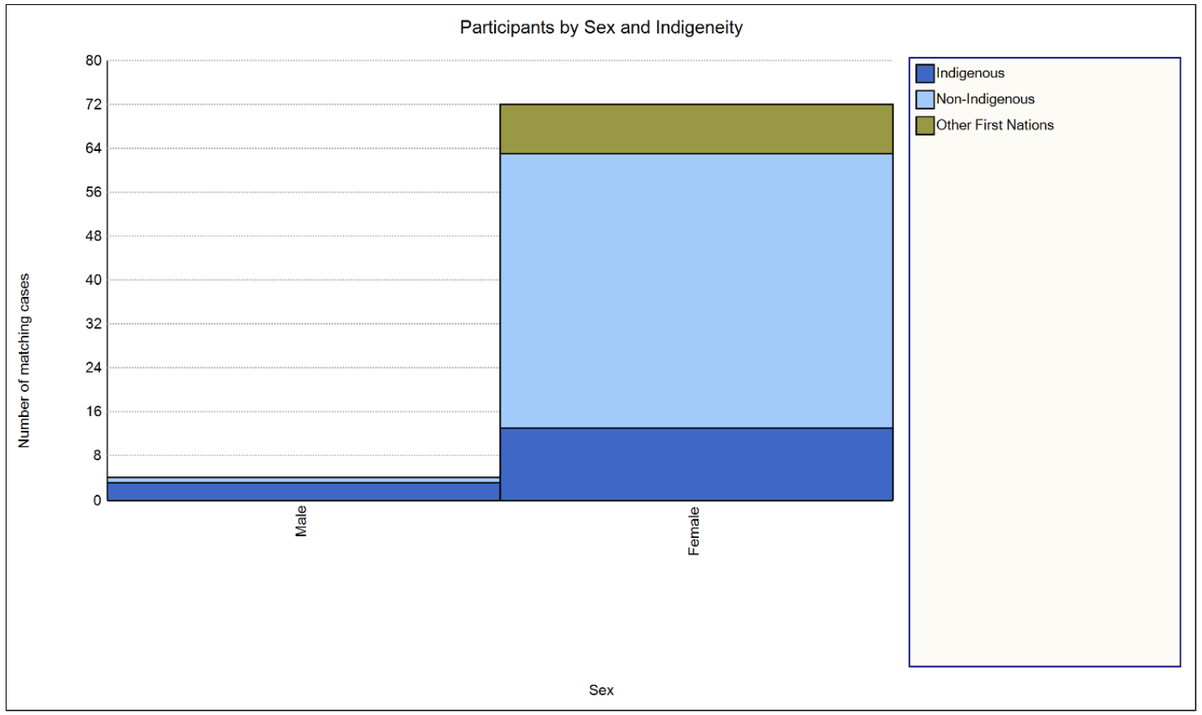


Fig 6 Breakdown of workshop participants by sex and Indigeneity

Figure 7 shows the breakdown of participants by location. Alice Springs had the highest number of participants with 29, and this is because two workshops were held in Alice Springs: the initial one with TFVPP; and a second with stakeholders. Four TFVPP participants also took part in the second workshop. Darwin had the second highest number of participants with 25, which likely reflects population size – Katherine and Tennant Creek workshop sizes also possibly align with population size, Katherine having 15 participants, and Tennant Creek being the smallest workshop with seven participants.

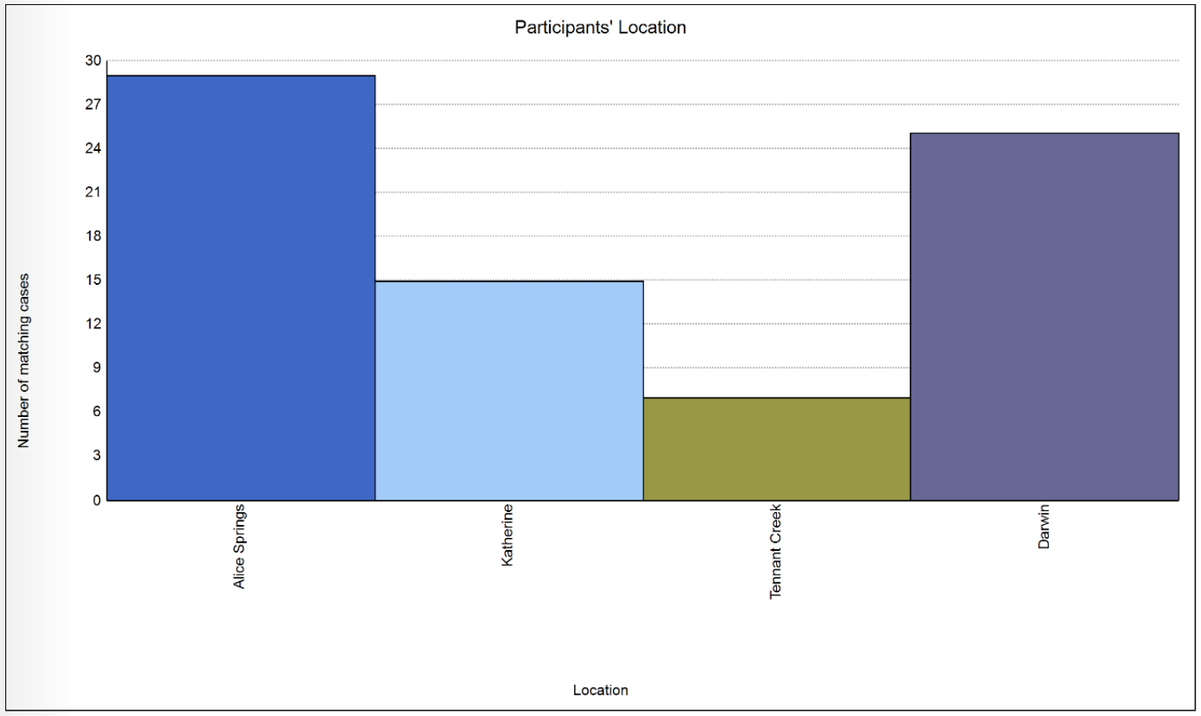


Fig 7 Breakdown of workshop participants by location

[2] *In this report, the term 'Indigenous' is used to refer to Aboriginal and/or Torres Strait Islander people from Australia, whilst 'Other First Nations' refers to Indigenous people from elsewhere in the world. 'First Nations' is inclusive of all Indigenous people from around the world.*

ALICE SPRINGS

Alice Springs had 29 participants in total: 14 participants took part in the TFVPP workshop, whilst 19 took part in the stakeholder workshop (four TFVPP participants took part in both workshops). Eight different organisations were represented at this workshop. ***Figure 8*** is a pie chart that shows the results from the stakeholder workshop and shows the frequency with which principles were selected (the more groups that select the principle, the larger the portion of the pie chart). The first tier of the chart shows the different principles that were selected – Alice Springs selected a total of 22 principles - whilst the second tier shows the amount of justifications and indicators assigned to each principle (not all groups who selected a principle were able to provide a justification and/or indicator). There were five groups in this workshop. ***Table 2*** below illustrates how Alice Springs participants prioritised the top-ranking principles (amount of points) versus how commonly they were selected.[3] The table illustrates that even though a principle, such as 'Trauma-informed' may be more frequently selected than others, it can be ranked low in priority. However, for the most part, those principles that were more frequently selected also scored more and so are included in the top-ranking principles. Alice Springs is the only region to identify 'Is directed to areas of highest need rather than areas of largest population (Memmott et al, 2006)' as a top principle. This principle easily sits alongside 'sustainable' as funding and resources must be accessible and distributed to areas of highest need, particularly remote communities, but also in terms of Federal funding allocation to the Northern Territory.

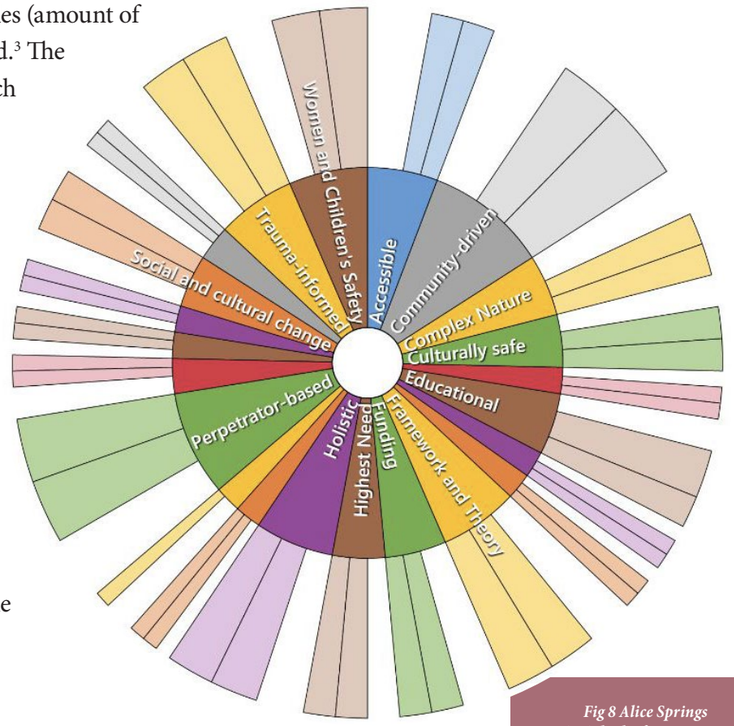


Fig 8 Alice Springs principles by frequency

Table 2 Alice Springs principles frequency versus priority

PRINCIPLE	FREQUENCY	PRIORITY
COMMUNITY-DRIVEN	5	29
FRAMEWORK AND THEORY INFORMED	3	25
HOLISTIC	3	22
WOMEN AND CHILDREN'S SAFETY	3	18
CULTURALLY SAFE	2	15
SUSTAINABLE	2	14
RECOGNISING THE COMPLEX NATURE OF DFSV	3	14
DIRECTED TO HIGHEST NEED	2	12
ACCOUNTABILITY FOR MEN WHO USE VIOLENCE	4	11
EDUCATIONAL	2	10
DEEP LISTENING	1	9
TRAUMA-INFORMED	3	7

[3] *The principles have been shortened for brevity. See Appendix B for the shortlist of principles.*

TENNANT CREEK

The Tennant Creek workshop had seven participants and three different organisations were represented. There were three different groups in this workshop, and ***Figure 9*** shows the frequency with which they selected the principles (Tennant Creek selected a total of 28 principles) whilst ***Table 3*** shows the frequency versus the priority of the most commonly selected principles. The final principle was written by Tennant Creek Group Two: "Adequate housing and transitional accommodation for victims and children" which they assigned highest priority, earning nine points, so that it makes up the final principle in Tennant Creek's top principles. The 'housing' principle reflects the fact that there is limited to no emergency and transitional housing the Northern Territory – this makes it extremely difficult for women to leave violent relationships, as they have nowhere to go.

Often, the only choice for women in these situations, is to remain in the violent relationship or risk homelessness. Transitional housing is vital to support women once they leave shelters.

Interestingly, Tennant Creek was the only region that didn't select 'Accountability for men who use violence'[4], but did select 'Engagement' as the overriding conversation was that building long-term relationships with clients is pivotal in creating change.

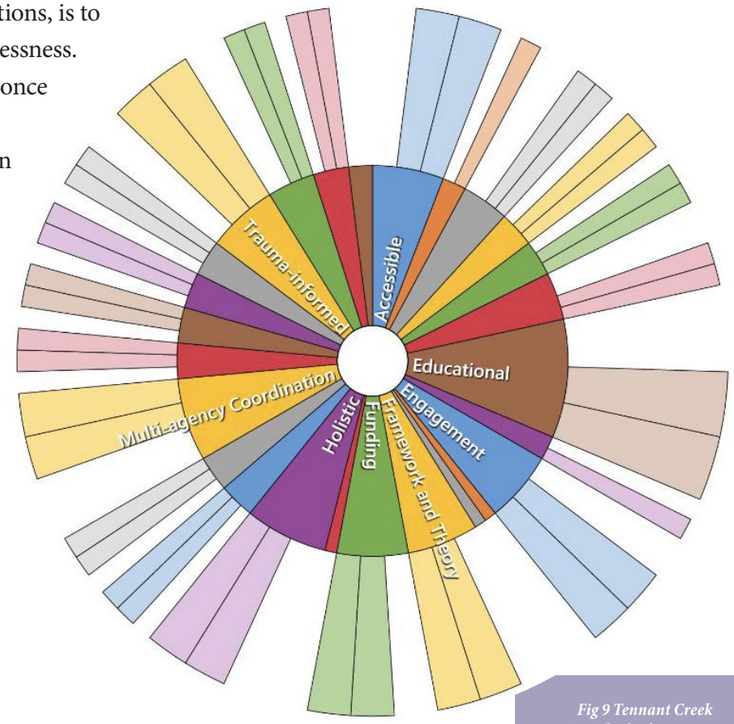


Fig 9 Tennant Creek principles by frequency

Table 3 Tennant Creek principles frequency versus priority

PRINCIPLE	FREQUENCY	PRIORITY
HOLISTIC	3	24
MULTI-AGENCY COORDINATION	3	19
EDUCATIONAL	3	16
SUSTAINABLE	2	16
TRAUMA-INFORMED	2	14
DEEP LISTENING	2	10
COMMUNITY-DRIVEN	2	10
ENGAGEMENT	2	10
CULTURALLY SAFE	1	9
FRAMEWORK AND THEORY INFORMED	2	9
ACCESSIBLE	2	9
ADEQUATE HOUSING AND TRANSITIONAL	1	9
ACCOMMODATION FOR VICTIMS AND CHILDREN		

[4] *'Accountability for men who use violence' was originally phrased 'Perpetrator-based' but was rephrased in order to move away from the problematic victim/perpetrator language and dichotomy.*

KATHERINE

The Katherine workshop had fifteen participants and six different organisations were represented. There were five groups in this workshop. ***Figure 10*** shows the frequency in which they selected the principle (Katherine selected a total of 30 principles) and ***Table 4*** shows the frequency versus the priority weighting of the top-ranking principles. Katherine's results closely align with the overall Northern Territory results, but they were the only region to prioritise 'Challenging systemic racism and inequality (The Northern Territory Government, 2018); and systemic gender bias (TFVPP G1)' as a top principle. Of all the regions, Katherine also highly ranked 'sustainable' which may reflect the concern that funding is distributed to areas of highest population rather than greatest need.

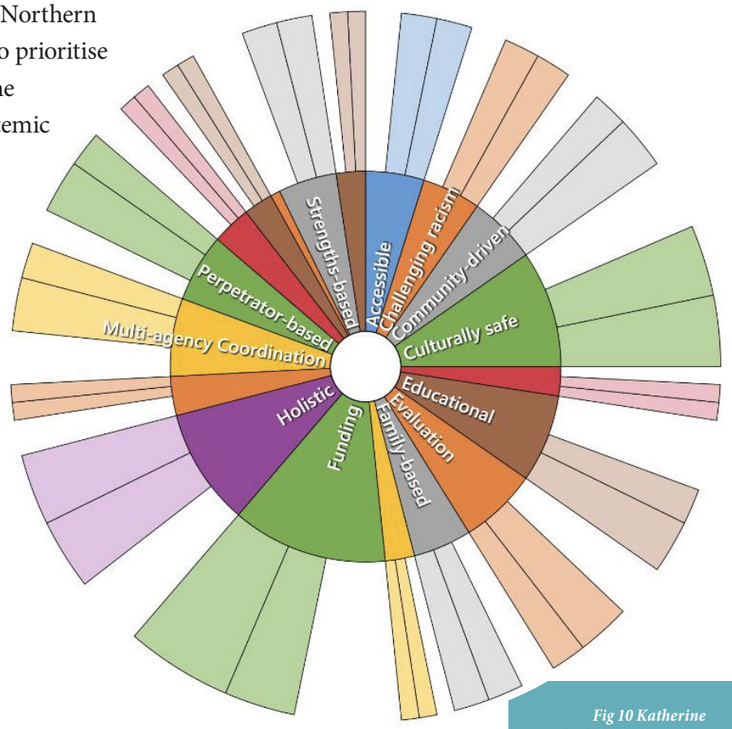


Fig 10 Katherine principles by frequency

PRINCIPLE	FREQUENCY	PRIORITY
HOLISTIC	5	39
SUSTAINABLE	5	29
COMMUNITY-DRIVEN	3	26
EDUCATIONAL	3	25
CULTURALLY SAFE	4	23
ACCOUNTABILITY FOR MEN WHO USE VIOLENCE	3	23
CHALLENGING RACISM	3	21
MULTI-AGENCY COORDINATION	3	19
FAMILY-BASED	3	19
DEEP LISTENING	2	17
ACCESSIBLE	3	17
STRENGTHS-BASED	3	17

Table 4 Katherine principles frequency versus priority

DARWIN

The Darwin workshop had 26 participants and fourteen organisations were represented. There were eight groups in the workshop. ***Figure 11*** shows the frequency in which they selected the principle (Darwin selected a total of 26 principles) and ***Table 5*** shows the frequency versus the priority weighting of the top-ranking principles. The principles 'Accessible' and 'Multi-agency coordination' demonstrate how a principle can be selected a higher number of times yet be assigned lower priority than other principles selected less frequently. Alongside Alice Springs, Darwin prioritised the safety of women and children as a top principle – this is the central guiding principle of this framework as all work to prevent VAW must centre and prioritise the safety of women and children.

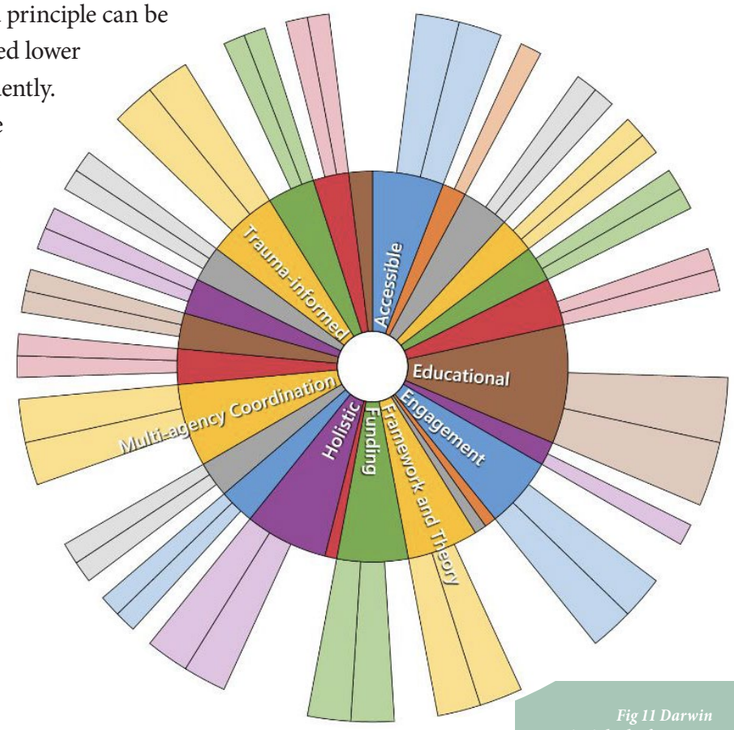


Fig 11 Darwin principles by frequency

PRINCIPLE	FREQUENCY	PRIORITY
HOLISTIC	7	48
COMMUNITY-DRIVEN	6	39
ACCOUNTABILITY FOR MEN WHO USE VIOLENCE	5	36
CULTURALLY SAFE	6	35
EDUCATIONAL	7	26
STRENGTHS-BASED	5	24
TRAUMA-INFORMED	5	23
WOMEN AND CHILDREN'S SAFETY	3	21
SUSTAINABLE	4	20
FRAMEWORK AND THEORY INFORMED	3	19
MULTI-AGENCY COORDINATION	6	19
ACCESSIBLE	5	19

Table 5 Darwin principles frequency versus priority

PRINCIPLES OF GOOD PRACTICE IN THE NORTHERN TERRITORY

There were 21 small groups in the workshops. Every principle in the shortlist was selected by at least one group in the workshop process. By adding the frequency with which they selected the principles (***see Figure 12***), plus using the priority point system (***see Table 6***), and triangulating these results, ten key guiding principles have been identified. In order of priority, these are: Holistic, Community-driven, Culturally safe, Sustainable, Educational, Accountability for men who use violence, Framework and theory informed, Multi-agency coordination, Strengths-based, and Accessible. Even though both 'Evaluation' and 'Trauma-Informed' were selected more times than 'Framework and Theory informed', this principle had been ranked higher in priority. Moreover, often 'Trauma-Informed' was paired with 'Framework and Theory Informed' by groups who felt the two couldn't be separated. Furthermore, the 'Framework and Theory Informed' principle does include and make mention of trauma-informed practice, so it made sense to include this principle in the final ten above 'Trauma-informed' and 'Evaluation'. Evaluation was selected more frequently but ranked very low in priority by stakeholders – however, evaluation mechanisms were built into indicators for almost every principle, so in effect, monitoring and evaluation is embedded into the Northern Territory principles.

Finally, all work that seeks to address and prevent violence against women must continue to be underpinned by centring women and children's safety, as any guidelines to prevent violence against women must. This is a core objective and guiding principle of this framework.

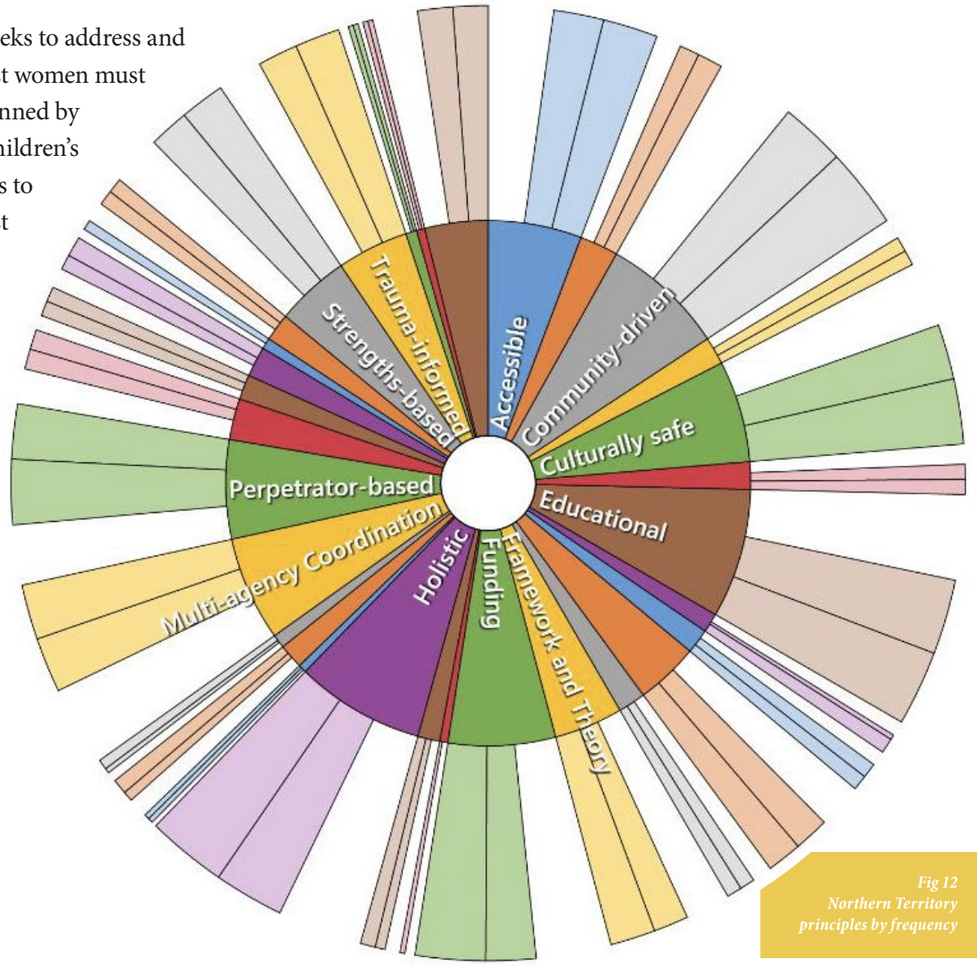


Fig 12
Northern Territory principles by frequency

PRINCIPLE	FREQUENCY	PRIORITY
HOLISTIC	18	133
COMMUNITY-DRIVEN	16	104
CULTURALLY SAFE	13	82
SUSTAINABLE	13	79
EDUCATIONAL	17	77
ACCOUNTABILITY FOR MEN WHO USE VIOLENCE	12	70
FRAMEWORK AND THEORY INFORMED	9	62
MULTI-AGENCY COORDINATION	15	59
STRENGTHS-BASED	11	53
ACCESSIBLE	12	51
TRAUMA-INFORMED	11	50
EVALUATION	10	28

Table 6 Katherine principles frequency versus priority

CONCLUSION

More than 200 people throughout the Northern Territory have fed into the findings in this report, either by contributing their ideas about what it takes to prevent VAW in interviews or focus groups, by allowing the researcher to observe their work, or through the workshop process itself. The workshops are the apex of a three-year research process which involved hundreds of staff, stakeholders, and program beneficiaries. These stakeholders are experts who know that to prevent violence against women in the Northern Territory interventions must be: holistic; community-driven; culturally safe; sustainable; educational; promoting accountability for men who use violence; framework and theory informed; invested in multi-agency coordination; strength-based; and accessible. It is also necessary that interventions be evaluated. These principles are what stakeholders in the Northern Territory say is needed to prevent violence against women. To address and to prevent violence, we must centre and prioritise the safety of women and children and we must support stakeholders and fund programs designed in accordance with the principles they say should guide violence prevention in the Northern Territory.

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APPENDIX A

RESEARCH PROJECT AIMS AND DESCRIPTION

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

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

The prevalence of violence in Indigenous communities has been widely discussed and is the subject of innumerable inquiries, reports and papers (Cripps & Davis, 2012). Violence in Australian Indigenous communities has been invariably characterised as a tsunami, an epidemic, an avalanche, a national emergency (Brown, 2014; Cripps & Davis, 2012; Day, Francisco, & Jones, 2013; Skelton, 2011). As Cripps & Davis point out, particularly since 1999, inquiries and reports have found that Indigenous communities are more vulnerable to violence and more likely to be victims of violence than any other section of Australian society (2012, p. 1). In Australia's Northern Territory, Indigenous males are hospitalised eight times the rate of non-Indigenous males and Indigenous women are hospitalised from assault at 69 times the rate of non-Indigenous women (Havnen, 2012). Between 2014-2015, the hospitalisation rate of Australian Indigenous women and men for family violence related incidences was 32 and 23 times that of non-Indigenous women and men respectively (Steering Committee for the Review of Government Service Provision, 2016). It is for this reason that 'family and community violence' is one of the key indicators for the Council of Australian Governments Overcoming Indigenous Disadvantage Report (Steering Committee for the Review of Government Service Provision, 2016) and 'safe, healthy communities' is one of the seven indicators for the Australian Governments Close the Gap initiative (Commonwealth of Australia , 2016). It must be stated that Indigenous women experience violence at the hands of both Indigenous and non-Indigenous men (Bligh, 1983, p. 101). No matter who initiates the violence, Indigenous women are more likely to be injured and injured more severely than men (Lawrence, 2006, p. 32).

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

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

1. **WHAT CURRENT APPROACHES ARE BEING USED TO PREVENT VIOLENCE AGAINST INDIGENOUS WOMEN?**
2. **WHICH INTERVENTIONS ARE HAVING SOME SUCCESS IN PREVENTING VIOLENCE AGAINST INDIGENOUS WOMEN?**
3. **WHAT CONSTITUTES GOOD PRACTICE IN VAW INTERVENTIONS IN INDIGENOUS CONTEXTS?**
4. **WHAT PRINCIPLES CAN BE LEARNT FROM EXISTING INTERVENTIONS THAT BE TRANSFERRED TO OTHER CONTEXTS AND MIGHT REPRESENT PRINCIPLES OF GOOD PRACTICE?**

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

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

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

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

APPENDIX B SHORTLIST OF PRINCIPLES

- Self-determination: community ownership, control and leadership (Our Watch, 2018)
- Operates in a whole-of-community and whole-of family context that is sensitive to the wider family and social systems of people (Memmott et al, 2006)
- Deep listening (TFVPP G2)
- Healing focused (Our Watch, 2018); Hope and healing (TFVPP G2)
- Perpetrator-based: Challenges perpetrators' use of violence; Focuses on changing perpetrators' behaviour; Integrates and elevates survivors' voices (Brown, 2019)
- Evaluation–ensuring effective responses (Humphreys, 2000); Actively involves communities in the evaluation and assessment of program activities (Memmott et al, 2006)
- Focus on long term social and cultural change (The Northern Territory Government, 2018)
- Family-based: Works to strengthen families; ongoing risk assessment; supports and monitors risk to women and children. (Brown, 2019)
- Trauma-informed practice and practitioner self-care (Our Watch, 2018); Incorporates processes to prevent worker burn-out and provide continuing support for hands-on workers (including debriefing) (Memmott et al, 2006); Creating a culture of care that includes self-care, caring systems through justice-doing. Witnessing strength and resistance. (TFVPP G1)
- Uses models of service delivery and activities that are determined at the community level, rather than prescribing a centrally determined model or approach (Memmott et al, 2006)
- Long-term ongoing, well-funded government investment in community programs (TFVPP G2); Has minimal layers of bureaucracy between the community-based project and the funding agency, and utilises regionally based contact officers who can advise on the development of program activities (Memmott et al, 2006); Provides a small funding component to enable the development of a small core of people within the community who can take a long-term view of the problem (Memmott et al, 2006)
- Culturally-safe: Works in a way that is respectful and celebrates Indigenous culture; Builds relationships with community; Listens to community and values their knowledge and expertise (Brown, 2019); cultural safety; non-Indigenous organisations working as allies in culturally safe ways (Our Watch, 2018)
- Recognises the importance of protecting children and supporting them to break the 'cycles' of family and community violence (Memmott et al, 2006)
- Educational: Trains the community to identify, intervene, and report VAW/DFSV; Challenges attitudes which condone DSFV/VAW; Models equal and respectful relationships(Brown, 2019); Training–raising awareness, exploring values, developing skills (Humphreys, 2000); capacity building and the transference of skills (Memmott et al, 2006)
- Framework and theory-informed: Has a gender lens and acknowledges the gendered nature of VAW/DFSV; Uses an intersectional framework; Is trauma-informed and contextualises VAW/DFSV within ongoing colonisation. (Brown, 2019)
- Recognises the complex nature of family and community violence in Indigenous communities, including the importance of involving and targeting men as well as women and children in the solutions (Memmott et al, 2006)
- Multi-agency coordination: Sharing resources and information; Refers and follows-up with other services; Participates in multi-agency meetings and contributes to integrated responses and strategies (Brown, 2019); Collective care working as allies rather than competitors (TFVPP G2)
- Has a demonstrated track record and credibility within the community, and people delivering services through the program should be skilled and knowledgeable (Memmott et al, 2006); Long-time relationships (TFVPP G2)
- Has access to a regionally based Indigenous family violence worker whose role is to assist, coordinate programs and support services (Memmott et al, 2006)
- Accessible: Uses assertive outreach; Assists people to overcome barriers to access; Takes the program to where people are (Brown, 2019); Accessibility, equity and responsiveness (The Northern Territory Government, 2018)
- Addressing intersectional discrimination (Our Watch, 2018); Consider the intersection of race, gender, class (disability)and how these cause/impact on multiple layers/levels of risk/disadvantage (TFVPP G2)
- Two-way learning (TFVPP G2)
- Strengths-based: Non-judgemental and draws upon community assets; Engages and strengthens social capital; Strengthens and celebrates culture (Brown, 2019); Prioritising and strengthening culture (Our Watch, 2018)
- Holistic: Caters to women, men, and children; Takes a whole-of-community approach; addresses underlying gendered drivers of VAW/DFSV. (Brown, 2019); Adopts holistic approaches to the problem, enabling the implementation of a range of different concurrent activities.... Where appropriate, different levels of service provision could be provided through a 'one-stop-shop' model (Memmott et al, 2006)
- Community-driven: Indigenous people involved in conception, design, and delivery; Community owns, leads, and governs; Engages and mobilises Indigenous community (Brown, 2019)
- Community empowerment (Olsen & Lovett, 2016)
- Challenging systemic racism and inequality (The Northern Territory Government, 2018); and systemic gender bias (TFVPP G1)
- Shared awareness and understanding of domestic, family and sexual violence (The Northern Territory Government, 2018)
- Women and children's safety and wellbeing is at the centre (The Northern Territory Government, 2018); Safety for all people experiencing interpersonal and systemic violence (TFVPP (G1))
- Engagement: engages with community and individuals over long periods of time; builds and develops relationships and draws upon connections; operates in reasonable time frames. (Brown, 2019)
- Is directed to areas of highest need rather than areas of largest population (Memmott et al, 2006)
- Collaborates with and seeks input from policing and justice structures within the community (Memmott et al, 2006); Collaborate with and sharing our awareness with police and agencies (TFVPP G1)

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