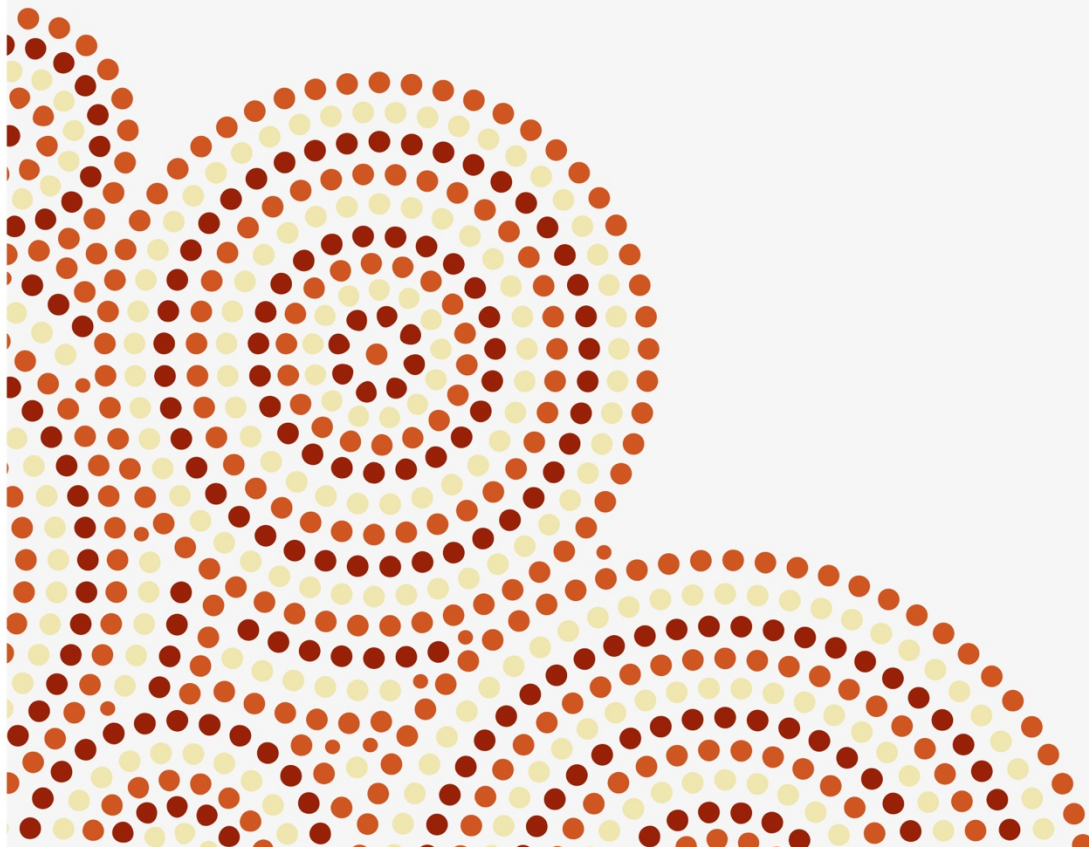


TANGENTYERE
COUNCIL
SUBMISSION



House of Representatives

Inquiry into Family, Domestic and
Sexual Violence



WORKING
TOGETHER
WALKING
TOGETHER

AUGUST 2020

Recommended Citation

Tangentyere Council Aboriginal Corporation. (2020). Submission to the House of Representatives Inquiry into Family, Domestic and Sexual Violence, NT: Tangentyere Council Aboriginal Corporation.

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Executive Summary

Tangentyere Aboriginal Corporation (TCAC) welcomes the opportunity to respond to the House of Representatives Inquiry into Family, Domestic and Sexual Violence.

TCAC delivers a range of programs as a component of its Tangentyere Family Violence Prevention Program (TFVPP) including the following: (1) Tangentyere Women's Family Safety Group; (2) Tangentyere Men's Family Safety Group; (3) Mums Can, Dads Can; (4) Domestic Violence Specialist Children's Service; (5) Men's Behaviour Change Program; and (6) Men's Outreach, Assessment and Referral Service (MOARS).

The TCAC response to Family Violence Prevention has been developed in a manner that is informed through an understanding of the specific nature of Family, Domestic and Sexual Violence in the Northern Territory, and by an understanding of best practice principles.

TCAC is taking the opportunity as part of this inquiry to outline the Grow Model of Family Violence Prevention; and the Central Australian Minimum Standards for Men's Behaviour Change Programs.

The Grow Model provides a blueprint for the 'immediate and long-term measures to prevent violence against women and their children and improve gender equality'.

The Central Australian Minimum Standards for Men's Behaviour Change Programs outline the methodology for the delivery of efficacious 'perpetrator intervention programs and support services for men to help them change their behaviour'.

The Grow Model and the Central Australian Standards are presented in unabridged format in the appendices.

Background

1. Tangentyere Council Aboriginal Corporation

TCAC is an Aboriginal Community Controlled Organisation (ACCO) delivering human services for the benefit of Aboriginal people from Alice Springs, its Town Camps and Central Australia.

TCAC has 16 Town Camp Corporate Members, over 600 Individual Members and provides services to more than 10,000 people from a region that covers approximately 873,894 km².

The TCAC Board of Directors (BoD) is composed of the elected Presidents of the 11 Town Camp Associations and 5 Aboriginal Corporations.

The work undertaken by TCAC is aligned with action on the social, environmental and behavioural determinants of health and wellbeing. Programs delivered in Alice Springs, its Town Camps and throughout Central Australia include: (1) Aged and Disabled; (2) Alcohol and Other Drug Harm Minimisation; (3) Art and Culture; (4) Child Protection and Wellbeing; (5) Children and Schooling; (6) Chronic Disease Care Coordination; (7) Community Safety; (8) Construction; (9) Community Development Program; (10) Employment and Training; (11) Family Violence Prevention; (12) Housing Maintenance; (13) Municipal and Essential Services; (14) Tenancy Support; and (15) Youth Services.

TCAC was formed to assist Town Campers to gain legal tenure and in order to obtain water, electricity and housing. From 1979 until December 2009 TCAC operated as an Aboriginal Community Controlled Housing Organisation (ACCHO) and service provider. After December 2009 the management of housing on the Town Camps transitioned to the Department of Local Government, Housing and Community Development (DLGHCD).

TCAC is committed to the employment and capacity development of Aboriginal people. 55% of the TCAC workforce of 273 people is Aboriginal.

The TCAC response to the House of Representatives Inquiry into Family, Domestic and Sexual Violence is primarily informed by the work of the organisation on the Town Camps and in Central Australia.

2. Alice Springs Town Camps

TCAC has 16 Corporate Members including 11 Associations and 5 Aboriginal Corporations. The Board of Directors is composed of the Presidents of the 16 Corporate Members.

The history of the Northern Territory has involved significant violence perpetrated against Aboriginal people. The last officially sanctioned massacre in the Northern Territory took place in Coniston in 1928 (Wilson and O'Brien, 2003).

'The Town Camps began in Alice Springs in the 1880s' as a result of 'Aboriginal people being dispossessed from traditional lands by the invasion and occupation of non-Aboriginal settlers' (Coughlan, 1991)i.

In the 1970s Town Campers began the process of negotiating for legal status, incorporating 'into individual Housing Associations or Aboriginal Corporations' and applying for leases over Town Camp land (Coughlan, 1991). By 1989, 16 Special Purpose and Crown Leases had been granted to 15 Housing Associations and Aboriginal Corporations (Coughlan, 1991).

TCAC was formed to assist Town Campers to gain legal tenure and in order to obtain water, electricity and housing.

TCAC has 16 Corporate Members including 11 Housing Associations and 5 Aboriginal Corporations (see Appendix 1).

In 2009, 11 Housing Associations and 3 Aboriginal Corporations executed Alice Springs Living Area Subleases with the Executive Director of Township Leasing (EDTL) on behalf of the Commonwealth and the CEO of Housing on behalf of the Territory. The EDTL then executed Housing Management Agreements with the Territory making the Department of Local Government, Housing and Community Development (DLGHCD) the Housing Authority for the Town Camps. The execution of the Alice Springs Living Area Subleases was agreed to under the threat of compulsory acquisition.

3. Languages

The residents of the Alice Springs Town Camps are multilingual. For most residents, English is not their first language.

The following table outlines the languages spoken on the Alice Springs Town Camps.

Name	Alias	Languages
Akngwertnarre	Morris Soak	Arrernte, Warlpiri
Anthelk-Ewlpaye	Charles Creek	Arrernte, Anmatyerr
Lhenpe Artnwe	Hoppys	Arrernte, Pertame, Luritja, Anmatyerr
Anthepe	Drive In	Arrernte, Warlpiri, Luritja, Pitjantjatjara
Aper-Alwerrkng	Palmers	Arrernte
Ewyenper-Atwatye	Hidden Valley	Arrernte, Warlpiri
Ilparpa	Ilparpa	Arrernte, Pertame, Luritja
Ilperle Tyathe	Warlpiri	Warlpiri
Ilyperenye	Old Timers	Arrernte, Warlpiri, Luritja, Pitjantjatjara
Inarlenge	Little Sisters	Arrernte, Warlpiri, Luritja, Pitjantjatjara
Irrkerlantye	White Gate	Arrernte
Karnte	Karnte	Luritja, Pitjantjatjara
Mount Nancy	Mount Nancy	Arrernte, Kaytetye, Anmatyerr, Alyawarr
Itwiyethwenge	Basso's Farm	Arrernte, Kaytetye, Anmatyerr, Alyawarr
Mpwetyerre	Abbotts Camp	Arrernte, Warlpiri, Luritja, Pitjantjatjara, Warumungu
Nyewente	Trucking Yards	Arrernte, Luritja
Yarrenyty Arltere	Larapinta Valley	Arrernte, Pertame, Luritja, Pitjantjatjara

4. Local Decision-Making

At the time of finalising this submission, TCAC and the Territory had just executed a Local Decision-Making Agreement.

Local Decision Making (LDM) is underpinned by the principle of self-determination and places an emphasis on the empowerment of Aboriginal people to determine service delivery models that work best for their community.

The vision agreed to by TCAC and the Territory is that the LDM Agreement is a platform to support the transition to community control of services aligned with the Wellness Domains as defined in the Town Camp Wellness Framework. LDM is seen as a mechanism the development of future prosperity for the residents and their children and grandchildren.

The work being undertaken by TCAC to achieve toward Local Decision Making (LDM) is underpinned by the Town Camp Wellness Framework (described below).

A key initial focus of the LDM Agreement is to oversee the transition from a Public Housing Model to a Community Housing Model on the Town Camps.

Local Decision Making, self-determination and community control of land and housing will enhance opportunities for engagement, participation and leadership. Community control has been identified as an opportunity to enhance program specific primary prevention measures.

5. Town Camp Wellness Framework

The Town Camp Wellness Framework reflects the overall balance between elements identified by Town Campers.

The balance between elements including identity, country, shelter, knowledge, community, healing and leadership contributes to outcomes of health and wellness.

This Town Camp Wellness Framework has been developed by Town Campers and is underpinned by the premise that strong wellness of a Town Camp will improve the wellbeing of individuals living there. Physical, social, emotional, cultural values along with work, learning, safety, environment, and access to material basics all impact upon the overall wellness of each Town Camp.

The Wellness Framework provides an opportunity for community stakeholders to participate in the development of intersectoral responses to improve the expression of the social, cultural and environmental determinants of health and wellness.

The Town Camp Wellness Framework is represented on page 7.



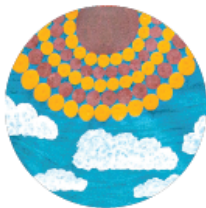
**Iwenhe
unte aneme**
IDENTITY

A positive sense of self and culture underpins all of the other dimensions and is fundamental to overall Town Camp wellbeing. Cultural wellness refers to an ability to both enact one's own cultural values as well as interact effectively with people from different cultures and working towards eliminating racism and systematic discrimination, whilst spiritual wellness is seeking meaning in existence.



**Apmere tyerrtye
mape-kenhe**
COMMUNITY

Embraces positive relationships and connections with families and others and includes love.



**Apmere anwerne-
kenhe anetyeke**
KEEPING OUR COUNTRY

Encompasses the interactions between individuals and their 'habitats' at a local, community and global level, and includes safety in nature, home, work and the community.



**Utenge anwerne-
kenhe mwarre
anetyeke**
HEALING (MIND,
BODY AND SOUL)

Having one's physical, developmental, psychosocial and mental health needs met to achieve optimal developmental trajectories and opportunities. Includes access to preventative measures and health education as well as access to services to redress emerging health issues.



Apmere
SHELTER

Access to basic things needed to live a 'normal' life, including financial and occupational wellness, stable and healthy housing, clean water, clothing, healthy food, etc.



**Apmere tyerrtye
mape kenhe
iwenhe-ke unte
awelheme**
CAMP/COMMUNITY
LEADERSHIP

Engagement with peers and community, including governance and decision-making, determining systems and having a voice and say on matters. Includes access to digital systems and technology for social connections.



**Akaltye
anetyeke**
KNOWLEDGE

Formal and informal experiences in the classroom, at home and in community, throughout the course of one's life, to maximise life opportunities. Includes cognitive and creative pursuits to also enrich one's capacity to make decisions, problem solve and maintain mental agility.

Key Determinants

Service delivery by Tangentyere Council Aboriginal Corporation (TCAC) has been developed in collaboration with our stakeholders to address a range of social and environmental determinants.

The following list of factors is not exhaustive but does reflect key areas that have been identified by our stakeholders as significantly impacting on their health and wellbeing.

1. Homelessness

In the Northern Territory has the highest rate of homelessness in Australia at a rate of 599 people per 10,000 people compared to the national rate of 50 people per 10,000 people nationally (ABS, 2016).

Homelessness includes persons living in improvised dwellings, tents, or sleeping out and other forms of homelessness.

2. Overcrowding

The Northern Territory (NT) has a well-publicised shortfall of social housing stock, reflected in its public housing waitlist times, homelessness statistics and measures of unmet housing. The now disbanded National Housing Supply Council reported an overall shortfall of 10,300 dwellings to meet demand in the in June 2010, for an estimated resident population of 229,700 (Tangentyere Design, 2017)ii.

The Alice Springs Town Camps are part of the NPA Footprint. According to the Department of Local Government, Housing and Community Development (DLGHCD) the NPA Footprint includes 73 remote communities and 18 Alice Springs Town Camps (Klerck, 2020)iii. The total number of dwellings in this region is 5,100 including 4,646 that are occupied and 454 that are vacant (Klerck, 2020). The DLGHCD Estimated Resident Population (ERP) for this region is 36,327 or approximately 8 people per dwelling (Klerck, 2020). The Australian Bureau of Statistics 2016 Census estimates that the population for this region is 33,519 or approximately 7 people per dwelling (Klerck, 2020). TCAC conducted a Town Camp Population and Mobility Study in 2005 that estimated the resident population to be 1,950 and the service population to be 3,300 (Foster et al, 2005)iv. Noting that the 2005 figures were based on 199 dwellings, they indicate that the level of overcrowding was far higher than the current DLGHCD and ABS figures. The unique aspect of the Population and Mobility Study is that it attempted to quantify the impact of mobility between remote Central Australia and Alice Springs. Much has been written about the issue of mobility and/or urban drift, but most fails to provide a grassroots perspective.

To provide some additional insight into the issue of overcrowding on the Town Camps, TCAC has conducted a survey to identify the types of dwelling by bedroom number. This survey did not include Ilpeye-Ilpeye but extended to the 270 dwellings located on the remaining Town Camps. The breakdown is as follows: (1) 1-bedroom dwellings- 1; (2) 2-bedroom dwellings- 75; (3) 3-bedroom dwellings- 142; (4) 4-bedroom dwellings- 45; (5) 5-bedroom dwellings- 4; and (6) 6-bedroom dwellings- 2. Of these dwellings 239 are occupied and 30 are vacant. The tenanted dwellings correspond to approximately 700 bedrooms. This means that the average number of people per bedroom is approximately 3 people. This estimate is based on the ERP for the NPA Footprint.

The other aspect of the observation on the breakdown of houses by bedroom number is that there are limited numbers of smaller dwellings available for individuals and couples. This is likely to be the case across the NPA Footprint.

The execution of the NPA between the Commonwealth and the Territory acknowledges the need for investment to address the issues of homelessness and overcrowding across the NPA Footprint. The NPA is worth \$1.1 billion over 5 years but only commits to the construction of the equivalent of 650, 3-bedroom houses.

3. Poverty

TCAC provided a submission to the Senate Finance and Public Administration Committee for the inquiry into the appropriateness and effectiveness of the objectives, design, implementation and evaluation of the Community Development Program. In this submission we identified that research undertaken by the Centre for Aboriginal Economic Policy Research (CAEPR) at the Australian National University (ANU) demonstrated that Aboriginal people living in remote and very remote areas are breached from income support payments at ~56 times the rate of income support recipients in urban areas.

During this submission we identified that the primary reason for this level of breaching was related to the significant level of participation required from remote income support recipients in 'Work for the Dole' and other mutual obligation activities. Activity requirements for remote income support recipients are far higher than that of urban job seekers.

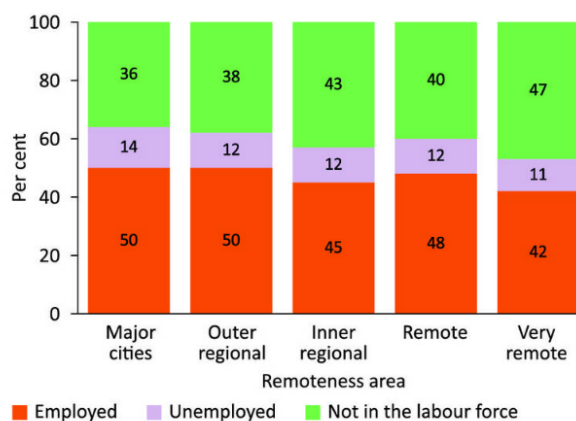
The rates of breaching and the number of people not receiving income support contributes to the low rates of income support and means that the income support safety net is failing. The failure of this safety net impacts significantly on vulnerable households and on those who are homeless. When a recipient's income support payments stop (even temporarily) all Income Management/Centrelink deductions stop. Stopped deductions result in debt including housing debts as rent deductions stop. This system can lead to significant additional financial stress on families who are already struggling financially, compounding other significant stressors they are often facing.

According to the following table only 42% of Aboriginal people aged 15-64 from very remote areas are employed, 11% are unemployed and the remainder are not in the labour force. Tangentyere is concerned that many people designated as 'not in labour force' simply don't receive any income. Once again, these figures and the following table have been outlined in our submission to the Senate Finance and Public Administration Committee for the inquiry into the appropriateness and effectiveness of the objectives, design, implementation and evaluation of the Community Development Program. It is felt that there are multiple determinants impacting upon these figures.

■ Aboriginal and Torres Strait Islander peoples
■ Non-Indigenous Australians

Source: ABS and AIHW analysis of 2012–13
AATSIHS and 2012 SEW

Figure 2.07-3 Labour force status of Indigenous persons aged 15–64 years, by remoteness, 2012–13



4. Repairs and Maintenance

Repairs and maintenance by the Department of Local Government, Housing and Community Development in urban and remote public housing is managed through responsive repairs rather than cyclical maintenance.

The level of responsiveness is also dictated by the nature of the issues and its cost.

The current model of repairs and maintenance for remote public housing which includes the Town Camps makes a distinction between the work that can be undertaken by Housing Maintenance Officers (HMOs) and Trade Qualified Panel Contractors. The current demarcation of responsibility leads to significant delays. The steps are as follows: (1) the tenant reports an item requiring repair to their Tenancy Manager; (2) the Tenancy Manager reports the item for repair to the HMO; (3) the HMO attend, assesses and repairs items requiring <\$100 in consumables; (4) the HMO escalates a Maintenance Request Form (MRF) to the DLGHCD for items >\$100; (5) the DLGHCD generates a workorder for the completion of the work by a panel contractor; and (6) the panel contractor attends the site to complete the work. Item 6 can be repeated three times and can be invoiced if ultimately unsuccessful (i.e. no tenant at home). The issue with this process is that it is slow, complicated and leads to work being invoiced for jobs not completed.

5. Energy Security

Energy insecurity means that houses are rendered inadequate. It impacts food preparation and storage; the ability for people to wash; the capacity to wash clothes and bedding; the ability to modify internal ambient temperatures; access to communications; and access to recreational activities requiring electricity.

Taken together or separately these issues directly impact health and wellbeing (Klerck, 2020). Energy insecurity of our clients makes the delivery of appropriate services challenging.

TCAC has been investigating the issue of energy insecurity as experienced by Jacana prepayment meter customers living on the Alice Springs Town Camps.

The extent of energy insecurity as experienced by Jacana prepayment meter customers had already been validated using de-identified data provided by Jacana for Darwin, Katherine, Tennant Creek and Alice Springs. In the final quarter of the 2018/19 there were 2,374 Jacana prepayment customers living in Darwin, Katherine, Tennant Creek and Alice Springs. Of these households 62% had at least 1 involuntary self-disconnection due to poverty. The average duration of these involuntary self-disconnections was ~8 hours.

On the basis of the data that we have collected to date the average Town Camp house has an average annual consumption of 8,437 kWh at a cost of \$2,342 and it will experience 51 involuntary self-disconnections for a duration of 238 hours per annum.

This rate of energy consumption is low compared to NT household averages listed as follows: (1) 1 bedroom- 13 kWh per annum; (2) 2 bedroom- 31 kWh; (3) 3 bedroom- 32 kWh; and (4) 4 bedroom- 34 kWh. The rate and duration of involuntary self-disconnections is however concerning and worth further investigation and analysis.

TCAC predicts that a similar circumstance exists in the remote communities throughout the NPA Footprint. This Footprint is serviced by PowerWater subsidiary Indigenous Essential Services (IES) for the provision of essential services including power. The NPA Footprint is home to >36,000 people according to the DLGHCD.

Whilst the issue of energy insecurity has been the subject of analysis by the NT Utilities Commission (UC) for residential account customers the vulnerability of prepayment customers has been overlooked. Despite this omission the UC has identified that 3.5% of residential account customers/households are vulnerable to debt related disconnection compared to the national average of 1.1% (Utilities Commission, May 2020).

TCAC has also commenced a dialogue with the Minister, Jacana and Services Australia to establish a mechanism where individuals can establish upfront Income Management/Centrepay Deductions to their prepayment meters in order to reduce the number and duration of self-disconnections. If deductions can be established some comparison can be made between the current context and the future context.

To date no mechanism has been identified for the establishment of a mechanism for these deductions nor is a mechanism that can be used for prepayment meter customers to establish direct debits from their bank account available.

The issue of energy insecurity is systemic in nature. Households without power are forced to live with inadequate housing.

6. Impact of Heat and Climate Change

The Bureau of Meteorology reports that between July 2018 and June 2019 that Alice Springs has had a total of 129 days over 35°C and 55 days over 40°C.

This period has corresponded with a high volume of feedback to TCAC, Central Australian Affordable Housing Company (CAAHC) and Tangentyere Constructions that Town Camp housing has performed badly with respect to internal temperatures. CAAHC provides Tenancy Management and Tangentyere Constructions employs Housing Maintenance Officers (HMOs) both as subcontractors to the DLGHCD. Some residents have reported the failure of evaporative air-conditioners to TCAC, CAAHC and Tangentyere Constructions. It is however likely that the basis for the poor climatic performance of Town Camp (and other remote) housing is more complex than the failure of evaporative air-conditioners. It is likely that evaporative air-conditioners have been functioning but that they are insufficient to cool houses to optimal internal temperatures with such extreme weather conditions prevailing.

To provide some context the 2004 report, Climate Change in the Northern Territory (Hennessy et al, 2004)^{vi} noted that Alice Springs averaged 90 days over 35°C and 17 days over 40°C (at the time of publication). This report predicted that by 2030 these figures would increase to between 96-125 days over 35°C and to between 21-43 days over 40°C. The figures for 2018/19 have surpassed these predictions. This has implications for housing and power usage. TCAC and its Corporate are interested investigating the interrelated issues of climate change, heat and health impacts. It is hoped that a partnership approach will generate data and strategies for mitigation, adaption and amelioration of heat.

TCAC and its members are hoping to ascertain the current state of housing stock with respect to its preparedness for climate change and heat. To achieve this assessment, TCAC is partnering with CSIRO to data log internal temperatures for a period of at least 12 months in duration. In addition to the data logging of internal temperatures the housing stock will be assessed for passive and mechanical heat mitigation infrastructure.

The scope for considering the relationship between FDSV and extreme heat also needs to be considered.

7. Transport

Public and private transport options are very limited for residents of the Alice Springs Town Camps.

Public transport has limited scope from the perspective of start and finish times, number of buses on some routes, reduced services on Saturdays, no services on Sundays and distances to bus stops. Public transport doesn't encourage or support participation and social inclusion. The lack of transport has a disproportionate impact on the aged and disabled members of the Town Camp communities.

To highlight this issue, an individual from Karnte (9 km from the CBD) will walk 2 km to catch a bus to Alice Springs. This individual can catch one of the 10 buses that run between 7.10 am and 5.40 pm on weekdays. Saturday services are reduced to 4 buses and no buses operate on Sundays. Other locations have less options, for example Akngwertnarre residents can only catch one of 4 buses per day.

Generally, the options for transport are private cars and commercial passenger vehicles but both are prohibitively expensive for those in receipt of income support. The schedule of prepaid tax fares outlines that the prepaid fare for 5 km is \$17 and 10 km is \$28. For an individual trip this is not prohibitively expensive but where other transport is unreliable then the cost becomes expensive where multiple trips are required throughout the week.

Current rates of income support mean that people living on the Town Camps are less likely to have drivers' licences (~25% of adults have drivers' licences) or to own and maintain registered motor vehicles. Baker Heart and Diabetes estimated that ~25% of households had access to a motor vehicle

in an emergency (this did not specify that these motor vehicles were registered). TCAC speculates that the reasons for low levels of drivers licensing are linked to resourcing and income support.

A tangible reminder of the ability to maintain motor vehicles comes from the number of abandoned motor vehicles removed in collaboration with our Corporate and Individual Members. This figure was 370 for the 2017/18 and 2018/19 financial years combined.

Transport is crucial and people require the resources to purchase transport related goods and services. Transport is becoming a bigger issue with the extreme heat that is being experienced in regional and remote Australia.

8. Safety and the Built Environment

The Alice Springs Town Camps do not comply with the Alice Springs Town Council Subdivision Guidelines. This lack of compliance makes the vulnerable people less safe and more isolated.

The Alice Springs Town Camps do not comply with the Alice Springs Town Council Subdivision Guidelines. This lack of compliance makes the vulnerable people less safe and more isolated. The Town Camps lack essential Crime Prevention Through Environmental Design; and traffic management and road infrastructure. On Town Camps the roads lack footpaths and gutters; and the parks and playgrounds are very basic. The lack of infrastructure makes people vulnerable and creates opportunities for people to illegally camp, engage in antisocial behaviour and consume alcohol in problematic quantities.

It is the homes of the aged and disabled that many illegal campers, visitors and drinkers turn for the use of facilities and to access food. The most vulnerable are placed at greater risk due to the lack of CPTED and the limited management of public spaces on the Town Camps.

Unfortunately, whilst the DLGHCD does employ Public Housing Safety Officers to support the safety of tenants in their houses, they only have legislated power for the tenancies themselves. Public Housing Safety Officers do not operate in public spaces on the Town Camps despite the tenure of the DLGHCD through its Housing Management Agreement (underlease) over the entire land area of each Town Camp.

Town Campers have identified their concern for the aged and disabled with respect to the impact of visitors and rough sleepers on vulnerable households. The issue has been framed as being about safety and health. During the period of COVID-19 residents have been concerned about the health and hygiene of rough sleepers (for the individuals and their potential for sharing infections).

Tangentyere Family Violence Prevention Program

The Tangentyere Family Violence Prevention Program delivers a range of programs that reflect primary prevention, early intervention and responses to Family Violence.

The Tangentyere Family Violence Prevention Program (TFVPP) operates within TCAC. TFVPP is comprised of the following components: (1) Tangentyere Women's Family Safety Group; (2) Tangentyere Men's Family Safety Group; (3) Mums Can, Dads Can; (4) Domestic Violence Specialist Children's Service; (5) Men's Behaviour Change Program; and (6) Men's Outreach, Assessment and Referral Service (MOARS)

TFVPP is committed to applying an integrated response to prevent family violence in Town Camps and in the wider Alice Springs community. It acknowledges and aims to raise awareness that cultural and societal change is required to facilitate movement towards a safer, healthier and stronger future for families and community.

The work of the TFVPP is underpinned by the Northern Territory Government's Domestic, Family and Sexual Violence Reduction Framework 2018-2028 – 'Safe Respected and Free from Violence'^{vii}. Additionally, the work is influenced by and hopes to build upon the work of Our Watch, a national organisation which promotes change in the culture, behaviours and power imbalances that lead to violence against women and their children nationwide. Of relevance for TFVPP is Our Watch's document, 'Changing the Picture: A national resource to support the prevention of violence against Aboriginal and Torres Strait Islander women and their children, 2018'^{viii}.

The preceding sections provide some response as to how the circumstance and context of the Town Camps and to a lesser extent other areas of remote Northern Territory impact upon 'the way that health, housing, access to services, including legal services, and women's economic independence impact on the ability of women to escape domestic violence'.

The following sections present the Grow Model of Family Violence Prevention; and the Central Australian Minimum Standards for Men's Behaviour Change Programs.

The Grow Model provides a blueprint for the 'immediate and long-term measures to prevent violence against women and their children and improve gender equality'.

The Central Australian Minimum Standards for Men's Behaviour Change Programs speaks to the methodology for the delivery efficacious 'perpetrator intervention programs and support services for men to help them change their behaviour'.

The following sections provide a summary of the Grow Model of Family Violence Prevention; and the Central Australian Minimum Standards for Men's Behaviour Change Programs. Both the Grow Model and the Central Australian Standards are presented in unabridged format in the appendices.

1. The Grow Model of Family Violence Primary Prevention

The Grow Model of Family Violence Primary Prevention was developed to work toward changing attitudes and beliefs to stop violence before it begins.

The TFVPP acknowledges that Town Camp communities of Alice Springs have identified gendered violence as an issue of great worry for them. Community members are concerned that children are being exposed to violence and that harmful gender stereotypes are being reinforced within family dynamics. TFVPP is concerned that there is a risk that the extremity of these stereotypes will increase from generation to generation. It is understood that parents have a large influence on the gender role socialisation of their children, and it is in this context that the Tangentyere Women's Family Safety Group developed the Mums Can, Dads Can Project. The aim of the project is to influence parents in their modelling of the next generation of parents, and therefore change attitudes and beliefs to stop violence before it begins.

There is an increasing awareness of the scale and severity of the problem of family, domestic and sexual violence in the Northern Territory. However, the TFVPP is concerned that the focus of responses is often centred on how to mitigate the impacts of violence after it has occurred, rather than addressing its underlying causes and drivers^{xi}. By developing a prevention approach that identifies and addresses the deeper driver of violence within Aboriginal and Torres Strait Islander communities the

TFVPP hopes to begin to start reducing and ultimately preventing violence from occurring in the first place. Reflecting the messaging of Our Watch's Changing the Picture resource, TFVPP wishes to acknowledge that violence against Aboriginal and Torres Strait Islander communities is not an 'Aboriginal and Torres Strait Islander problem'. This violence is an Australian problem, and all of us have a responsibility to work together to prevent domestic, sexual and family violence against Aboriginal and Torres Strait Islander communities^{xii}.

The TFVPP has developed the 'Grow Model' for primary prevention. TFVPP has experience of this model working in the context of Family Violence in Central Australia. This model has the potential for adaption to other areas of primary prevention and to other localities. The Grow Model uses the metaphor of a tree to illustrate how the TFVPP approaches family violence primary prevention.

The model combines evidence-based theory with practice wisdom and experience of what works, which is underpinned by key frameworks that create the conditions for growth. The tree metaphor allows primary prevention to be understood as taking place in context. Just like how trees find ways to thrive in the harsh conditions of the Central Australian desert, with the help of sun, water and soil nutrients, so too can primary prevention programs be successful in the context of all the social challenges they face. If the right conditions are created, the tree can grow up strong.

The Grow Model is detailed through a series of three separate stages including (1) Community Consultation; (2) Program Development; and (3) Implementation and Evaluation. TFVPP considers the stages to at times run concurrently and in parallel to each other. Therefore, the Grow Model itself does not represent a linear process of change.

The Grow Model has been included in its entirety as an unabridged addendum to this submission to emphasize the importance of primary prevention and for programs that tackle the contagious nature of gender stereotypes and violence between generations.

2. The Central Australian Minimum Standards

The Central Australian Minimum Standards (CAMS) articulate the expectations for Men's Behaviour Change Programs (MBCP) operating in the Central Australian context.

The CAMS was developed out of recognition that the Northern Territory has the highest rates of domestic, family, and sexual violence (DFSV) in Australia^{xiii}. The CAMS are designed to acknowledge that experiences and perpetration of violence in Central Australia are compounded by contextual realities that make addressing this violence particularly complex.

Contextual factors such as extreme remoteness, a vast geographical space with a small population, lack of access to goods and services, lack of housing and infrastructure, high rates of poverty and inequality, a culturally and linguistically rich context, and unreliable funding streams for services mean that there are multiple cumulative risk factors that make women in the Territory particularly vulnerable to experiencing violence.

Men in Central Australia also face additional barriers and multiple disadvantages which impact their lives and affect their engagement with programs and services.

To account for this complex context, it is necessary and important to develop contextually specific standards. The evidence tells us that responses to DFSV must be flexible, holistic, multi-faceted and context appropriate.

The CAMS comprise six headline standards so that MBCP's are safe, effective, and context appropriate. The CAMS provide guidance on the practice of headline standards through the provision of indicator standards, which detail how the headline standard can be realised within the MBCP. Good and unacceptable practice are also outlined for each headline standards.

The CAMS were developed in consultation with a range of stakeholders in Alice Springs, Northern Territory, in May and June of 2020. Stakeholders included women's safety services, women's legal services, corrections, child protection services, Aboriginal women's and men's groups, MBCP participants, and MBCP staff. The CAMS underwent four rounds of validation with program staff and external stakeholders to ensure that the standards are appropriate, aspirational, and continue to prioritise women and children's safety in the operation of MBCPs in Central Australia.

The CAMS are underpinned by ten principles of good practice to prevent violence against women in the Northern Territory, identified in the 'Hopeful, Together, Strong' framework (Brown, 2019). These ten

principles define good practices as being: (1) Holistic; (2) Community Driven; (3) Culturally Safe; (4) Sustainable; (5) Educational; (6) Accountability for men who use violence; (7) Framework and Theory Informed; (8) Multiagency Coordination; (9) Strengths Based; and (10) Accessible.

Guiding all these principles is the central tenet and collective agreement to centre and prioritise the safety of women and children in united work to prevent DFSV. The language the CAMS uses reflects the strengths-based and holistic approach to preventing DFSV. Language is important, it frames self-narrative and identity. Considering this, the CAMS deliberately make use of language that is inclusive and acknowledges people's individuality. The CAMS chooses to use the language 'men who have used violence' and 'women' or 'female partner' rather than 'perpetrators' or 'victims' or 'survivors' of violence, to acknowledge their whole person and capacity to live a life free from violence and have an identity apart from violence.

The CAMS headline standards are as follows: (1) Women and their children's safety is the core priority; (2) The use of violence is challenged and men who use violence are held accountable; (3) Women's safety and men's accountability are best achieved through an integrated response; (4) Workers are skilled in responding to the dynamics and impacts of Domestic, Family and Sexual Violence; (5) The Women's Safety Worker is essential to the safety of women and their children; and (6) the program is culturally safe and accessible.

The CAMS have been included in their entirety as an unabridged addendum to this submission to emphasize the importance of these standards in improving the safety of women and their children; and of holding men who use violence to account.

Appendix 1

Town Camp Housing Associations and Aboriginal Corporations

TCAC has 16 Corporate Members including 11 Associations and 5 Aboriginal Corporations.

The following table provides an overview of these Community Corporate Members:

Incorporated Body		Head Lease			
Name	Alias	Incorporated	Tenure	Lot	Executed
Akngwertnarre	Morris Soak	14/11/74	SPL-438	5150	22/12/77
Anthelk-Ewlpaye	Charles Creek	16/07/74	SPL-426	3702, 3704	12/08/77
Lhenpe Artnwe	Hoppys	6/08/86		1733	
Anthepe	Drive In	8/03/74	SPL-412	5146	8/11/76
Aper-Alwerrkng	Palmers	17/04/77	SPL-459	5180	25/07/79
Ewyenper-Atwatye	Hidden Valley	11/08/77	SPL-473	5189	30/01/80
Ilparpa	Ilparpa	25/10/79	SPL-493	5713	2/07/80
Ilperle Tyathe	Warlpiri	17/11/78	SPL-450	5149	30/01/79
Ilyperenye	Old Timers	22/08/77	SPL-550	5708	14/09/81
Inarlenge	Little Sisters	28/02/78	Crown-1112	3701	11/06/73
Irrkerlantye	White Gate	28/10/92	n/a	n/a	n/a
Karnte	Karnte	11/07/83	Crown- 1111	7850	1/02/88
Mount Nancy	Mount Nancy	16/07/74	SPL-409	5135	16/07/76
Itwiyethwenge	Basso's Farm	n/a	SPL-554	5123	16/07/76
Mpwetyerre	Abbotts Camp	25/10/79	SPL-543	2664	4/07/80
Nyewente	Trucking Yards	6/02/75	SPL-449	5152	28/12/78
Yarrenyty Arltere	Larapinta Valley	17/11/78	SPL-536	5195	23/06/81

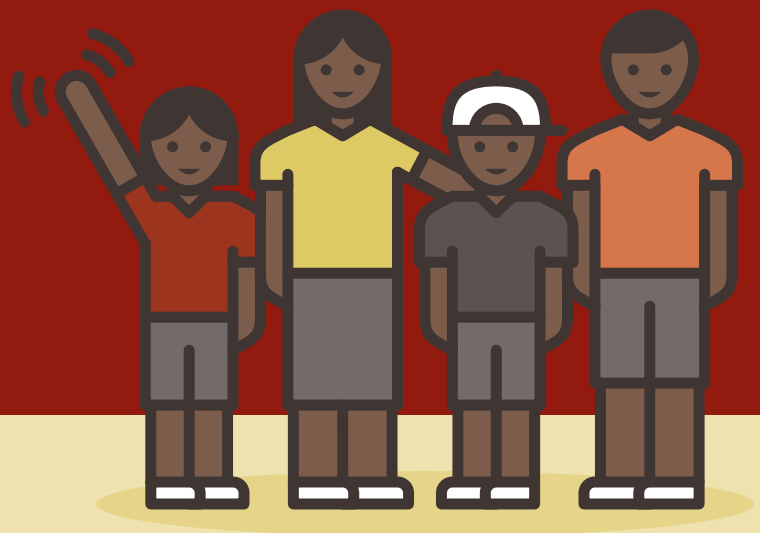
Appendix 2

The Grow Model of Family Violence Primary Prevention



The Grow Model of family violence primary prevention

Changing attitudes
and beliefs to stop violence
before it begins



Why have we created this model?

Domestic, sexual and family violence (DFSV) is a serious and pervasive issue for Aboriginal and Torres Strait Islander Communities in the Northern Territory (NT).

The NT has the highest prevalence of DFSV in Australia and the highest rate of associated homicides, 67% of homicides in the NT are related to DFSV compared with the national average of 39%¹. Aboriginal women in the NT are 18 times more likely to experience this violence than non-Aboriginal women.² There is a pressing need for creative, community-driven and holistic primary prevention.

The Tangentyere Family Violence Prevention Program (TFVPP) operates within Tangentyere Council, the major service delivery agency for the 16 'Town Camp' communities in Alice Springs. TFVPP is comprised of three separate, yet integrated areas of service delivery. These are; Tangentyere Men's Behaviour Change Program, Tangentyere Domestic Violence Specialist Children's Service and the Tangentyere Women's Family Safety Group. TFVPP is committed to applying an integrated response to prevent family violence in Town Camps and in the wider Alice Springs community. It acknowledges and aims to raise awareness that cultural and societal change is required to facilitate movement towards a safer, healthier and stronger future for families and community.

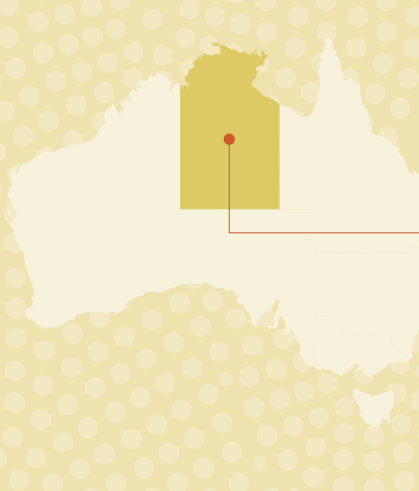
The work of the TFVPP is underpinned by the Northern Territory Government's Domestic, Family and Sexual Violence Reduction Framework 2018-2028 – 'Safe Respected and Free from Violence'.³ Additionally, the work is influenced by and hopes to build upon the work of Our Watch, a national organisation which promotes change in the culture, behaviours and power imbalances that lead to violence against women and their children nationwide. Of relevance for TFVPP is Our Watch's

document, 'Changing the Picture: A national resource to support the prevention of violence against Aboriginal and Torres Strait Islander women and their children, 2018'.⁴

The TFVPP acknowledges that Town Camp communities of Alice Springs have identified gendered violence as an issue of great worry for them. Community members are concerned that children are being exposed to violence and that harmful gender stereotypes are being reinforced within family dynamics. TFVPP is concerned that there is a risk that the extremity of these stereotypes will increase from generation to generation. It is understood that parents have a large influence on the gender role socialisation of their children, and it is in this context that the Tangentyere Women's Family Safety Group developed the *Mums Can, Dads Can Project*.⁵ The aim of the project is to influence parents in their modelling of the next generation of parents, and therefore change attitudes and beliefs to stop violence before it begins.

There is an increasing awareness of the scale and severity of the problem of family, domestic and sexual violence in the Northern Territory.⁶ However, the TFVPP is concerned that the focus of responses is often centred on how to mitigate the impacts of violence after it has occurred, rather than addressing its underlying causes and drivers.⁷ By developing a prevention approach that identifies and addresses the deeper driver of violence within Aboriginal and Torres Strait Islander communities the TFVPP hopes to begin to start reducing and ultimately preventing violence from occurring in the first place.

Reflecting the messaging of Our Watch's Changing the Picture resource, TFVPP wishes to acknowledge that violence against Aboriginal and Torres Strait Islander communities is not an 'Aboriginal and Torres Strait Islander problem'. This violence is an Australian problem, and all of us have a responsibility to work together to prevent domestic, sexual and family violence against Aboriginal and Torres Strait Islander communities.⁸



Aboriginal women in the Northern Territory have the highest rates of victimisation in the world and are...

18x

more likely to experience family and domestic violence than non-Aboriginal people

40x

more likely than non-Aboriginal women to be hospitalised for family and domestic violence related assaults

The 'Grow Model' of primary prevention – what is it?

Informed by an understanding of the specific nature of DFSV in the NT, and by an understanding of best practice principles in family violence primary prevention, the TFVPP has developed a 'Grow Model' for primary prevention programs. TFVPP has experience of this model working in the context of family violence prevention work but it is likely that this model could be applicable in other areas of primary prevention.

The Grow Model uses the metaphor of a tree to illustrate how the TFVPP approaches family violence primary prevention. This resource will further explore the nature of the problem of family violence and outline the good practice principles that inform the model, before stepping through the process with reference to TFVPP's *Mums Can Dads Can* project as an example of how the model works in practice.

The model combines evidence-based theory with practice wisdom and experience of what works, which is underpinned by key frameworks that create the conditions for growth. The tree metaphor allows primary prevention to be understood as taking place in context. Just like how trees find ways to thrive in the harsh conditions of the Central Australian desert, with the help of sun, water and soil nutrients, so too can primary prevention programs be successful in the context of all the social challenges they face. If the right conditions are created, the tree can grow up strong.

Please note that whilst the Grow Model is detailed through a series of three separate stages TFVPP considers the stages to at times run concurrently and in parallel to each other. Therefore, there has been at times no clear definition of the beginning and end of each stage, and the Grow Model itself does not represent a linear process of change.



The Northern Territory Government's Domestic, Family and Sexual Violence reduction framework snapshot.⁹

- The Northern Territory has the highest prevalence of DFSV in Australia;
- The Northern Territory Police Officers and emergency service representatives attend to more than 61 incidents related to domestic and family violence on a typical day in the Northern Territory;
- At least one child is subjected to domestic and family violence every day of the year in the Northern Territory;
- The victimisation rates of domestic and family violence in the Northern Territory is about three times higher than any other jurisdiction;
- The victimisation rate for Aboriginal people in the Northern Territory is 18 times higher than non-Indigenous people;
- The Northern Territory has the highest rate of domestic and family violence associated homicides in Australia;
- Women are significantly overrepresented as victims of DFSV;
- DFSV takes on many forms;
- No two experiences are the same.

The drivers of violence¹⁰

There is substantial evidence from research and consultation that gender inequality and rigid gender stereotypes are key drivers of violence against Aboriginal and Torres Strait Islander women, alongside the ongoing effects of colonisation. Our Watch's Changing the Picture research demonstrates that gendered factors intersect with other determinants such as trauma, poverty and multidimensional disadvantage.

To address the gendered drivers of violence against Aboriginal and Torres Strait Islander women, Our Watch recommends a number of evidence-based strategies including intersectional approaches, supporting Indigenous female leadership and challenging gender stereotypes and the impacts of colonisation on men's and women's roles, relationships and identities.

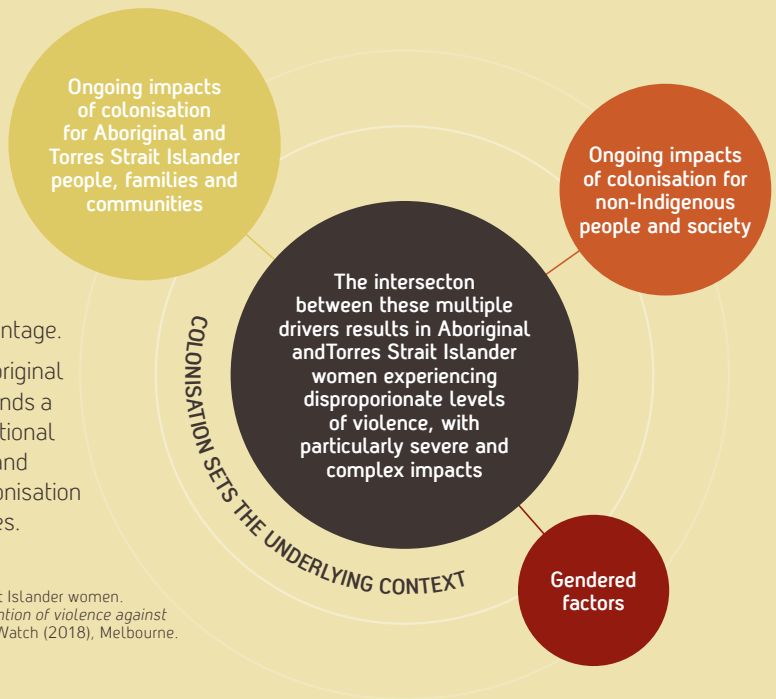


Figure: The intersecting drivers of violence against Aboriginal and Torres Strait Islander women. Adapted from 'Changing the picture: A national resource to support the prevention of violence against Aboriginal and Torres Strait Islander women and their children' (p13), by Our Watch (2018), Melbourne. Available at www.ourwatch.org.au. Adapted with permission.

Principles for prevention in practice¹¹

Impactful prevention programs consider the way in which programs achieve change. The Grow Model is guided by the following principles:

Principles	Indicators	Principles	Indicators
Community-driven	<ul style="list-style-type: none"> Indigenous people involved in conception, design and delivery; Community owns, leads and governs; and Engages and mobilises Indigenous community. 	Framework and theory-informed	<ul style="list-style-type: none"> Has gendered lens and acknowledges the gendered nature of domestic, family and sexual violence; Uses an intersectional framework; and Is trauma informed and contextualises domestic, family and sexual violence within colonisation.
Culturally safe	<ul style="list-style-type: none"> Works in a way that is respectful and celebrates Indigenous culture; Build relationships with community; and Listens to community and values their knowledge and experience. 	Accessible	<ul style="list-style-type: none"> Uses assertive outreach; Assists people to overcome barriers to access; and Takes the program to where people are.
Holistic	<ul style="list-style-type: none"> Caters to women, men and children; Works to strengthen families; and Takes a whole-of-community approach. 	Accountability for men who use violence	<ul style="list-style-type: none"> Challenges men's use of violence; Focuses on changing men's behaviour; and Integrates and elevates survivors' voices.
Safety-focused	<ul style="list-style-type: none"> Centres women and children's safety; Ongoing risk assessment; and Safety planning. 	Multiagency-coordination	<ul style="list-style-type: none"> Shares resources and information; Refers and follows up with other services; and Participates in multi-agency meetings and contributes to integrated responses and strategies.
Strengths-based	<ul style="list-style-type: none"> Non-judgemental and draws upon community assets; Engages and strengthens social capital; and Strengthens and celebrates culture. 	Education	<ul style="list-style-type: none"> Trains the community to identify, intervene and report; Challenges the attitudes which condone domestic, sexual and family violence; and Models equal and respectful relationships.

Mums Can Dads Can

The *Mums Can Dads Can* is a community-led primary prevention program that addresses the gender-based drivers of domestic, family and sexual violence. The program campaigns to challenge the rigid gender stereotypes that coexist with a range of intersectional contributors and of DFSV. Community Champions design, develop and deliver strength-based, accessible and meaningful public messages and resources that promote gender equity, respectful relationships and equal parenting.

The *Mums Can Dads Can* primary prevention program followed the logic of a 'grow model' organised around three stages of change:

- (1) Community Consultation;
- (2) Program Development;
- (3) Resource Development and Implementation.

These stages of the 'Grow Model' are explained in detail over the page illustrated by the example of the *Mums Can Dads Can* project.



'Community Champions design, develop and deliver strength-based, accessible and meaningful public messages and resources that promote gender equity, respectful relationships and equal parenting.'





Stage One

Community consultation

Assess community readiness

Test and prepare the soil

Community readiness¹² is the soil into which the seed can be planted. The soil has been tested and time has been taken to prepare it for planting. It is now ready for the seed to be planted.

Community readiness is assessed using a whole-of-community approach and is led by a group of Community Champions. Community Champions are identified by acknowledging the pre-existing efforts and role of leaders within the community in working towards the prevention of domestic, family and sexual violence. A relationship is built with the Community Champions in order to better understand the enabling factors and barriers for development of the prevention program. Thus, the model inherently assesses the community's readiness for change through engagement with the champions. Champions are acknowledged as the experts in their communities and are continuously consulted regarding the accuracy and usefulness of the intended messaging.

The *Mums Can Dads Can* project built on prior relationships with Town Camp community members, who have a history of leadership within the Town Camps of Alice Springs. The project workers undertook consultations with a number of groups from within the community in order to develop the concepts and messaging behind *Mums Can Dads Can* and assess the community's overall readiness for the program. These groups continued to be engaged throughout the development, design and delivery of the program in order to ensure ongoing readiness for the program's messaging.

Talking straight

Planting the seed

Talking straight is about planting the seed for change within the community. It is important that this seed is planted with transparency and integrity, and the community trust that the organisation is fully committed to growing the tree up right.

Community Champions prepare participants to be brought into the prevention program through talking straight. An understanding of primary prevention requires a solid foundation in domestic, family and sexual violence and language here is key. The concepts can be understood via 'talking straight' – which means that the reality or impact of domestic, family and sexual violence is not diluted. Talking straight about violence is necessary because it hurts our women, children, men and communities. Working from a strengths-based perspective does not downplay the reality or impact of domestic, family and sexual violence.

Community Champions supported project workers to develop the messaging used throughout *Mums Can Dads Can* workshops in communities. *Mums Can Dads Can* utilises fun, positive messaging, which allows for the soft entry of participants into a space where they feel supported to have conversations about DFSV. Participants are encouraged to flip gender stereotypes and draw parallels between rigid gender roles and their experiences of violence. Project workers are committed to a no violence message and are sure not to minimise the experiences of women at any stage during community workshops.

'Community readiness is comparable to bush medicine growing in a sandy crop – with the right conditions, a community can grow and thrive.'

'Talking straight must include men who are encouraged to reflect on their own experiences of being a man and contribute to the process of change at a community level.'



Stage Two

Program development

Community-driven change

Establishing roots

Community Champions and Cultural safety ensure that the prevention program is embedded within community. They are the roots that provide the strong foundations through which the tree can begin to grow up strong. Strong Community Champions and a commitment to Cultural Safety are essential for the future growth of the tree, without these roots the tree cannot thrive.

Community Champions

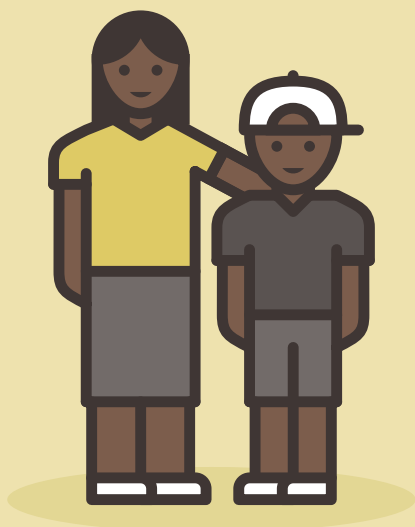
Community-driven prevention programs require the establishment of strong partnerships with Community Champions. The Community Champions ensure that there is an understanding of DFSV and a solid gender-based perspective on the cause of violence prior to resourcing and implementation. The Community Champions are ready to challenge gender roles by promoting the messages and understanding the links between the campaign and the drivers of violence. The Community Champions can support participants to become more involved in the project and themselves become champions of the program.

Cultural Safety

The Community Champions, once identified and trained, ensure that the program is developed to be culturally safe. The Community Champions make the assessment regarding cultural safety, so they can be prepared and confident to promote the key messages of the campaign. Community Champions ensure that the program is inclusive of a wide range of voices, opinions and experiences, so that the material will resonate with the target audiences. Cultural safety also includes awareness of language and literacy, which can often be a barrier for many Aboriginal people and ensuring that the resources developed are visual or translated into local languages where possible.

Mums Can Dads Can is steered by existing community leadership groups. These groups had a track record in working on community initiatives. They work in partnership with the staff to provide a range of perspectives from men, women and young people; and offer a diversity of skills, benefits and strengths. All members undertook training to ensure that they possessed a shared understanding of DFSV from a gendered perspective, including the importance of gender equity, and challenging rigid gender roles and stereotypes in parenting.

The members of these leadership groups were the initial Community Champions for the program. They stood up as individuals to have their photographs displayed on posters throughout the community, demonstrating to others that they were willing to stand up strong against DFSV. As the program developed and workshops were undertaken across Town Camp communities a number of additional community members wished to stand up strong and be Champions for *Mums Can Dads Can*. Thus, whilst Community Champions were important for initial stages of the prevention program, Community Champions have joined *Mums Can Dads Can* at all stages of the program's development.



'We were talking about family violence before we started talking about primary prevention.'



Stage Three

Implementation and evaluation

Resource Development and Implementation

The resources are the culmination of the work. They are the buds and the blossoms, and they carry meaningful and impactful messages throughout communities. Just like a mature tree is covered in blossoms, the messages of the resources saturate communities.

The Community Champions work with staff to develop program materials so that they are appropriate, meaningful and impactful. The messages offer an alternative to rigid gender stereotypes and challenges stigma, shame and discrimination. The messages are spread through culturally appropriate and accessible resources (posters, short film clips and photo language cards), community workshops, and merchandise (t-shirts). These represent and promote gender equity, respectful relationships and equal parenting. These messages introduce new values, thinking processes and relationship skills to encourage equity in relationships. In keeping with Our Watch's primary prevention best practice guidelines, resource implementation should aim to saturate these messages across target populations (children, young people, and adults), using a variety of mediums and channels. Integral to the success of these campaigns is the ownership of the messages by the community via the leadership of the Community Champions. By stage three, the Community Champions are merged with the participants, the staff, service providers and the public, and everyone is involved in the continuation of the program. By this stage, the messages achieve a 'universality' and are adaptable and meaningful across target audiences.

Mums Can Dads Can builds on pre-existing campaigns including the anti-violence signage at the entrance to Town Camps. In addition, the program created t-shirts, posters, short videos and risk assessment cards. The messages were also promoted through community educational workshops which facilitated debate and discussion about the connection between rigid gender roles and DFSV, where participants are encouraged to question and critique gender stereotypes. The aim is to liberate people from a sense of what women and men are allowed to do, which many participants have called the 'new way' with one participant commenting that 'the new way feels free'.

Program Assessment and Growth

Program Assessment and Growth is checking up on the tree and making sure it's healthy and thriving. It's looking at the bark, the branches, the leaves and the flowers, it's re-testing the soil regularly, it's making sure everything is on track and figuring out how the tree could thrive even more.

Program Assessment is a vital element of this model as it allows an organisation to know about what's working and what could work better. Program Assessment should be seen as a useful tool for organisations, and one that is created in-house to best assess the effectiveness of the program *as per the organisation's own objectives*, rather than an externally-

imposed rubric to assess effectiveness against a funder's ideas of what the program should achieve. Evaluation should be structured as a collaborative and iterative process. Program Assessment should follow a Participatory Action Research (PAR) model, which changes and adapts the project based on input and feedback throughout the process.¹³ The program is able to adapt because it is community owned, driven and directed: it reflects what the community wants and changes according to their priorities – in this way, the program is accountable to the community.¹⁴ The program should seek input from a wide range of stakeholders throughout the iterative evaluation processes, where evidence is collected alongside program implementation to allow for program adaption. Ideally, a variety of methods could be used to gather information and assess impacts and then this data can be triangulated to build a picture of effectiveness. Whilst it is not possible to measure the long-term impact of a prevention program during its implementation, the data collection will inform an assessment of program impact over time.

The program workers are committed to an ongoing process of workshoping and assessing *Mums Can Dads Can* alongside community members. Assessments of the resources' impacts are undertaken through a 'yarning' approach, where project workers engage with community members regarding their attitudes towards gender roles pre and post participation in the workshops.¹⁵ *Mums Can Dads Can* intentionally takes a qualitative approach to data collection. This is due to an acknowledgement that quantitative data does not sit well with Indigenous ontologies and that it has historically exploited Indigenous people and contributed to their oppression in various ways.¹⁶ The learnings gained from this qualitative assessment process has then influenced the further development of messages and resources, such as the train the trainer toolkit and the upcoming *Mums Can Dads Can* children's book. As such *Mums Can Dads Can* is inherently accountable to the community that it is working for.



Pollination

Primary prevention is a cyclical process. The learnings from one project will inform future programs, spreading principles of good practice. Primary prevention workers and Community Champions take the nectar of the thriving program elsewhere within the organisation, the community and beyond. This resource is part of that pollination process.

Theories and frameworks underpinning practise

Acknowledgment of ongoing colonisation

Acknowledgment of ongoing colonisation¹⁷ allows us to recognise that Aboriginal and Torres Strait Islander communities continue to experience dispossession and are often excluded by the structures and systems within the dominant society. Colonialism is an ongoing structure of domination, which privileges some groups and disenfranchises and oppresses others. By acknowledging ongoing colonisation and valuing Aboriginal culture and knowledge, it is possible to transform the dominant power relationships. This process is known as decolonising practice.

Community development theory

Community development theory¹⁸ involves working with communities to achieve their own social, cultural, environmental and economic objectives. It works to strengthen and develop communities and enhance their capacity to engage in addressing problems or issues that they identify. It recognises community members as the experts in their lives and matters that pertain to them. The community is upheld as possessing the knowledge and wisdom to create effective, sustainable change.

Cultural safety

Cultural safety is a philosophy and a way of operating that ensures all individuals and groups are treated with regard given to their unique cultural needs and differences. It assumes the right to difference and calls for interactions that do not diminish, demean or disempower individuals based on a perceived or actual difference.¹⁹

Trauma-informed care and practice

Trauma-informed care and practice²⁰ denotes that services and their staff work in a way that acknowledges the diverse experiences of the person they are working with and how this might impact on their sense of safety and willingness to engage. Trauma-informed practice is one that is committed to a focus on recovery and incorporates messages of optimism and hope. Core principles of trauma-informed care include; safety, trust, choice, collaboration and empowerment. It is acknowledged that as large numbers of people who experience trauma-related problems access a diverse range of services, it is important that the full range of service delivery introduce trauma-informed principles into their practice.

Anti-oppressive practice

Anti-oppressive practice²¹ empowers communities and individuals by reducing the power imbalances that exist within social hierarchies that serve to oppress certain societal groups. Anti-oppressive practice aims to provide appropriate social services that are responsive and sensitive to the needs of service users (or 'clients') 'regardless of their social status'.

Strengths-based practice

Strengths-based practice²² focusses on the strengths, resilience, abilities and knowledge of individuals and groups. It recognises existing resources within a community and encourages collaborative relationships with the aim of empowering service users, thus producing positive outcomes. A strengths-based approach seeks to build on an individual's strengths rather than deficits.

Two-way learning

Two-way learning is about Aboriginal people and non-Aboriginal people coming together as equals to share stories and work together. Two-way learning uses the strengths and knowledge of Aboriginal people and non-Aboriginal people to grow safe and strong communities.²³

The United Nations rights of Indigenous peoples

The United Nations rights of Indigenous peoples²⁴ is a foundational, guiding document to community development in the Aboriginal context. The Declaration provides a blueprint for Indigenous communities and governments around the world, it is based on the principles of self-determination and participation, emphasising the need to respect the rights and roles of Aboriginal peoples within society. Ultimately, it sets out the minimum standards for the survival, dignity and wellbeing of Aboriginal peoples worldwide.

Intersectional feminism

Intersectional feminism²⁵ is at the core of the grow model approach, recognising that there are several different factors at play that may increase the vulnerability of Aboriginal women to violence. Intersectional feminism allows us to recognise that multiple systems and structures of oppression and discrimination intersect and reinforce each other. Therefore, any community program focused on the emancipation of women from violence must have an intersectional approach, recognising race, culture, history, gender and class are intersecting factors that result in experiences of entrenched gender inequality.

Narrative theory

Narrative theory²⁶ is a practice that can facilitate community work in ways that are culturally resonant and safe for Aboriginal people. Narrative practice is described as 'telling our stories in ways that make us stronger'. Narrative theory highlights the collective story for Aboriginal communities, emphasising that the experience of ongoing colonisation must be acknowledged. Narrative theory aims to find ways to reduce the power of the problem story and to focus on the strong story of Aboriginal peoples, this is a strengths-based approach, fostering the inherent resilience within Aboriginal communities.

Critical theory

Critical theory²⁷ attributes social problems to structures in society that privilege certain societal groups whilst oppressing others based on factors such as class, gender, ethnicity, sexuality, etc. Typically, it is recognised that these structures were established by and are largely still dominated by 'bourgeois, Christian, heterosexual males of European origin'. Individuals within the oppressed group are more susceptible to a range of social problems – to rectify this disparity, social equity must replace the dominant and subordinate social dichotomy. Critical theory is concerned with changing the world in ways that can help 'emancipate' those on the margins of society.

The stages of change

The stages of change²⁸ explains how activities that are designed to produce change achieve their impact. The model acknowledges change to be an intentional process that occurs over time, through a series of six 'changes'. These include; pre-contemplation, contemplation, determination, action, relapse and maintenance. Participants exit and re-enter the cycle at any stage, experiencing setbacks, stumbling and stay strong. The Grow Model is underpinned by knowledge of the stages through which change occurs. The model reflects the cyclical nature of change using the metaphor of the life cycle of the tree. As the tree blossoms and bears seed the cycle of life begins again, so too do primary prevention programs instil new knowledge and hope for future programs and leaders.

The Convention on the Elimination of all forms of Discrimination Against Women

The Convention on the Elimination of All forms of Discrimination Against Women (CEDAW)²⁹ is the most comprehensive human rights instrument to protect women from discrimination. It is the first international treaty to address the fundamental rights of women in politics, health care, education, economics, employment, law, property and marriage and family relations.

'Without strong theoretical frameworks, the 'Grow Model' doesn't have the same potential to grow and flourish. Theories and frameworks create the right conditions for the tree to grow and flourish; nourishing, nurturing, grounding, supporting and keeping the tree strong.'



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Appendix 3

Central Australian Minimum Standards for Men's Behaviour Change Programs



AUGUST 2020

Central Australian Minimum Standards for Men's Behaviour Change Programs

Prepared by

Chay Brown

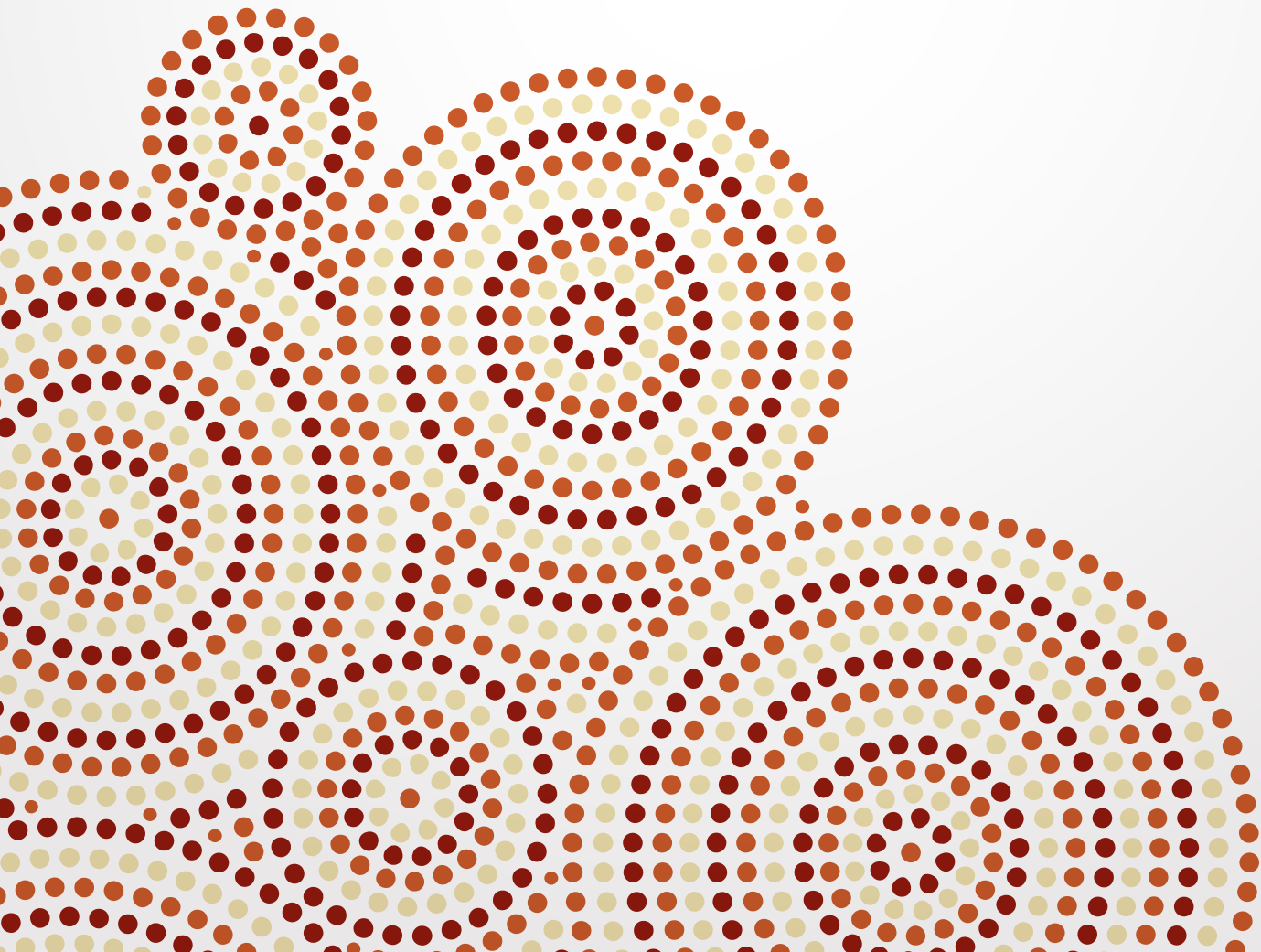
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for the Tangentyere Family
Violence Prevention Program



Acknowledgement of Aboriginal and Torres Strait Islander peoples

We would like to acknowledge that the country we now call Australia was built on the stolen lands of hundreds of Aboriginal nations, each with their own unique language, culture and traditions – and that sovereignty was never ceded.

It is important to recognise that every day, those of us who are settlers to this country are working on stolen land and benefiting from a system that continually displaces, disadvantages and discriminates against Aboriginal and Torres Strait Islander peoples.

We would like to acknowledge that these standards were written and developed on what always was, and always will be, Aboriginal land – the land of Arrernte people here in Mparntwe.

We recognise the strength, resilience, knowledge, skills and lived experience of all Aboriginal peoples in this land.

We would like to pay respect for the ongoing spiritual and cultural connections to the land and to Country held by the Traditional Owners and Custodians of Australia

We acknowledge all Aboriginal and Torres Strait Islanders as the traditional custodians of this continent, whose cultures are among the oldest living cultures in human history. We pay respect to Elders past, present and emerging and extend our recognition to their descendants.

We would also like to thank the stakeholders who shared their expertise with us. The continual generosity and perpetual hope of the people working in the domestic, family, and sexual violence space in Central Australia humbles us. It is our hope that the *Central Australian Minimum Standards for Men's Behaviour Change* can provide inspiration and further drive the amazing work already underway.

It is our hope that MBCPs can be a valuable contributor in creating a strong future for women, children and men in the Northern Territory.

The Central Australian Minimum Standards for Men's Behaviour Change Programs were developed in 2020 in consultation with:

- Tangentyere Council Family Violence Prevention Program:
 - Tangentyere Womens Family Safety Group;
 - Tangentyere Men's Family Safety Group; and
 - Tangentyere Men's Behaviour Change Program.
- Women's Safety Services of Central Australia (WoSSCA);
- Central Australia Women's Legal Service (NT);
- The North Australian Aboriginal Justice Agency;
- NPY Womens Council;
- Community Corrections NT;
- Department of Territory Families NT;
- Department of the Attorney-General and Justice NT;
- No to Violence (NTV);
- Doctor Daphne Hewson; and
- Eliza Arbaci – Bethany (Geelong).

Special thanks to *No to Violence* whose minimum standards have guided the Tangentyere Men's Behaviour Change Program for the past six years. Thank you for your support and ongoing commitment to the safety and wellbeing of women and children and for your expertise and leadership regarding work with men who use violence.

Right: Gwen Gillen,
a member of TWFSG,
translating the
CAMS through art

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Key Terms and Acronyms

The table below provides brief information about key terms and acronyms pertinent to the CAMS. This is not an exhaustive list nor are the definitions detailed enough to fully capture the context, this table is intended as an introduction only.

Term/Acronym	Definition
Aboriginal community-controlled organisation	Aboriginal community-controlled organisations are incorporated organisations that are governed and operated by local Aboriginal people to provide culturally appropriate support services for community members.
Aboriginal community healing groups	Healing groups are an inclusive process focussing on family and community to address emotional, mental, physical and spiritual needs that revolve around connections to culture, family and land (Healing Foundation, n.d.). While the MBCP has elements of healing, ethical healing work should be led and carried out by Aboriginal people to achieve solutions that focus on the promotion of cultural solutions and are driven by community ground up solutions (Healing Foundation, n.d.).
CAMS	Central Australian Minimum Standards.
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' (Maori Nursing Fraternity in Williams, 2008).
Cultural competence	Cultural competence is the ability workers have to reflect an awareness of their cultural background, and how this influences their behaviours and attitudes. Culturally competent practice is the ability to reflect on the potential for unconscious bias and practice that may be automatic and deeply ingrained such as stereotyping. Cultural competence focuses on the capacity of a person to apply cultural awareness and knowledge to their behaviours and attitudes. In the Central Australian context, this primarily applies to non-Indigenous workers engaging with Indigenous clients, however, it also extends to their work with other culturally and linguistically diverse groups.
Cultural Advisory Group	A group made up of senior Aboriginal women and men ¹ who advise the group about cultural complexities and give guidance to the program, particularly non-Indigenous workers. This group guides cultural safety and advises about potential conflict relationships between communities and provide feedback.
Cultural awareness	Cultural awareness includes acknowledging past histories, policies and practices and the impact these have had on Aboriginal people and communities. Cultural awareness acknowledges the historical legacies of invasion that have led to mistrust and misunderstanding that Aboriginal people continue to experience.
DFSV	Domestic, family, and sexual violence ² 'Domestic, family and sexual violence has profound physical, psychological, social and economic effects on victims. These impacts can include serious injury, disability or death, chronic pain and disease, mental health issues, loss of employment, absenteeism and presenteeism, financial insecurity and isolation, and alienation from family and social support. Witnessing domestic and family violence causes serious, lasting harm to children. It impacts on attitudes to relationships and violence, as well as behavioural, cognitive and emotional functioning, social development, learning and later job prospects. Exposure to domestic and family violence also increases the risk of a child or young person experiencing other forms of abuse or neglect. We know that for children, exposure to domestic and family violence is highly correlated with child protection reports and may lead to cycles of youth offending. The burden of domestic, family and sexual violence is disproportionately carried by Aboriginal women and children as victims and Aboriginal men as perpetrators. The victimisation rates for Aboriginal people in the Northern Territory are approximately 18 times higher than for non-Aboriginal people. This is significantly higher than in other states' (The Northern Territory Government, 2018, p. 5)
Facilitator/Worker	Practitioner responsible for delivering the MBCP for delivering group and individual content.

¹At the Tangentyere Family Violence Prevention Program, the Cultural Advisory Group is made up of the Tangentyere Women's Family Safety Group and Tangentyere Men's Family Safety Group.

²For a full definition, please see the Northern Territory of Australia Domestic And Family Violence Act (2017) https://parliament.nt.gov.au/___data/assets/pdf_file/0020/463034/Domestic-and-Family-Violence-Act.pdf.

Term/Acronym	Definition
Intersectionality	<p>Intersectionality was first written by American scholar and civil rights advocate Kimberlé Crenshaw in 1989. The theory originally helped explain the intersection of oppressions experienced by African American women. Intersectional theories and frameworks examine how intersecting identities overlap to create unique forms of discrimination and systemic oppression that includes the intersection of race, gender, sexual orientation, class and abilities (Crenshaw, 1989).</p> <p>It is essential an intersectional lens is applied by workers/facilitators in the MBCP particularly during assessments. Intersectional frameworks guide the program's engagement, referral pathways and ways of working with both women and men. The program content is also developed using an intersectional lens. The MBCP's application of an intersectional framework acknowledges and attempts to address the impacts of discrimination /oppression experienced by women and men with whom the program engages.</p>
Kinship system	<p>'Kinship ad family relationships and how people relate to each other continue to be at the heart of Aboriginal culture and Aboriginal cultural identity' (Dobson & Henderson, 2013, p. 7) Kinship relationships are both biological and non-biological based connections that form the basis of social relationships in Aboriginal culture. Kinship informs the roles, responsibilities and obligations that guide interactions and community life. Kinship systems also dictate 'avoidance relationships' – these relationships are designed to prevent conflict by separating certain people from each other, for example son-in-law and mother-in-law (Central Land Council, n.d.). it is not unusual to have Men in the MBC that are from the same kinship group, potentially impacting on men's engagement in the group and their ability to speak openly and honestly about their behaviour and the impact on this on their relationships. These connections are communicated to the MBCP workers by the men and the implications of these relationships is explained to non-Aboriginal facilitators by the Cultural Advisory Group.</p>
Lateral violence (sideways violence)	<p>Lateral violence has its origins in the ongoing impacts of invasion, racism, discrimination, intergenerational trauma and oppression. Lateral violence manifests when Aboriginal peoples' internalised pain and powerless is directed toward each other.</p> <p>Lateral violence frequently occurs toward and between families, individuals and communities, leaving the person/s experiencing it feeling shamed, blamed and socially isolated, which impacts on their mental and physical health and wellbeing.</p> <p>An awareness of lateral violence is imperative in the MBCP groups, in recognition that some men may have experienced lateral violence. They or their families may also be using lateral violence towards their partner or ex-partners as a controlling behaviour.</p>
MBCP	Men's Behaviour Change Program.
MBCP Advisory Group	Advisory group which consists of a group of diverse men representing language, age, experience, ethnicity and culture. This group includes men who have completed the program. The purpose of the advisory group is to discuss group content (see Appendix E).
Mandatory Reporting	<p>Domestic and Family Violence –</p> <p>'Every adult in the NT (over the age of 18) must report to the police if they believe either:</p> <ul style="list-style-type: none"> • A person has caused, is causing, or is likely to cause, serious physical harm to someone they are in a domestic relationship with and/or the life or safety of a person is under serious or imminent threat, because Domestic and Family Violence has been, is being, or is about to be committed; • Physical harm can be temporary or permanent and it can include unconsciousness, pain, disfigurement, infection with a disease, any physical contact that a person might object to (whether or not they are aware of it at the time). <p>'Serious physical harm' is any physical harm that endangers or is likely to endanger a person's life or where the effects are longstanding' (The Northern Territory Government, 2020).</p> <p>Child Protection –</p> <p>'A person is guilty of an offence if the person:</p> <ol style="list-style-type: none"> 1. Believes, on reasonable grounds, any of the following: <ol style="list-style-type: none"> a) A child has suffered or is likely to suffer harm or exploitation; b) A child aged less than 14 years has been or is likely to be a victim of a sexual offence; c) A child has been or is likely to be a victim of an offence against section 128 of the Criminal Code; and 2. Does not, as soon as possible after forming that belief, report (orally or in writing) to the CEO or a police officer: <ol style="list-style-type: none"> a) That belief; and b) Any knowledge of the person forming the grounds for that belief; and c) Any factual circumstances on which that knowledge is based.' <p>(Northern Territory of Australia, 2020).</p>

Term/Acronym	Definition
Men's business/Women's business	Within Central Australian Aboriginal communities some knowledge is segregated into women and men's business. Knowledge may include cultural stories, ceremonies and rituals that are specific for men/young men and women/young girls. The terms 'women's business' and 'men's business' are also used refer to certain gender specific practices in the contemporary context – for example women's health screenings.
Non- shaming	<p>Non-shaming practice recognises that shame can be an overwhelming and disempowering experience for many Aboriginal people and bears little resemblance to the dictionary definition or widespread beliefs that 'shaming' can be used as a restorative justice tool. Shame occurs when a person is singled out, disrespected or directly targets a person's dignity and self-worth causing shame and embarrassment. Shame can be a large barrier to seeking support and help.</p> <p>Non shaming practice is fundamental to the MBC processes and interactions with men who use violence. Singling out men for conversations in the group without a trusting relationship can cause shame and embarrassment and demonstrates a lack of cultural safety.</p>
Paternalism	<p>Broadly, paternalism has its genesis in restrictive government interventions and social policies put in place for the 'good of Aboriginal people'. Paternalism is thoughts or actions taken to 'protect' and/or change the behaviour of people that undervalues or undermines the decision-making capabilities of Aboriginal people. In the Central Australian context, paternalism has taken various forms, including forcible child removal and the Northern Territory Emergency Response (otherwise known as 'The Intervention') among others.</p> <p>Currently, paternalistic policies aim to change or control behaviour using income and welfare support, work for the dole schemes, and alcohol restrictions and prohibition, etc. Paternalism impacts on Aboriginal people's autonomy and choice and is frequently coercive in nature.</p> <p>Paternalism is particularly relevant in the work of the MBCP so requires constant reflective practice by non-indigenous staff. The aim of the MBCP is to ensure people have choices about their attendance and engagement and take responsibility for their behaviour. While the program recognises the intersectional barriers Aboriginal people experience, the program does not use coercion or actions that undermine Aboriginal men/women's ability to take responsibility for their own actions, make their own choices or have their own agency.</p>
Partner	Anyone currently in an intimate relationship with a man in the MBCP. Anyone who shares access to children with a man in the MBCP, irrespective of separation. Anyone, who in the last two years, has been in a previous intimate relationship with a man in MBCP (No To Violence, 2006; Family Safety Victoria, 2018).
Sorry business	<p>Sorry Business describes the time and bereavement activities and protocols associated with death. Sorry business is a time of mourning the death of an Aboriginal person and designed to let go of the memory of the person and heal the community. Depending on a range of factors, including agreement on burial details and funeral costs, 'sorry business' or bereavement activities and protocols can vary in time, from days to months.</p> <p>Sometimes the name of the person who has died cannot be mentioned in respect for the grieving family and may extend to those still living who share the same name. This is important to consider when asking for partners names or the names of family members that may have died during assessments or groupwork.</p>
Talking Straight	Talking straight means you 'say what you mean and mean what you say'. Talking straight is speaking honestly and clearly and not making assumptions. Talking straight is speaking without being evasive, nuanced, or indirect in your communication.
Two-way Learning	Two-way learning is 'communities talking amongst themselves and working together to understand the problems we face, the strengths we have and to come up with ideas and solutions for our future together. Working together we share our knowledge and strength to bring about good changes in the community, celebrating our successes and teaching each other the right message to spread to other communities. Two-way learning is Aboriginal and non-Aboriginal people coming together to build a safe and strong community through working together. This is two-way learning and it is a step in the right direction to closing the gap to family and domestic violence' <i>Shirleen Campbell</i> .
Women's safety worker	Practitioner responsible for providing case management or short intervention support to partner and children, as well as informing partner of information pertaining to the MBCP, and providing the MBCP facilitators with relevant information relating to risk levels.

Introduction

The Central Australian Minimum Standards (CAMS) articulate the expectations for Men's Behaviour Change Programs (MBCP) operating in the Central Australian context.

The CAMS was developed out of recognition that the Northern Territory has the highest rates of domestic, family, and sexual violence (DFSV) in Australia (The Northern Territory Government, 2018). The CAMS are designed to acknowledge that experiences and perpetration of violence in Central Australia are compounded by contextual realities that make addressing this violence particularly complex.

Contextual factors such as extreme remoteness, a vast geographical space with a small population, lack of access to goods and service, lack of housing and infrastructure, high rates of poverty and inequality, a culturally and linguistically rich context, and unreliable funding streams for services mean that there are multiple cumulative risk factors that make women in the Territory particularly vulnerable to experiencing violence. Men in Central Australia also face additional barriers and multiple disadvantages which impact their lives and affect their engagement with programs and services.

To account for this complex context, it is necessary and important to develop contextually specific standards. The evidence tells us


that responses to DFSV must be flexible, holistic, multi-faceted and context appropriate (Cripps & Davis, 2012; Day, Francisco, & Jones, 2013; Bryant, 2009; Bott, Morrison, & Ellsberg, 2005).

The CAMS comprise six headline standards so that MBCP's are safe, effective, and context appropriate. The CAMS provide guidance on the practice of headline standards through the provision of indicator standards, which detail how the headline standard can be realised within the MBCP. Good and unacceptable practice are also outlined for each headline standards.

The CAMS were developed in consultation with a range of stakeholders in Alice Springs, Northern Territory, in May and June of 2020. Stakeholders included women's safety services, women's legal services, corrections, child protection services, Aboriginal women's and men's groups, MBCP participants, and MBCP staff. The CAMS underwent four rounds of validation with program staff and external stakeholders to ensure that the standards are appropriate, aspirational, and continue to prioritise women and children's safety in the operation of MBCPs in Central Australia.

The CAMS are underpinned by ten principles of good practice to prevent violence against women in the Northern Territory, identified in the 'Hopeful, Together, Strong' framework (Brown, 2019). These ten principles are outlined in Table 1 on the following page. 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 DFSV.

The language the CAMS uses reflects the strengths-based and holistic approach to preventing DFSV. Language is important, it frames self-narrative and identity. In light of this, the CAMS deliberately make use of language that is inclusive and



'Stakeholders included women's safety services, women's legal services, corrections, child protection services, Aboriginal women's and men's groups, MBCP participants, and MBCP staff.'




Table 1: Principles of good practice to prevent violence against women in the Northern Territory (Brown, 2019)

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; 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 VAW/DFSV; 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 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).
 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).

acknowledges people's individuality. The CAMS chooses to use the language 'men who have used violence' and 'women' or 'female partner' rather than 'perpetrators' or 'victims' or 'survivors' of violence, to acknowledge their whole person and capacity to live a life free from violence and have an identity apart from violence.

The CAMS recognise that violence toward women is driven by gender inequality, in which cultural beliefs about women's characteristics and/or inequitable roles makes women vulnerable to experiencing violence. Men who use violence maintain beliefs and attitudes that allow men to excuse and disregard violence against women. The CAMS acknowledge that men also experience domestic, family, and sexual violence, and that some women use violence. However, the evidence is very clear that domestic, family, and sexual violence in all their forms are gendered: women and children primarily bear the brunt of men's use of violence (Cuneen, 2002; Olsen & Lovett, 2016; Our Watch, 2016). Therefore, group programs like MBCPs, aim to address men's choice to use violence, whilst other interventions are more suitable for individual women who use violence (State of New South Wales, 2017; Commonwealth of Australia (Department of Social Services), 2015).

The CAMS recognises that often men in Central Australia experience a range of additional structural and intersecting disadvantages that contribute to their use of violence, such as physical and mental health issues, homelessness, inadequate housing, housing overcrowding, alcohol and drug use, low levels of Western education and unemployment issues, plus socio economic and historic disadvantage that often contributes to serious harm in their relationships and communities. The CAMS acknowledge that these factors adversely impact on the relationships that men have with their partners, children and in their community. The CAMS reiterate that Men's Behaviour Change Programs are part of a holistic response to address these issues.

This document first outlines the CAMS, then details each headline standard's indicators and guidance on good and unacceptable practice. It then outlines the methodology and participants involved in the production of the CAMS.

'The CAMS recognise that violence toward women is driven by gender inequality, in which cultural beliefs about women's characteristics and/or inequitable roles makes women vulnerable to experiencing violence.'

The CAMS Headline Standards

01

Women and their children's safety is the core priority

02

The use of violence is challenged and men who use violence are held accountable

03

Women's safety and men's accountability are best achieved through an integrated response

04

Workers are skilled in responding to the dynamics and impacts of Domestic, Family and Sexual violence

05

The Women's Safety Worker is essential to the safety of women and their children

06

The program is culturally safe and accessible

01

Headline Standard One

Women and their children's safety is the core priority

The safety of women and their children is at the centre of Men's Behaviour Change Programs operating in Central Australia.

Alongside partner organisations, all decisions are made within an integrated response to keep men in view so that women and children are kept safe and free from DFSV. Women and children's wellbeing and right to safety is prioritised above men's right to confidentiality. Aboriginal women's voices and perspectives are privileged in recognition that they are disproportionately affected by DFSV.

The CAMS also acknowledge the role women play as caregivers to extended family members' children. These relational and kinship structures are important support networks and social capital; however, they can also add complexity to the dynamics of DFSV in Central Australia.

Indicator Standards

- 1.1 Women's safety is supported by justice and legal responses.
- 1.2 Women's diverse needs are considered and supported by the program.
- 1.3 Women's voices are heard, amplified, and centred.
- 1.4 Women and children's views, safety and freedom from DFSV are built into the core of the MBCP's design and implementation (Family Safety Victoria, 2018).
- 1.5 Women's perspectives are privileged and upheld throughout the engagement with men and guides the response. The MBCP is accountable to women, particularly Aboriginal women.
- 1.6 Risk assessment and management of the person who has used violence centres the experiences of women and is undertaken with the Women's Safety Worker.
- 1.7 Women experiences are included in the risk assessment, and women's self-perception of risk and feelings of fear are validated and taken seriously.
- 1.8 The MBCP is transparent and group content is communicated to women via Women's Safety Worker.
- 1.9 The MBCP delivers content about the specific impacts of violence on children and the safety of children is kept in view at all times.

01

■■■■■

'All decisions are made within an integrated response to keep men in view so that women and children are kept safe and free from DFSV.'

■■■■■

Good Practice

- ✓ The MBCP content is informed by women's perspectives, experiences, and the needs of their family members;
- ✓ Risk assessments are evidence –based, informed by women's own assessment of risk and workers professional judgement;
- ✓ Information sharing³ is relevant, specific and constructs a full picture of the patterns of violence beyond physical violence;
- ✓ Respectful language regarding partners is used;
- ✓ What men learn in MBCP is shared with women through the Women's Safety Worker;
- ✓ The Women's Safety Worker provides context that contributes to group content regarding the experiences of women and children;
- ✓ Respect for women is highlighted in the language used in group;
- ✓ Aboriginal women's voices and lives are celebrated and important; and
- ✓ The MBCP is developed in full recognition that the children who witness/experience DFSV are also detrimentally impacted by violence, and this affects their development, wellbeing, and their relationships.

Unacceptable Practice

- ✗ Poor practice inadvertently puts women and children at risk of harm;
- ✗ Partners are disrespected in group and their privacy is disregarded⁴;
- ✗ Violence is not named and is minimised and /or validated or authorised;
- ✗ The language used minimises or obscures the experience of women and children, seeks to equate women's use of violence with male violence, and/or casts violence as a private issue within a relationship;
- ✗ Workers collude with men who use violence through language/actions and put women and children at greater risk through their language/actions; and
- ✗ The experiences of children impacted by violence are ignored or disregarded.

³For the NT DFSV information sharing guidelines, see <https://territoryfamilies.nt.gov.au/publications-and-policies/guidelines-for-information-sharing>.

⁴Due to close kinship and family relationships in Central Australia, this may mean men do not use their partner's name in group to uphold their partner's privacy.

02

Headline Standard Two

The use of violence is challenged and men who use violence are held accountable

Men's Behaviour Change Programs in Central Australia 'talk straight' to men about their use of violence and the impacts of their use of violence on themselves, their partners, children and their communities.

The program challenges attitudes and beliefs which justify, minimise, or condone men's use of violence against women and their children. Men who use violence will be invited to hold themselves to account and will be supported to stop their use of violence and change their behaviour. Men who use violence learn to empathise with women's experiences and are encouraged to work towards gender equality, and equity in their relationships. Healing work is important but is separate to work of Men's Behaviour Change Programs which are about accountability and responsibility.

Indicator Standards

- 2.1 Men attend the 2-hour MBC Group Program for 16 consecutive sessions⁵, and may only miss two sessions for valid reasons, such as illness or sorry business and this must be communicated to program workers.
- 2.2 A maximum of 12 men should be in one group, with good practice at 10 men.
- 2.3 All men, of all backgrounds, ages, and ethnicities, are included in the group: Aboriginal, Indigenous, non-Indigenous, and culturally and linguistically diverse men.
- 2.4 Men learn about the impacts of colonisation and its links to DFSV.
- 2.5 Men learn about gender equality and how it benefits women and men.
- 2.6 Men learn specific strategies of non-violence.
- 2.7 Men learn about jealousy and its destructive effects on relationships. Destructive and gendered attitudes and beliefs about jealousy are addressed and challenged.
- 2.8 Men learn about lateral violence (sideways violence) and its impacts on themselves, their partners, children, and community.
- 2.9 Men learn about cyclical violence and the impact of their violence on women and children.
- 2.10 Men learn about trauma and its links to violence, and especially the impact of trauma on women and children.
- 2.11 Men who complete the program are encouraged to continue to attend voluntarily.
- 2.12 Referrals are received from a range of pathways and sources, including self-referrals and family-referrals.

02

- 2.13 There are clear group rules which encourage confidentiality, trust and manage the potential for conflict between men in the group, and that promote respect for women and their children.
- 2.14 Risk will be continually assessed and monitored, and any escalation is reported to relevant authorities, including mandatory reporting to police and/or Territory Families as per mandatory reporting guidelines.
- 2.15 Men take responsibility and are held accountable for their use of violence in all interactions with the program and its staff.
- 2.16 Risk assessments are undertaken alongside the Women's Safety Worker at different intervals throughout the program and a clear referral pathway is followed depending on the level of risk⁶.
- 2.17 Any new threat to the safety of the female partner or children is documented and communicated to those at risk and through the referral pathways (Appendix D).

Good Practice

- ✓ Men who have completed the group are encouraged to attend the group voluntarily;
- ✓ The program aims to engage men before they come into contact with the criminal justice system;
- ✓ Men and their families are encouraged to self-refer and attend group;
- ✓ The MBCP aims for long-term engagement with men and their families to continuously monitor risk, develop relationships, and support men to make better choices to keep women and children safe;
- ✓ Men who exit the program are linked into support services if required;
- ✓ Workers may do individual work with men to assess risk and escalation, as well as with men who have cognitive impairments or speak English as a second language and/or who are struggling to access group content;
- ✓ Small group work is used to differentiate the work men undertake in group⁷: men new to the group learn introductory concepts whilst men who have been attending for some time advance onto new content; content is adapted based on the men's longevity in the program and their level of ability;
- ✓ Internal conflicts and/or family relationships between men in the group are communicated to staff and acted upon in an appropriate manner;
- ✓ Men are encouraged to share their story in a non-judgemental and non-shaming space; and
- ✓ Group rules acknowledge potential for conflict between families and communities in a Central Australian context. This is acknowledged and managed by consultation with the Cultural Advisory Group (see Appendix E).

Unacceptable Practice

- ✗ Workers use coercion;
- ✗ Workers collude with men's attitudes and use of violence;
- ✗ Women are blamed for the violence or responsible for ending the violence they and their children are experiencing;
- ✗ Workers taking ownership and responsibility for the men's change process, for example, adjudicating the men's punctuality or attendance;
- ✗ Workers have a paternalistic attitude towards Aboriginal men which excuses their use of violence and/or attendance at group; and
- ✗ Workers not paying attention to risk indicators or having inadequate or inappropriate responses to risk situations.

⁶Currently in Central Australia, many men attending the MBCP are mandated to attend the program for the duration of their alcohol and drug rehabilitation program. These men attend MBCP for 8 or 12 weeks, then many men return to remote communities where there is no access to MBCP. If the men who have been released from prison are on supervised community-based orders, Community Corrections Officers will do everything possible to ensure the men can complete the MBCP, however the need to return to country can make this difficult. The CAMS recognise this contextual complexity, whilst upholding the aspirational standard that men attend MBCP for a minimum of 16 weeks.

⁸Risk is determined through structured professional judgement, the victim's self-perception of risk, and consideration of risk factors. The MBCP risk assessment tool (Appendix C) is completed four times whilst the man is engaged by the program.

⁷This will accommodate the 'rolling group' structure wherein men can join the group at any time, meaning men in the group will have been attending for different lengths of time.

03

Headline Standard Three

Women's safety and men's accountability are best achieved through an integrated response


Women's safety and men's accountability are best achieved in a holistic response and integrated programs that complement each other and build over time.

These programs share a commonality of practice and are mutually reinforcing, and they identify and respond to dynamic risk. Integrated services operate with a shared specialist understanding of DFSV frameworks. Men who use violence are linked to a range of timely responses which address their use of violence. These responses work together to address risk factors and the man's choice to use violence. Challenging domestic and family violence requires a sustained commitment to professional practice, transparency and collaboration with services.


Indicator Standards

- 3.1 MBCP attends multi-agency meetings and shares relevant information with other services.
- 3.2 MBCP receives referrals from a wide range of services.
- 3.3 MBCP makes referrals to a wide range of services and links men into services to support them with mental health, drugs and alcohol, housing, and financial support services.
- 3.4 MBCP communicates with the Women's Safety Worker, corrections officers, lawyers, and police to inform them of men's progress in group and any escalation.
- 3.5 External stakeholders and services can attend and observe groups.
- 3.6 Assertive outreach is used to assist men who don't have transport to attend group.
- 3.7 Men who are assessed ineligible for the group are referred to other appropriate services or criminal justice system, and their female partners are referred to women's services.

03



'These programs share a commonality of practice and are mutually reinforcing, and they identify and respond to dynamic risk.'



Good Practice

- ✓ Men who have completed the group can attend the group as peer-educators to share their experiences;
- ✓ Group sessions are regularly observed by external stakeholders and services;
- ✓ MBCP is open and transparent, and shares policies and procedures with external stakeholders and services;
- ✓ All services working together, collaborating for a violence free future;
- ✓ Men's groups link up and promote education for men;
- ✓ Provision of services to support men leaving prison housing, education, health, jobs, and counselling; and
- ✓ Long term contact and engagement with men.

Unacceptable Practice

- ✗ MBCP works in isolation and does not share information;
- ✗ MBCP does not make or accept referrals from a wide range of sources;
- ✗ MBCP does not share information with Women's Safety Worker; and
- ✗ MBCP minimises risk to female partners and children.

04

Headline Standard Four

Workers are skilled in responding to the dynamics and impacts of domestic, family, and sexual violence

People working in Men's Behaviour Change Programs in Central Australia have specialist training in DFSV and be skilled in responding to men's use of violence.

Workers are able to use their professional judgement to assess, monitor and respond to risk and be responsible for communicating their assessments through appropriate pathways. Workers routinely engage with emerging evidence so that their practice is reflective and aligned with good practice. Facilitators of group sessions should include women and men, and Aboriginal and non-Indigenous staff who are able to work together in a culturally safe context and a spirit of two-way learning.

Indicator Standards

- 4.1 The program and its workers are grounded in the evidence-base and constantly engage with emerging evidence.
- 4.2 Regular reflective practice with appropriate supervision. Supervisors need to have significant levels of skill and experience in male family violence prevention and men's behaviour change programs. It is incumbent upon supervisors to maintain current knowledge of issues in male family violence and the Men's Behaviour Change field (No To Violence, 2006).
- 4.3 Workers have relevant and ongoing training and/or qualifications in intersectional feminist theory and frameworks, specialist DFSV training, training and observation of men's behaviour change programs, trauma-informed practice, cultural safety, family safety framework training and child protection⁸.
- 4.4 The MBCP contributes to the evidence-base through internal monitoring mechanisms, and external evaluations which is shared with stakeholders in a transparent process.
- 4.5 The principal facilitator/MBCP supervisor has over 100 hours of facilitating MBCP experience .
- 4.6 Workers are able to contextualise their practice to the Central Australian context.
- 4.7 Groups are facilitated by female and male workers in a co-facilitation model.
- 4.8 Workers are able to manage conflict, as well as group dynamics and/or difficult behaviour. They are able to identify and challenge collusion and minimisation of DFSV – in their own practice, as well as in others. They

04

Good Practice

- ✓ Female facilitators are essential to share the stories and perspectives of women;
- ✓ Indigenous workers are important to help to contextualise and explain concepts and nuances to men who use violence and non-Indigenous staff;
- ✓ Workers practice is adaptable and driven by an evidence base and knowledge of the community context;
- ✓ Workers are adaptable and willing to change their minds, they are open to challenge, and will share knowledge and listen;
- ✓ Diversity in the MBCP workers greatly strengthens the program; and
- ✓ MBCP is designed to run with one female and one male facilitator.

Unacceptable Practice

- ✗ Workers operate on the basis of misguided approaches, assumptions and/or biases;
- ✗ There are no monitoring and evaluation processes;
- ✗ Workers are unsupported and do not have access to debriefing and supervision in a supportive environment; and
- ✗ No consistent or regular female worker/facilitator.

*A full list of relevant and appropriate frameworks can be found in the Tangentyere Men's Behaviour Change Program Manual 2020 (Tangentyere Women's Family Safety Group, 2020).

plan and conduct group sessions that are engaging and constructive and respond appropriately to issues as they arise in group. (No To Violence, 2006).

- 4.9 Workers are committed to anti-violence practice, and to living without violence (No To Violence, 2006).
- 4.10 Workers continually demonstrate their willingness to challenge their own gendered thinking and the power-imbalances in their relationships (No To Violence, 2006), and organisations support this practice through provision of appropriate training and supervision.
- 4.11 Workers have significant knowledge and understanding of the ongoing impacts of colonisation for Aboriginal and Torres Strait Islander people and the impacts of trauma.

'All decisions are made within an integrated response to keep men in view so that women and children are kept safe and free from DFSV.'

05

Headline Standard Five

The Women's Safety Worker is essential to the safety of women and their children

The Women's Safety Worker is a vital part of Men's Behaviour Change Programs in Central Australia.

This position should be fully funded and resourced, so that the worker can work with and alongside women whose partners attend the MBCP. Women should only be engaged by the Women's Safety Worker with their free and informed consent – women are not obliged to engage with the MBCP.

The Women's Safety Worker ensures the program is accountable to women; women's experiences, stories and perspectives are at the centre of the program. The Women's Safety Worker engages with other services to ensure a coordinated and integrated response to support women.

Indicator Standards

- 5.1 The Women's Safety Worker assess and monitors risk assessment, shares information and makes referrals (Family Safety Victoria, 2018).
- 5.2 The Women's Safety Worker makes contact with women whose partners are in the group, in a way that is agreed to by the woman.
- 5.3 The Women's Safety Worker supports women and communicates what the men learn in the group.
- 5.4 The Women's Safety Worker provides case management and communicates with other services linked to the woman to ensure a coordinated response.
- 5.5 The Women's Safety Worker gains full, informed, and ongoing consent to continue to engage with women whose partners are in the group.
- 5.6 The Women's Safety Worker is in weekly contact with MBCP workers to convey their professional judgement and women's self-perception of risk.
- 5.7 The Women's Safety Worker attempts to contact engaged women on a fortnightly basis, as agreed upon by the woman and if it is safe to do so.
- 5.8 Men's risk assessments are conducted with guidance from Women's Safety Workers.
- 5.9 The Women's Safety Worker attends multi-agency meetings and shares information to keep women safe.
- 5.10 The Women's Safety Worker must have solid experience in case management and appropriate frameworks to engage and support women and children (No To Violence, 2006).

05

Good Practice

- ✓ The Women's Safety Worker provides transparency about what has been talked about in MBCP;
- ✓ The Women's Safety Worker and MBCP work closely together and share information in line with relevant legislation;
- ✓ The women and children's safety and freedom underpin all programs within the Men's Behaviour Change program;
- ✓ Where possible all partners will be offered the opportunity to engage with the program for support;
- ✓ Women have free and informed consent to engage with the Women's Safety Worker; and
- ✓ The Women's Safety Worker engages with services in remote communities to make referrals and continue to support female partners who are in remote communities.

Unacceptable Practice

- ✗ Unacceptable Practice
- ✗ There is no contact with women whose partners are in the MBCP unless the woman has chosen not to be contacted or there are clear reasons why this should not happen;
- ✗ The Women's Safety Worker is excluded from risk assessments;
- ✗ The Women's Safety Worker position is not fully funded and resourced; and
- ✗ Women are coerced into engagement with the Women's Safety Worker.

*At the time of writing the CAMS, there is no Children's Safety Worker nor the resources to recruit one. The CAMS are aspirational and reflect good practice for the Central Australian context, regardless of funding and resourcing limitations.

- 5.11 The Women's Safety Worker must be aware of different services and options open to women and children, and skilled at assisting them to access these. (No To Violence, 2006).
- 5.12 The Women's Safety Worker must be effective at communicating women's and children's voices and needs to other program staff (No To Violence, 2006).
- 5.13 There is a Children's Safety Worker⁹ who works in partnership with the Women's Safety worker to support, represent, and advocate for children impacted by violence.
- 5.14 The Women's Safety Worker engages in regular reflective practice with appropriate supervision. The supervisor has a significant level of skill and understanding regarding the gendered nature of Domestic, Family and Sexual violence, as well of the Central Australian context.

'Women's experiences, stories and perspectives are at the centre of the program.'

06

Headline Standard Six

The program is culturally safe and accessible

Men's Behaviour Change Programs operating in Central Australia must be culturally safe and accessible for men, especially Aboriginal and culturally and linguistically diverse men.

Cultural safety is created in the physical environment in which group work is undertaken, including the interactions between staff and men. Aboriginal men are supported to walk in both worlds, learning about culture and the inherent respect for women and anti-violence stance in Aboriginal culture in Central Australia¹⁰. Assertive outreach is used to assist men who experience multiple disadvantages to access and participate in the group. A variety of creative techniques are used to make the group content understandable and context appropriate.

Indicator Standards

- 6.1 The MBCP is supported by a cultural advisory group of Aboriginal women and men to advise on cultural matters.
- 6.2 Visual aids, such as pictures and experiential tools, are used to help communicate group content and materials to men.
- 6.3 Central Australian Aboriginal women's groups, who have lived experienced and/or undertaken specialist training in DFSV, inform the work of the MBCP.
- 6.4 MBCP staff engage with services in remote communities to make referrals and continue to support men who have returned to remote communities¹¹.
- 6.5 Workers, including the Women's Safety Worker, receive training and are skilled in culturally safe practice.
- 6.6 Workers receive training and are skilled in delivering psycho-educational content to culturally and linguistically diverse groups.

06



'Aboriginal men are supported to walk in both worlds, learning about culture and the inherent respect for women and anti-violence stance in Aboriginal culture in Central Australia.'



Good Practice

- ✓ Non-Indigenous workers are guided and supported by the cultural advisory group to ensure culturally safe practice regarding the content of the program;
- ✓ There is a bi-monthly meeting between the cultural advisory group and facilitators;
- ✓ Indigenous and non-Indigenous staff work together to ensure cultural safety;
- ✓ MBCP engages with multi-cultural centre and creates an environment and expectation of inclusion and diversity;
- ✓ Workers, including the Women's Safety Worker, engage in regular supervision focusing on culturally safe practice; and
- ✓ MBCP contributes to and engages with culturally safe community DFSV education.

Unacceptable Practice

- ✗ Workers treat men as a homogenous group;
- ✗ Group materials are not adapted to the cultural and linguistic context;
- ✗ Culture is used as an excuse or to minimise men's use of violence; and
- ✗ Workers discuss cultural issues and norms, such as men's business/ ceremony, women's business/ ceremony which is not the focus of MBCPs.

¹⁰Aboriginal culture does not condone violence against women. Aboriginal culture cannot be used as an excuse for violence. There is strength in culture, and it can be a protective factor, but it cannot be manipulated to condone violence against women. This standard particularly addresses two key drivers of violence against Indigenous women as identified by Our Watch (2018): the ongoing impacts of colonisation on Aboriginal and Torres Strait Islander people; and the ongoing impacts of colonisation on non-Indigenous people.

¹¹6.4 indicator standard is aspirational as, at the time of writing the CAMS, there is no access to MBCPs in remote communities and very few services. Currently, there are few, if any, services to make referrals to.

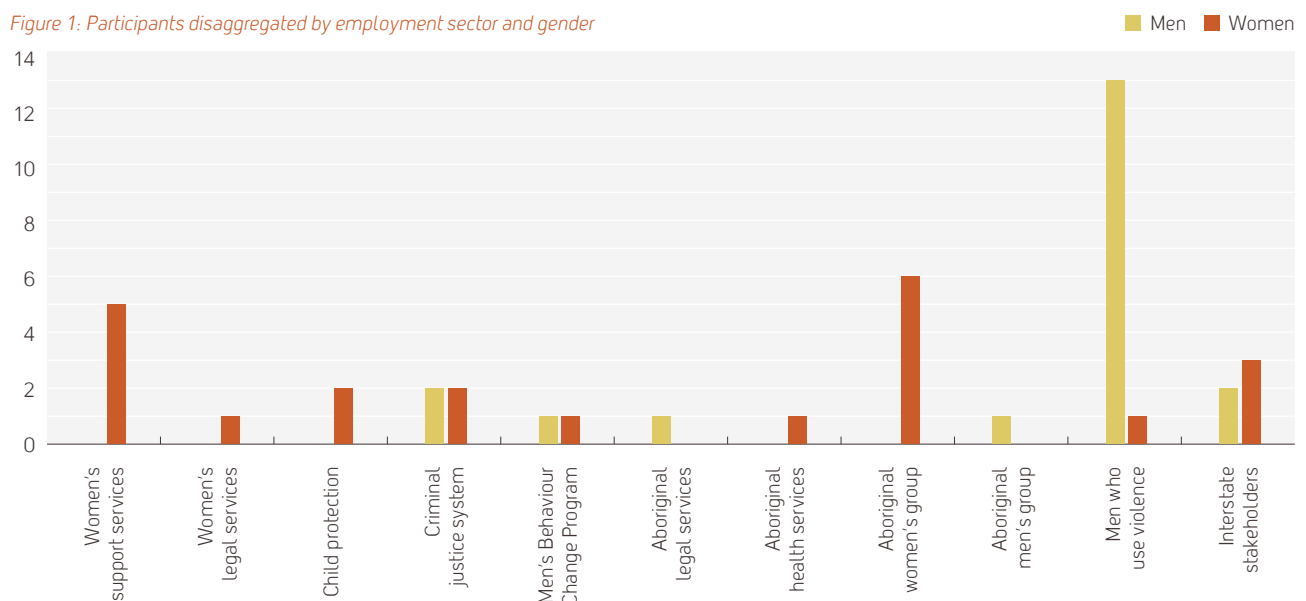
Methodology

The CAMS were developed in a participatory action process with a range of stakeholders in Alice Springs.

The diverse participants include women who have experienced violence, men who have used violence and attend the MBCP, Aboriginal women and men, women's support services, people who work in the criminal justice system in various capacities, and MBCP staff. The development of the CAMS also involved a rigorous validation process that drew upon the expertise of a range of stakeholders, both within the Northern Territory and interstate. There were 41 participants in total (see Figure 1), and these are made up of equal numbers of women and men.

The methodology took a phased approach and began with consultations with MBCP staff, then proceeded in four collaborative workshops with participants in May and June of 2020. The products from each workshop were then compiled into NVIVO software and triangulated. The comparative analysis of the workshop products produced the six headline standards, as well as their indicator standards and guidelines around good and unacceptable practice. The CAMS was then drafted and underwent four rounds of validation to ensure efficacy. The specific methods used in each workshop and validation round are detailed opposite.

Figure 1: Participants disaggregated by employment sector and gender



Stakeholder workshop

Fourteen participants took part in the stakeholder workshop in May 2020, and seven different organisations were represented.

The purpose of this workshop was to evaluate existing MBCP standards and select/write Central Australia specific standards. The workshop began with a presentation (Appendix B) which explained Men's Behaviour Change Programs and detailed other frameworks and standards for MBCPs found elsewhere in Australia. The presentation also gave a rationale for the development of Central Australian-specific minimum standards for MBCPs.

Stakeholders were then divided into three groups. Each group included a MBCP staff member and mix of stakeholders from other organisations. The groups were given a list of headline standards (Appendix A) and they were asked to evaluate each standard and select six that they considered to be the most important for Central Australian MBCPs. They were also advised that they could edit the standards or write their own.

Once they had selected their six standards, they were invited to develop indicator standards for each headline standard. To do this they were given the guiding questions: what are the criteria

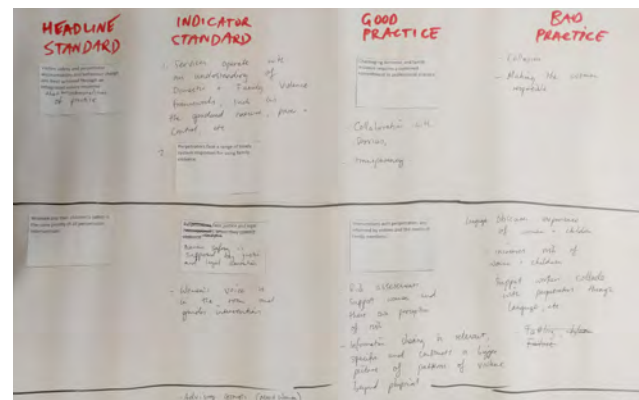


Figure 2: Group product from the stakeholder workshop

(for the headline standard)? How will (the headline standard) be measured?

Each group was then asked to develop guidelines for good practice, and were given the following guiding questions: what would the headline standard look like in practice? What is aspirational/optimal practice of this headline standard? Similarly, each group was asked to outline unacceptable practice for each standard using the guiding questions: what kind of practices are incompatible with the headline standard? What practices are risky/dangerous/collusive/undermining? Most groups were unable to complete the tasks for all six standards, but all groups produced a minimum of three headline standards with some indicator standards and practice guidelines. Most groups elected to write their own standards using the list of headline standards (Appendix A) as a guide.

'The groups were given a list of headline standards and they were asked to evaluate each standard and select six that they considered to be the most important for Central Australian MBCPs.'

Aboriginal women's group, Aboriginal men's group and men who use violence workshops

The following three workshops followed a different format and were aimed at developing specific practice guidelines for the CAMS.

There were six participants in the Aboriginal women's group workshop, and one participant from an Aboriginal men's group in a separate workshop, and sixteen¹² participants in the workshop with men who use violence. These workshops began with an explanation of the workshop's purpose: to collaborate to develop Central Australian specific minimum standards for MBCPs. It was also explained that underpinning every decision should be the central tenet and collective agreement to prioritise women and children's safety.

In groups, participants were then asked a series of questions to complete Table 2 on poster paper. This table was completed in multiple workshops with multiple groups means so that multiple knowledge products were produced which strengthened the data collection and data analysis.

If they were not previously discussed in the completion of Table 2, participants were asked specific additional follow-up questions: what do you think about female and male facilitation? What do you think about non-Indigenous people facilitating the groups? These questions were not specific to any particular facilitator, rather they were questions about gender and perspective. Participants were also asked if they wanted to contribute any other ideas or views. All groups in these three workshops were able to complete the table and additional questions.

The group products were collated and analysed alongside those produced in the stakeholder workshop. Through this analysis, the standards which participants considered the most important for the Central Australian region were identified, with their respective indicator standards and practice guidelines.

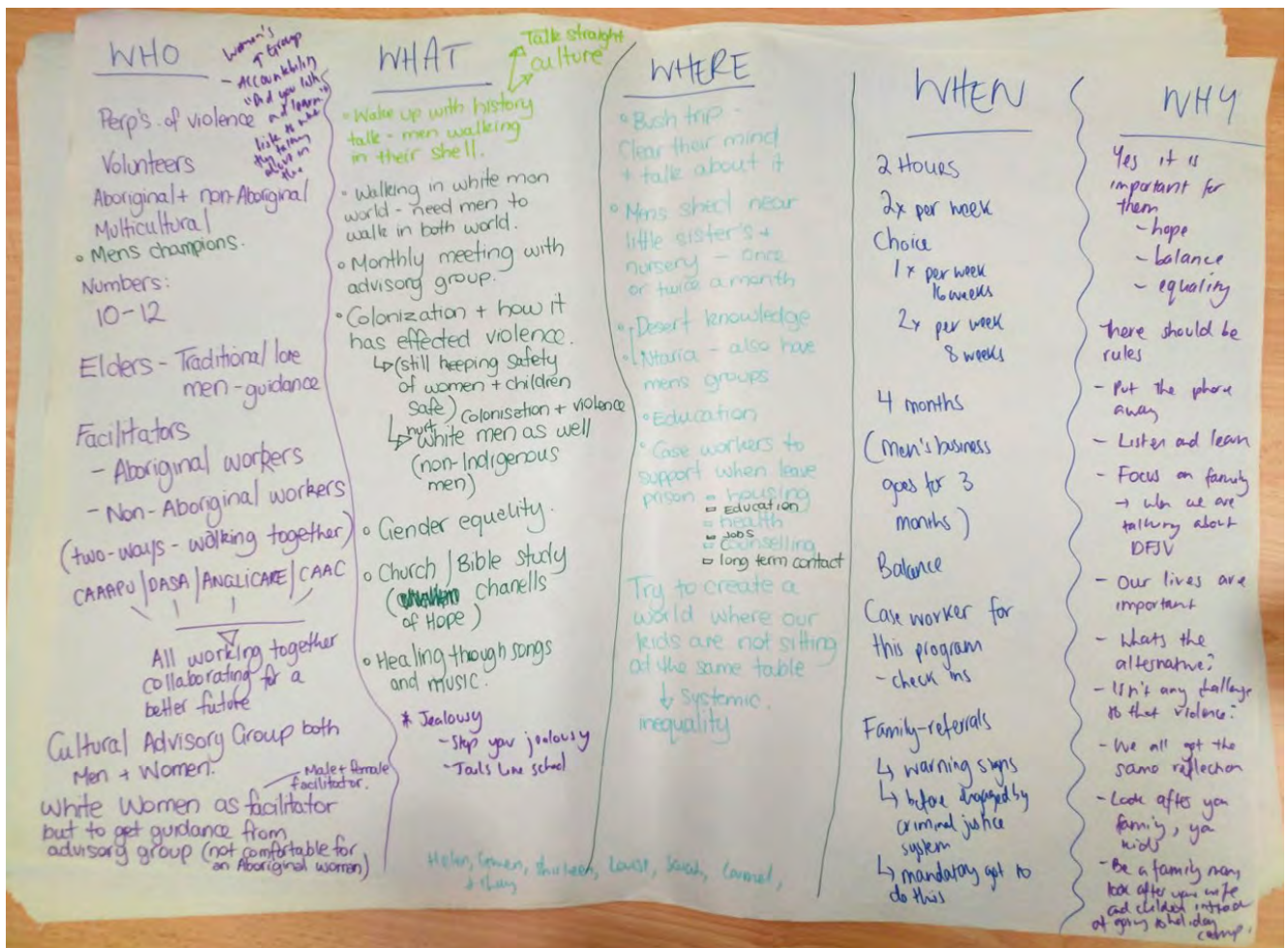
Table 2: Table completed in three workshops

Guiding questions for facilitators				
Who?	What?	Where?	When?	Why?
Who should be in the group? i.e. how many people? Who should be included? Who should facilitate the group?	What should be talked about in the group? What should be covered?	Where should the group take place? Where else can the group help the men? i.e. with referrals to other services.	When should the group happen? i.e. how many hours for each session? How many weeks? At what point should men join the group? i.e. self-referral, mandated etc.	Why is the group important? Why should there be rules about how the group is run?

¹²This number includes three MBCP staff who also participated in the stakeholder workshop.

'Through this analysis, the standards which participants considered the most important for the Central Australian region were identified, with their respective indicator standards and practice guidelines.'

Figure 3: Group product from the Aboriginal women's group workshop



Validation process

The CAMS underwent a rigorous validation process with MBCP management and staff, and external stakeholders in a rolling approach.

The CAMS were drafted and sent to the MBCP program manager, who provided two rounds of feedback on the headline standards, indicator standards, and practice guidelines. The feedback included examining choices about terminology and lexis, and adding necessary contextual background. The manager also made corrections and additions to the introduction.

In the second phase, the CAMS were sent to MBCP staff who developed additional indicator standards and practice guidelines. The staff also contributed to developing the contextual information in the abbreviations and acronyms section, and the development of makeup of the Cultural Advisory Group.

In the third round of validation, the CAMS were sent to interstate stakeholders, including No To Violence, who suggested changes concerning language, and the experiences of women, and making indicator standards more specific and rigorous.

In the final round, the CAMS were emailed to stakeholders who participated in the workshop. These participants provided additional comments and feedback on cultural safety, key terms important to the Central Australian context, and finessed the language in specific indicator standards.

The validation process took more than a month in total, and involved diverse stakeholders, extending to interstate stakeholders as well as those who participated in the development workshops. Individual stakeholder's feedback was used to redraft the CAMS, which was completed in consultation with MBCP management. The process was iterative, so the CAMS was drafted and redrafted many times, before arriving at this final draft. Therefore, the CAMS is a reflection of the collective expertise and knowledge of Central Australians, which was strengthened through the support of interstate stakeholders.



'The validation process took more than a month in total, and involved diverse stakeholders, extending to interstate stakeholders as well as those who participated in the development workshops.'



Conclusion

The CAMS was developed using a highly participatory approach in order to harness local expertise and knowledge.

A variety of stakeholders, including Aboriginal women's and men's groups, helped to develop the CAMS. This process was essential to ensuring the CAMS are rigorous contextually-appropriate standards that prioritise the safety of women and children in Central Australia. Participating stakeholders are experts who know that MBCPs are vital to preventing violence against women and children in the Northern Territory. The CAMS offer a foundation and an aspirational benchmark for MBCPs operating in Central Australia, and reflect that MBCPs are one part of an ecosystem of services and programs working to make a better violence-free future, with women and children at the centre.



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Appendix A

List of headline standards

This list of headline standards was provided to the participants in the stakeholder workshop. Participants evaluated each standard and considered whether to include it in the CAMS. Participants were also able to edit or add to these standards, or to write their own. The references in each standard indicated from where it was sourced.

1. Victims', including children's, safety and freedom underpins all interventions with perpetrators of family violence. (Family Safety Victoria, 2018).
2. Perpetrators are kept in view through integrated interventions that build upon each other over time, are mutually reinforcing, and identify and respond to dynamic risk. (Family Safety Victoria, 2018).
3. A systems-wide approach collectively creates opportunities for perpetrator accountability, both as a partner and a parent. Actions across the system work together, share information where relevant, and demonstrate understanding of the dynamics of family violence. (Family Safety Victoria, 2018).
4. Interventions with perpetrators are informed by victims and the needs of family members. (Family Safety Victoria, 2018).
5. Responses are tailored to meet the individual risk levels and patterns of coercive control by perpetrators, and address their diverse circumstances and backgrounds which may require a unique response. (Family Safety Victoria, 2018).
6. Perpetrators take responsibility for their actions and are offered support to choose to end their violent behaviour and coercive control. (Family Safety Victoria, 2018).
7. Perpetrators face a range of timely system responses for using family violence. (Family Safety Victoria, 2018).
8. Perpetrator interventions are driven by credible evidence to continuously improve. (Family Safety Victoria, 2018).
9. People working in perpetrator interventions systems are skilled in responding to the dynamics and impacts of domestic, family and sexual violence. (Family Safety Victoria, 2018).
10. Victim safety and perpetrator accountability and behaviour change are best achieved through an integrated service response (State of New South Wales, 2017).
11. The safety of victims, including children, must be given the highest priority (State of New South Wales, 2017).
12. Effective programs must be informed by a sound evidence base and subject to ongoing evaluation (State of New South Wales, 2017).
13. Men responsible for domestic and family violence must be held accountable for their behaviour (State of New South Wales, 2017).
14. Challenging domestic and family violence requires a sustained commitment to professional practice (State of New South Wales, 2017).
15. Programs will respond to the diverse needs of the participants (State of New South Wales, 2017).
16. Women and their children's safety is the core priority of all perpetrator interventions (Commonwealth of Australia (Department of Social Services), 2015).
17. Perpetrators get the right interventions at the right time (Commonwealth of Australia (Department of Social Services), 2015).
18. Perpetrators face justice and legal consequences when they commit violence (Commonwealth of Australia (Department of Social Services), 2015).
19. Perpetrators participate in programmes and services that enable them to change their violent behaviours and attitudes (Commonwealth of Australia (Department of Social Services), 2015).
20. Perpetrator interventions are driven by credible evidence to continuously improve (Commonwealth of Australia (Department of Social Services), 2015).
21. People working in perpetrator intervention systems are skilled in responding to the dynamics and impacts of domestic, family and sexual violence (Commonwealth of Australia (Department of Social Services), 2015).
22. MBCP providers and support services will undertake risk assessments for victims and children (Brown & Corbo, Meeting minutes: Central Australian Minimum Standards for Men's Behaviour Change Programs, 2020).
23. The intervention is culturally safe and supported by a cultural advisory group. Workers receive cultural awareness training and are culturally competent so that Aboriginal women's voices are represented; Women's Safety Worker's practice is culturally safe; the environment is inclusive and culturally safe without minimising the use of violence; and non-Indigenous workers are guided and supported. (Brown & Corbo, Meeting minutes: Central Australian Minimum Standards for Men's Behaviour Change Programs, 2020).
24. The intervention makes use of a co-facilitation model with both female and male facilitators. Co-facilitation models equal respectful relationships between men and women, and ensures women's perspectives are included in the room. Co-facilitation acts as an accountability measure for the program and workers. The intervention is not 'men's business', women's voices are represented and valued. (Brown & Corbo, Meeting minutes: Central Australian Minimum Standards for Men's Behaviour Change Programs, 2020).
25. The intervention is accessible. Assertive outreach is used to help men to access the program. Language and concepts are adapted to be accessible for men in the group. Men who are assessed as ineligible for the group are referred to other services. (Brown & Corbo, Meeting minutes: Central Australian Minimum Standards for Men's Behaviour Change Programs, 2020).
26. The intervention participates meaningfully in multi-agency coordination including information sharing. The intervention is not solely responsible for making change but works in partnership and concurrently with other interventions. The intervention works alongside drugs and alcohol services, police, and other services. The intervention shares information as part of their risk management: women's and children's safety overrides men's rights to confidentiality (Brown & Corbo, Meeting minutes: Central Australian Minimum Standards for Men's Behaviour Change Programs, 2020).
27. The partner contact / family safety worker works to support women who have experienced violence. The woman's self-perception of risk and feelings of fear are included in the risk assessment. Women's self-assessments are valued and validated. (Brown & Corbo, Meeting minutes: Central Australian Minimum Standards for Men's Behaviour Change Programs, 2020).

Appendix B

PowerPoint presentation delivered in the stakeholder workshop

CENTRAL AUSTRALIAN MINIMUM STANDARDS FOR MEN'S BEHAVIOUR CHANGE PROGRAMS



TODAY'S WORKSHOP

1. OBJECTIVE: COLLABORATE TO DEVELOP CENTRAL AUSTRALIAN SPECIFIC MINIMUM STANDARDS FOR MEN'S BEHAVIOUR CHANGE PROGRAMS. UNDERPINNING EVERY DECISION IS THE CENTRAL TENET AND COLLECTIVE AGREEMENT TO PRIORITISE WOMEN AND CHILDREN'S SAFETY.
2. Terminology: victim/survivor, perpetrators, harmed persons/persons who have caused harm, women who have experienced violence/men who have used violence. Partner contact / family safety contact workers.
3. STRUCTURE FOR THE SESSION
 1. WHAT IS MBCP? (VIC & NSW)
 2. WHAT ARE THE MINIMUM STANDARDS? (VIC & NSW)
 3. THE TANGENTYERE MBCP
 4. WHY IT IS NECESSARY TO DEVELOP CA STANDARDS
 5. UNDERPINNING PRINCIPLES
 6. GROUPWORK – DEVISING CA STANDARDS



MBCPs are predominantly group-based programs and services that focus on working with perpetrators to recognise their violent behaviour and develop strategies to stop them from reoffending.



Programs aim to ensure perpetrators acquire new skills to help them to develop respectful and non-coercive, and non-abusive relationships with their partners, children and family members.



A core element of MBCPs is that men are accountable for their actions.



The principal priority is to protect the safety and wellbeing of victims.



These programs are provided by government agencies as well as non-government services.



They may be delivered in custodial or community correctional settings, or in non-statutory settings by non-government organisations.



These programs are an important service for men seeking to change their abusive behaviour.



MBCPs are also part a broader spectrum of interventions with those who have used violence in relationships, including policing and criminal justice interventions, apprehended domestic violence orders and court based programs to promote compliance and address criminogenic risks and needs, individual therapeutic interventions and counselling, health, mental health and addiction programs, and child protection interventions.

WHAT IS MEN'S BEHAVIOUR CHANGE?

"MBCPS ARE INTERVENTIONS DESIGNED TO ADDRESS THE BEHAVIOUR, ATTITUDES AND BELIEFS OF MEN WHO HAVE USED VIOLENCE AGAINST WOMEN"
- STATE OF NEW SOUTH WALES THROUGH JUSTICE STRATEGY AND POLICY, DEPARTMENT OF JUSTICE (2017)

WHAT IS MEN'S BEHAVIOUR CHANGE? – NO TO VIOLENCE (2020)



“Men's Behaviour Change Programs (MBCPs) are predominantly group-based programs and services that focus on working with perpetrators to enable them to recognise their violent behaviour and develop strategies to stop them from using violence.”



“MBCPs typically involve assessment, including risk assessment, and then:

- * Group work, individual counselling and case management for men.
- * Support, information, referral, safety planning and (in some cases) counselling and case management for women and children.”



MBCPs are not self-help processes. MBCPs required trained workers with professional supervision and accountability and should only exist if they meet the Minimum Standards for Men's Domestic Violence Behaviour Change Programs.”



“The Men's Behaviour Change Network recognises the gendered nature of domestic and family violence and works within a feminist framework that calls for men who are abusive to take responsibility for their use of violence and abuse and for a system to be accountable to the overall safety of women and children.”

WHAT ARE THE MINIMUM STANDARDS? – NO TO VIOLENCE (2020)

- “In 1994, No to Violence developed the Minimum Standards for Men's Behaviour Change Programs (MBCPs) so that all programs reflected good practice and were safe and effective in working with men who used family violence.”
- “In 2017, the Victorian Government (Family Safety Victoria), Monash University, No to Violence and its MBCP members, initiated a review of the standards in order to adapt them to the current practice environment; particularly the need to lengthen programs, align them to Information Sharing changes, and cater to a more diverse cohort of men.”
- The Minimum Standards for MBCPs have been distilled down into 10 key standards for MBCPs in Victoria,
- “While there is room for variation in the methods and approaches adopted by individual program providers, the Minimum Standards set benchmarks that apply to all programs and ensure that women and children are not at increased risk as a result of men's participation in MBCPs.”

WHAT ARE THE PRACTICE STANDARDS?

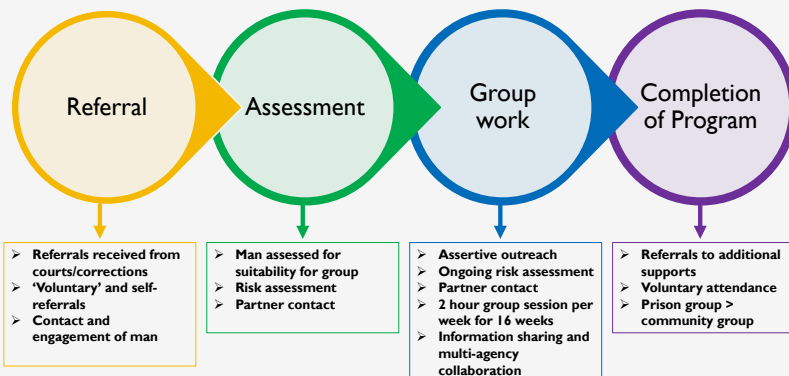
- STATE OF NEW SOUTH WALES
THROUGH JUSTICE STRATEGY AND
POLICY, DEPARTMENT OF JUSTICE
(2017)

- The Practice Standards for Men's Domestic Violence Behaviour Change Programs (the Practice Standards) articulate the NSW Government's expectations of Men's Domestic Violence Behaviour Change Program (MBCP) providers and give guidance to ensure that programs are safe and effective.
- Holding perpetrators to account is also a priority at the national level. In December 2015, the Council of Australian Governments (COAG) endorsed the National Outcome Standards for Perpetrator Interventions (NOSPI). Developed as part of the National Plan to Reduce Violence against Women and their Children 2010 – 2022, the purpose of the NOSPI is to guide and measure the actions of governments and community partners when intervening with male perpetrators of domestic, family and sexual violence against women and their children. The NSW Practice Standards are consistent with the NOSPI.

WHY DO THE STANDARDS FOCUS ON MEN?

- The significant majority of perpetrators of domestic violence are men, and victims are predominantly women (Manjoo, 2012; Ellsberg & Heise, 2005; World Health Organization/London School of Hygiene and Tropical, 2010).
- Evidence shows that gender inequality and societal attitudes towards women are significant factors underlying the majority of violence against women (Our Watch, 2018; ANROWS, 2015; World Health Organization/London School of Hygiene and Tropical, 2010)
- The proportion of female-perpetrated domestic violence is significantly lower, and international research indicates that women often commit violence as an act of self-defence or as a response against controlling or violent behaviour of a partner (Dobash and Dobash 2004; State of New South Wales through Justice Strategy and Policy, Department of Justice, 2017). Because of the lower number of female perpetrators and the complex dynamics of these cases, individual interventions are generally more appropriate (State of New South Wales through Justice Strategy and Policy, Department of Justice, 2017).

THE MARRA'KA MBARINTJA MEN'S BEHAVIOUR CHANGE PROGRAM 'MENS CHANGING BEHAVIOUR' - HG



WHY IS IT NECESSARY TO DEVELOP CENTRAL AUSTRALIAN STANDARDS?

The Northern Territory in Australia has the highest rates of domestic, family, and sexual violence in Australia (The Northern Territory Government, 2018).

Police typically attend 61 incidents of domestic and family violence every day (The Northern Territory Government, 2018).

Indigenous women have been found to be hospitalised as much as 69 times the rate of non-Indigenous women due to assault (Havnen, 2012).

Indigenous women in the Northern Territory have the highest rate of DFSV victimisation of any group in the entire world (The Northern Territory Government, 2018).

In the Northern Territory, the prison population is 92% male, and 8% female, 84% Indigenous, and highest percentage of offenders derive from Alice Springs (19%) (Criminal Justice Research and Statistics Unit, 2017).






'Acts intended to cause injury' is the single greatest offence type of offenders in custody (47%), followed by 'sexual assault and related offences' (11%) (Criminal Justice Research and Statistics Unit, 2017).






In the same time period, 58.6% of assaults were related to domestic violence (Department of Attorney-General and Justice, 2018).

The rate of recidivism in the Northern Territory in 2016 was 58.3 – the highest rate in Australia (Criminal Justice Research and Statistics Unit, 2017).

WHY IS IT NECESSARY TO DEVELOP CENTRAL AUSTRALIAN STANDARDS?

- Contextual factors such as like remoteness, a high Indigenous population, a vast geographical space with a small population, lack of access to goods and service, lack of housing and infrastructure, high rates of poverty and inequality, a culturally and linguistically rich context, and unreliable funding streams for services mean that there are multiple cumulative risk factors that make women in the Territory particularly vulnerable to experiencing violence
- Men in Central Australia also face additional barriers and multiple disadvantages which impact their lives and affect their engagement with programs and services
- To account for this complex context, it is necessary and important to develop contextually specific standards. The evidence tells us that responses to DFSV must be flexible, holistic, multi-faceted and context appropriate (Cripps & Davis, 2012; Day, Francisco, & Jones, 2013; Bryant, 2009; Bott, Morrison, & Ellsberg, 2005).

	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 DFSV/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 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)
	MULTI-AGENCY COORDINATION	Sharing resources and information; refers and follows-up with other service; 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)

GROUP WORK

1. SELECT/WRITE SIX **HEADLINE STANDARDS**
2. **INDICATOR STANDARD:** WHAT IS THE CRITERIA? HOW WILL IT BE MEASURED?
3. **GOOD PRACTICE:** WHAT WOULD THE STANDARD LOOK LIKE IN PRACTICE? ASPIRATIONAL/OPTIMAL PRACTICE OF THIS STANDARD. BE SPECIFIC: HOW LONG SHOULD THE PROGRAM GO FOR? HOW OFTEN SHOULD PC MAKE CONTACT? WHAT SHOULD THE GROUP SIZES BE?
4. **UNACCEPTABLE PRACTICE:** WHAT KIND OF PRACTICES ARE INCOMPATIBLE WITH THE STANDARD? PRACTICES THAT ARE RISKY/DANGEROUS/COLLUSIVE/ UNDERMINING.
5. **JUSTIFICATION:** WHY IS THIS STANDARD IMPORTANT? HOW IS IT RELEVANT FOR THE CENTRAL AUSTRALIAN CONTEXT?

HEADLINE STANDARD	INDICATOR STANDARD	GOOD PRACTICE	UNACCEPTABLE PRACTICE	JUSTIFICATION
The safety of women and children is centered.	<ol style="list-style-type: none"> 1. Risk assessment and risk management for the perpetrator's partner or impacted family members 2. Partner contact worker engages with perpetrator's partner 	<ol style="list-style-type: none"> 1. Ongoing risk assessment, risk assessments completed at four different intervals during the training 2. Partner contact worker has weekly contact with the perpetrator's partner 	<ol style="list-style-type: none"> 1. The program has no written procedures to assess risk 2. Infrequent or inadequate support for partners. 3. Partners are not contacted as part of assessment. 	

WHAT HAPPENS NOW?



ANALYSIS OF THE
GROUP PRODUCTS



DRAFTING OF CA
MINIMUM STANDARDS



INVITATION FOR
FEEDBACK



FINAL DRAFT
PRESENTED

Appendix C

MBCP risk assessment tools

Name				Date
Risk factors – VICTIMS	Yes	No	Indicators	Comments
Victim's self-perception of risk				
Pregnancy/new birth				
Child maltreatment or child witness to DFV				
Isolation and barriers to help-seeking				
Low education				
Harmful use of alcohol				
Mental health issues				
Immigration issues				
Risk factors – PERPETRATOR	Yes	No	Indicators	Comments
Suicide attempts or threats				
Misuse of drugs or excessive alcohol consumption				
Misogynistic views/attitudes that condone domestic violence				
Low education				
Child maltreatment or child witness to DFV				
Infidelity or multiple partners				
Prior use of violence against strangers or acquaintances				
Minimisation or denial of domestic violence history				
Mental health issues				
Prior police contact				
Violated court order or breached DVO				
Man's family poses threat to victim				
Unemployment				
Risk factors – RELATIONSHIPS	Yes	No	Indicators	Comments
Separation				
Financial difficulties				
Court orders and/or parenting proceedings				
Presence of unequal gendered norms				
Have children				
Children witness to violence				
Assessment				

Risk factors – Behaviours (man to woman)	Escalation			Indicators	Comments
	Frequency 0-5	Recency 0-5	Severity 0-5		
Intimate partner sexual violence					
Non-lethal strangulation					
Stalking					
Threats to kill					
Access to or use of weapon					
Coercive Control					
History of family or domestic violence					
Economic abuse					
Spiritual Abuse					
Sexual Jealousy					
Threats to harm					
Threats to harm children or family members					
Destruction or damage of property					
Abuse of pets or other animals					
Victim's feelings of fear					

ESCALATION KEY

Frequency

0 - No evidence / 1 - Rare (once) / 2 - Sometimes (unusual, not often) / 3 - Occasional (several times, every now and then) / 4 - Regular (often) / 5 - Frequent (habitual)

Recency

0 - No evidence / 1 - More than 12 months ago / 2 - Within the last 12 months / 3 - Within the last six months / 4 - Within the last three months / 5 - Within the last month

Severity

0 - No evidence / 1 - No injuries, pain, suffering or consequences / 2 - No lasting injuries, pain, suffering, or consequences / 3 - Some minor injuries, pain, suffering, or consequences / 4 - Continuing/lasting injuries, pain, suffering, or consequences / 5 - Sustained/major/ permanent injuries, pain, suffering, or consequences

Assessment

Most recent offence	Victim	Relationship to victim	When it occurred	Harm	Risk behaviours/factors present

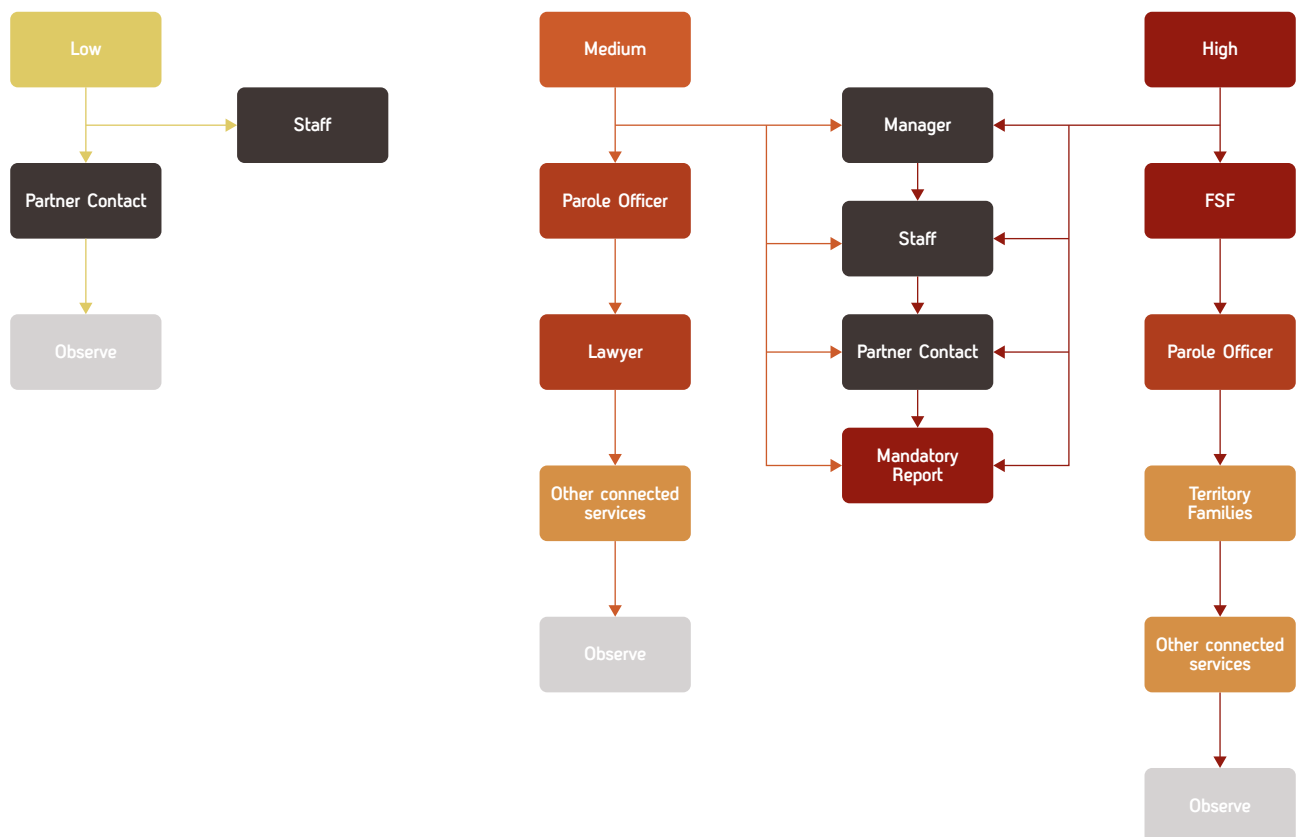
Protective factors	Yes	No	Indicators	Comments
Woman moves away and is unlocatable				
Man is incarcerated				
Woman is employed				
Woman has strong social network				
Woman has access to resources – money/transport/accommodation				
Woman is engaged with advocacy services				

Assessment

Assessment of risk (Professional judgement, victim's assessment of risk, consideration of risk factors)	Comments
High-risk factors and behaviours	
Potential escalation	
High	
Medium	
Low	

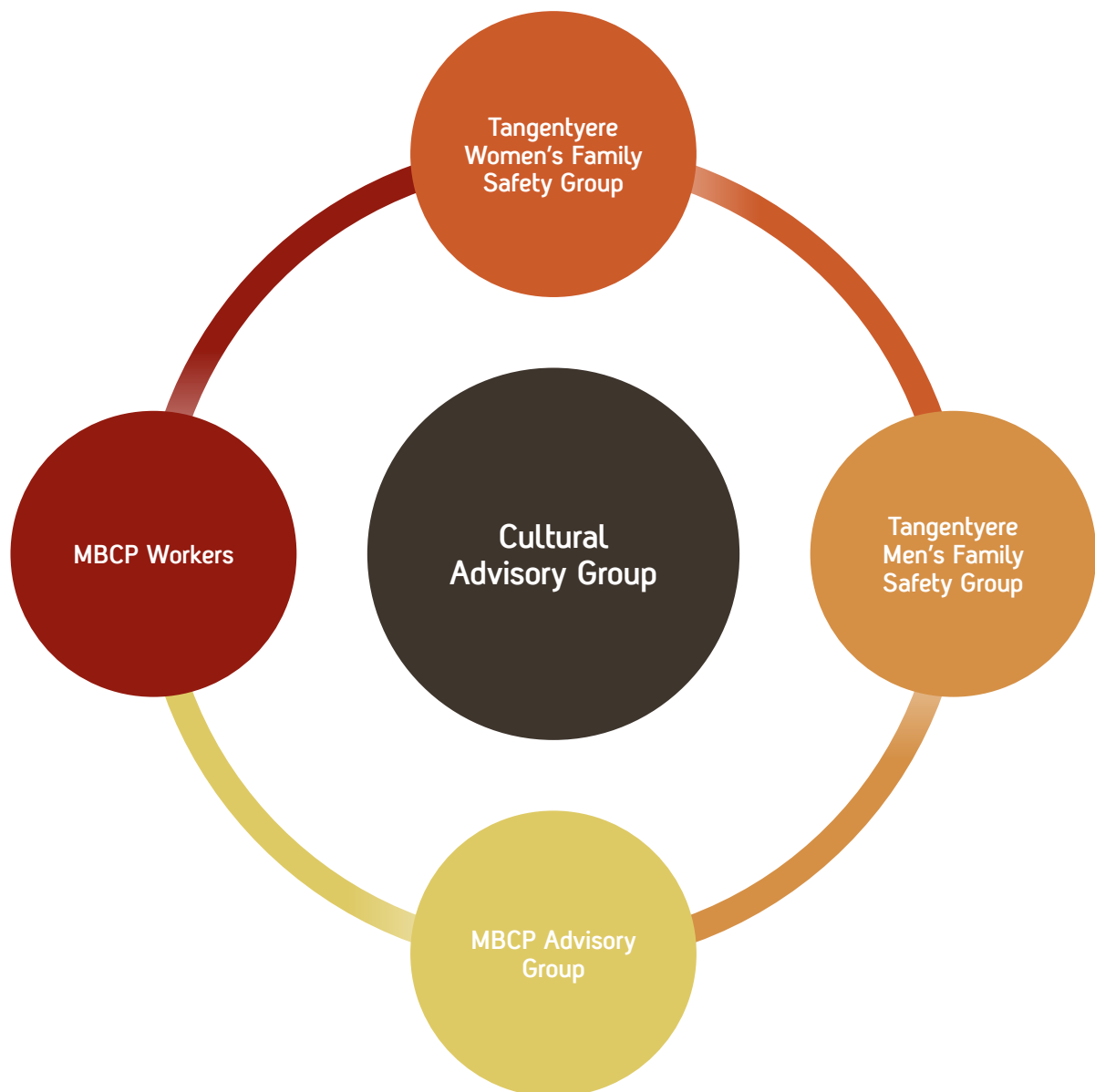
Appendix D

Risk management process



Appendix E

The makeup and relationship of the Advisory Groups



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