

Resources to address violence against women in Aboriginal & Torres Strait Islander communities

Special collection: July 2018

ANROWS

AUSTRALIA'S NATIONAL RESEARCH
ORGANISATION FOR WOMEN'S SAFETY

to Prevent Violence against Women & their Children

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Acknowledgement of Country

ANROWS acknowledges the traditional owners of the land across Australia on which we work and live. We pay our respects to Aboriginal and Torres Strait Islander elders past, present, and future, and we value Aboriginal and Torres Strait Islander history, culture, and knowledge.

The design scheme includes elements from *Resilience* (2014), an ANROWS commissioned art series by Christine Blakeney, a Wiradjuri/Yaegl woman from NSW.

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ANROWS publications

Blagg, H., Williams, E., Cummings, E., Hovane, V., Torres, M., & Woodley, K.N. (2018). *Innovative models in addressing violence against Indigenous women: Key findings and future directions* (ANROWS Compass, 01/2018). Sydney, NSW: ANROWS.

Foregrounding the perspective of Aboriginal people who work within the family violence space or have had experience of family violence, this report is based on qualitative research in three sites in Australia: Fitzroy Crossing (Western Australia), Darwin (Northern Territory), and Cherbourg (Queensland). It supports the creation of a network of place-based Indigenous family violence strategies owned and managed by Indigenous people and linked to initiatives around alcohol reduction, inter-generational trauma, social and emotional wellbeing, and alternatives to custody. These initiatives may be constructed differently depending on context, but would ensure that responses to family violence reflect the needs of local women.

Blagg, H., Williams, E., Cummings, E., Hovane, V., Torres, M., & Woodley, K.N. (2018). *Innovative models in addressing violence against Indigenous women: Final report* (ANROWS Horizons, 01/2018). Sydney, NSW: ANROWS.

This research project and final report was led by Professor Harry Blagg of the University of Western Australia. Foregrounding the perspective of Aboriginal people who work within the family violence space or have had experience of family violence, this report is based on qualitative research in three sites in Australia: Fitzroy Crossing (Western Australia), Darwin (Northern Territory), and Cherbourg (Queensland). It supports the creation of a network of place-based Indigenous family violence strategies owned and managed by Indigenous people and linked to initiatives around alcohol reduction, inter-generational trauma, social and emotional wellbeing, and alternatives to custody. These initiatives may be constructed differently depending on context, but would ensure that responses to family violence reflect the needs of local women.

Blagg, H., Bluett-Boyd, N.M., Williams, E. (2016). *Innovative models in addressing violence against Indigenous women: State of knowledge paper* (ANROWS Landscapes, 08/2015). Sydney, NSW: ANROWS.

This paper draws on both national and international literature and policy and program evaluations to establish what is currently known about innovative

responses to violence against Indigenous women in Australia. A key issue for researchers and practitioners lies in whether it is sufficient to apply the same perspectives that inform research on non-Indigenous women to the position of Indigenous women. There is now an increasing awareness that the issue requires its own range of tailored responses.

Olsen, A., & Lovett, R. (2016). ***Existing knowledge, practice and responses to violence against women in Australian Indigenous communities: State of knowledge paper*** (ANROWS Landscapes, 02/2016). Sydney, NSW: ANROWS.

Based on an extensive literature review of journal articles, evaluation reports and community reports, this paper summarises and synthesises existing information to answer four key questions: 1) What is known about violence against Indigenous women?; 2) How do Indigenous women and communities see and experience the issue of violence against women?; 3) What are the current responses to violence against women in Indigenous communities?; and 4) What are the Indigenous viewpoints on what works and what is needed?

Prevention

Aboriginal Affairs Victoria. (2008). ***Strong culture, strong peoples, strong families: Towards a safer future for Indigenous families and communities 10 year plan*** (2nd ed.). Melbourne: Department of Planning and Community Development.

This 10 year plan was written by the Indigenous Family Violence Partnership Forum of Indigenous community representatives from the ten regions across the state, Indigenous organisations and senior representatives from government departments. Work grew out of respect for Indigenous culture and history and joint concern over the levels of violence in Victoria's Indigenous communities.

Anti-Violence Against Koori Women and Children Group. (1999). ***We have a voice*** [videorecording]. [Narooma]: Anti-Violence Against Koori Women and Children Group.

In January 1998 the Anti-Violence Against Koori Women and Children Group was formed on the far south coast of New South Wales. The aim of

the group was to collectively develop strategies to reduce violence against Aboriginal women and children in that region. All strategies came from suggestions made at the various meetings and camps held by the group in Narooma, Bega, Moruya, Bodalla, Wallaga Lake and Eden.

Australian Human Rights Commission. (2006). ***Ending family violence and abuse in Aboriginal and Torres Strait Islander communities: Key issues*** [electronic resource]. Canberra: The Commission.

An overview paper of research and findings by the Australian Human Rights Commission, 2001-2006.

Buxton-Namisnyk, E. (2014). **Does an intersectional understanding of international human rights law represent the way forward in the prevention and redress of domestic violence against Indigenous women in Australia?** *Australian Indigenous Law Review*, 18(1), 119-137.

Domestic violence has gained attention under international human rights law as a form of gender-based discrimination and a violation of women's human rights. However it is only recently that human rights specifically attaching to Indigenous peoples have also been considered by the international human rights community, identifying Indigenous discrimination as deserving of special consideration due to the historical dimensions associated with Indigenous dispossession and the legacy of post-colonial discrimination.

Closing the Gap Clearinghouse. (2013). ***The role of community patrols in improving safety in Indigenous communities*** (Resource sheet 20). Canberra: Australian Institute of Health and Welfare.

Community patrols have the potential to increase Indigenous community safety. They can assist in reducing crime rates and alcohol-related harm and empower the local community. The most successful community patrols tend to enjoy community involvement and ownership and strong collaboration with police and a network of community services. This paper summarises the key evidence in support of community patrols.

Cripps, K., & Davis, M. (2012). ***Communities working to reduce Indigenous family violence***. Sydney: Indigenous Justice Clearinghouse.

This research brief describes promising programs to reduce Indigenous

family violence in Australia and overseas. The programs include Indigenous Family Violence Legal Services, Night Patrols, Healing Circles, Indigenous Sentencing Courts, Education and Awareness Programs and Women's Law Camps. The brief outlines a number of common factors which contribute to effective family violence program design including the involvement of Indigenous communities in defining the problem and its context, approaches which are flexible and holistic, and adoption of a partnership approach.

Day, A., Francisco, A., & Jones, R. (2013). ***Programs to improve interpersonal safety in Indigenous communities: Evidence and issues***. Canberra, ACT: Australian Institute of Health and Welfare.

Provides an overview of the outcomes of programs and interventions that have been implemented in an effort to improve aspects of community safety in Indigenous communities.

Dudgeon, P., Milroy, J., Calma, T., Luxford, Y., Ring, I., Walker, R., ... Holland, C. (2016). ***Solutions that work: What the evidence and our people tell us. Aboriginal and Torres Strait Islander Suicide Prevention Evaluation Project report***. Crawley, WA: University of Western Australia.

Indigenous suicide is a significant population health challenge for Australia, with suicide emerging in the past 50 years as a major cause of Indigenous premature mortality and is a contributor to the overall Indigenous health and life expectancy gap. The ATSIPEP arose from an intention that the implementation of the NATSISPS, and the funds pledged towards it, should be impactful and should reduce suicide in Indigenous communities.

Hovane, V., Dalton, T., & Smith, P. (2013?). ***Aboriginal offender rehabilitation programs. Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practice Ch. 30***. Subiaco, WA: Telethon Kids Institute.

Highlights the ongoing over-representation of Aboriginal and Torres Strait Islander peoples in the criminal justice system and emphasises an urgent need for the development of appropriate responses to this problem. A key response to this issue is through the provision of culturally secure, relevant and effective rehabilitation programs for Aboriginal people within the criminal justice system.

Indigenous Family Violence Regional Action Groups. (2012). ***Indigenous family violence primary prevention framework***. Melbourne, VIC: Department of Human Services.

The framework is designed to support: primary prevention capacity building; effective sustainable activities; and ownership and leadership within Aboriginal communities. The framework also provides evidence of the range of community-led initiatives that are contributing toward the prevention of family violence in Aboriginal communities in Victoria.

Lohoar, S. (2012). ***Safe and supportive Indigenous families and communities for children: a synopsis and critique of Australian research*** (CFCA Paper 7). Melbourne: Australian Institute of Family Studies.

This paper reviews the research on building safe and supportive families and communities for Indigenous children in Australia. The paper synthesises the findings and discusses the implications for future research.

Powell, T., Ross, R., Kickett, D., & Donnelly, J.F. (2014). ***Red dust healing: Acknowledging the past, changing the future***. In *Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practice* Ch. 27. Subiaco: Telethon Kids Institute.

Describes a critical perspective on how a history of dispossession, rejection and powerlessness negatively affected Aboriginal and Torres Strait Islander family structures and individual development and behaviour, and gave rise to the intergenerational transmission of trauma. The chapter describes red dust healing, an innovative and highly effective approach to assisting men and women in their efforts to heal and make better choices for themselves and in their relationships.

Queensland Corrective Services, Operational Strategy and Research. (2010). ***Rehabilitative needs and treatment of Indigenous offenders in Queensland***. Brisbane: Queensland Government Department of Community Safety.

Presents the findings of the rehabilitative needs and treatment of Indigenous offenders in Queensland project undertaken by Queensland Corrective Services as part of the Indigenous Criminal Justice Research Agenda.

Riel, E., Languedoc, S., Brown, J., & Gerrits, J. (2014). **Couples counseling for Aboriginal clients following intimate partner violence: service providers' perceptions of risk.** *International Journal of Offender Therapy and Comparative Criminology*, 60(3).

Interventions for family violence in Aboriginal communities should take a culture-based approach and focus on healing for the whole family. This research was intended to identify risk issues from the perspective of service providers for couples counselling with Aboriginal clients following intimate partner violence. It was concluded that culturally competent interventions should involve the entire community and have a restorative approach.

Secretariat of National Aboriginal and Islander Child Care, National Family Violence Prevention Legal Services, & National Aboriginal and Torres Strait Islander Legal Services. (2017). **Strong families, safe kids: Family violence response and prevention for Aboriginal and Torres Strait Islander children and families** (Policy Paper, September 2017). Melbourne, VIC: SNAICC.

Culture is a central and key protective factor that supports families to be free of violence. Preventing and responding to family violence starts with a recognition of individual, family and community strengths. Approaches need to be holistic, integrated and working with the whole family and community. This includes tailored supports for all people: women, children and men. Aboriginal and Torres Strait Islander community control is essential; community-led strategies can ensure culturally safe and adapted responses that address inter-generational trauma and the complexities underlying violence in the context of each community.

Shepherdson, P., Adams, M., Wenitong, M., Porter, A., Blagg, H., Hillan, L., & Torres-Carne, S. (2018). **Towards an Aboriginal and Torres Strait Islander violence prevention framework for men and boys.** Barton, ACT: Healing Foundation.

Explores the essential principles required for the development of an effective violence prevention framework for Aboriginal and Torres Strait Islander men and boys, to reduce and prevent violence against women and children. Informed by a knowledge circle of nationally recognised Aboriginal and Torres Strait Islander violence prevention experts, the paper considers the socio-political context in which violence occurs, identifies critical elements to guide Aboriginal and Torres Strait Islander violence prevention and cites good practice approaches to violence prevention supported by case studies.

Special Taskforce on Domestic and Family Violence in Queensland. (2015). ***Not now, not ever: Putting an end to domestic and family violence in Queensland***. Brisbane: The Taskforce.

Report of the Taskforce chaired by The Hon Quentin Bryce AD CVO. The Taskforce's role was to define the domestic and family violence landscape in Queensland and make recommendations to inform the development of a long-term vision and strategy for government and the community, to rid Queensland of this form of violence.

Prevalence / Incidence

Australian Institute of Health and Welfare. (2018). **What is known about family violence among Indigenous Australians?** In *Family, domestic and sexual violence in Australia 2018* (Ch. 7, pp 83-100). Canberra, ACT: AIHW.

Data relating to Aboriginal and Torres Strait Islander people sourced by the Australian Institute of Health and Welfare. A variety of data sources are used, including Indigenous-specific population surveys, general population surveys and administrative data collections.

Child Family Community Australia. (2017). **Child protection and Aboriginal and Torres Strait Islander children** (CFCA resource sheet, August 2017). [n.p.]: Australian Institute of Family Studies.

This paper provides information about Aboriginal and Torres Strait Islander children involved in child protection and out-of-home care, and is based on the Australian Institute of Health and Welfare (AIHW) Child Protection data 2015-16.

Cussen, T., & Bryant, W. (2015). ***Indigenous and non-Indigenous homicide in Australia***. Canberra, ACT: Australian Institute of Criminology.

Aboriginal and Torres Strait Islander people are disproportionately victims and offenders in homicide incidents both in relation to their relative proportion of the Australian population and in comparison with their non-Indigenous counterparts. This paper describes selected characteristics of Indigenous and non-Indigenous homicides as recorded within the AIC's National Homicide Monitoring Program from 1 July 1989 to 30 June 2012.

Hogg, R., & Carrington, K. (2003). **Violence, spaciality and other rurals.** *Australian and New Zealand Journal of Criminology*, 36(3), 293-319.

Occidentalism, which treats the other as the same, can be detected in both the criminological and rural sociological treatment of violence in the sociospatial sites of rural countryside. What these bonds conceal, violence within the family, remains invisible to the public gaze. The visibility of violence within Aboriginal families and communities presents a major exception to the spatially ordered social relations which render so much white family violence hidden. The need to take into account the complexity and diversity of these sociospatial relations is highlighted in the research along with conceptions of space and place in the context of a racially divided Australian interior.

Hunter, E. & Onnis, L. (2015). **"This Is Where a Seed Is Sown": Aboriginal Violence–Continuities or Contexts?** In J. Lindert, & J. Levav (Eds.), *Violence and mental health: Its manifold faces, Pt. 4* (pp. 221-241). Dordrecht, Netherlands: Springer.

Rates of interpersonal and self-violence are substantially higher for Aboriginal Australians than for the wider national population. Despite research and interventions there has been little improvement. Constructions in the press over the last two decades which foreground "tradition" as cause or major contributor provide the frame for this paper. Change over the ensuing decades is presented and the implications for current understandings and approaches considered.

Littrell, E. (2014). **Family violence in Aboriginal Australian communities: Causes and potential solutions.** *Honors Thesis Collection*, 234.

This thesis is an investigation into why family violence in Aboriginal Australian communities is so severe, and an examination of ways in which this violence might be decreased.

Lloyd, J. (2014). **Violent and tragic events: The nature of domestic violence–related homicide cases in Central Australia.** *Australian Aboriginal Studies*, 1, 99-110.

This paper focuses on how problems such as domestic and family violence in Aboriginal communities in Central Australia can be better understood by examining specific domestic violence–related homicides that occurred between January 2000 and November 2008.

Peterson, N., & Merlan, F. (2014). **Two takes on social problems in Central Australia.** *Australian Aboriginal Studies*, 1, 88-89.

Reviews two papers exploring different views on the causes of social problems experienced by Aboriginal people in Central Australia. The author of each paper, Malcolm Frost and Jane Lloyd, were asked to write about an aspect of the social problems with which they were familiar.

Taylor, N., & Putt, J. (2007). **Adult sexual violence in Indigenous and culturally and linguistically diverse communities in Australia.** Canberra, ACT: Australian Institute of Criminology.

Reports on findings of a study investigating sexual violence among Indigenous and culturally and linguistically diverse women. Barriers to reporting and ways to improve the criminal justice system response were examined.

Impact of violence against women

Atkinson, J. (2002). **Trauma trails, recreating song lines: The transgenerational effects of trauma in Indigenous Australia.** North Melbourne, VIC: Spinifex Press.

Providing a ground-breaking answer to the questions of how to solve the problems of cross-generational trauma, Trauma Trails moves beyond the rhetoric of victimhood, and provides inspiration for anyone concerned about Indigenous and non-Indigenous communities today. Shortlisted for 2003 Australian Awards for Excellence in Educational Publishing.

Cripps, K.A. (2006). **Understanding Indigenous family violence in the context of a human rights agenda.** *Human Rights Defender*, 15(3), 3-5.

Violence against women and children is a violation of their human rights, and occurs in every type of community. This article argues that in order to tailor appropriate and effective interventions to targeted populations, the context of violence must be understood. It discusses the inappropriateness of the law and order response to family violence in Australian Indigenous communities. It examines the Federal Government's response to Indigenous family violence announced in June 2006, and describes an alternative approach to protecting the human rights of Indigenous women and children that has already been working successfully in some communities.

Fabinyi, H. (2014). **Domestic violence and homelessness in the Northern Territory.** *Parity, 27(9), 12-13.*

Domestic violence is the leading cause of homelessness in Australia. In addition, homelessness can increase the risk factors for domestic violence, and create an additional barrier for a person wishing to leave an abusive relationship.

Frost, M. (2014). **The three rules of being Aboriginal: Anxiety and violence in central Australia.** *Australian Aboriginal Studies, 1, 90-98.*

The Violence Intervention Program at the Ingkintja (Male Health) branch of the Central Australian Aboriginal Congress in Alice Springs treats both offenders and victims of all types of interpersonal violence. By doing so, staff members are able to observe the effects of ongoing intergenerational violence and its consistency with violence and trauma research from around the world. This paper presents case studies to illustrate some of the complex interactions between the current state of Aboriginal culture in Central Australia and the behavioural responses of those who have been impacted by exposure to violence and trauma. Some suggestions for long-term change are made.

Graham, D., Wallace, V., Selway, D., Howe, E., & Kelly, T. (2015). **Why are so many Indigenous women homeless in Far North and North West Queensland, Australia? Service providers' views of causes.** *Journal of Tropical Psychology, 4, 1-9.*

Homelessness service providers in Cairns and Mount Isa provide their perceptions as to why Indigenous women are presenting to homeless services. Key reasons cited by service providers are: domestic violence, alcohol and other drugs, and financial hardship. Potential solutions are explored.

Government

Al-Yaman, F., Van Doeland, M., & Wallis, M. (2006). **Family violence among Aboriginal and Torres Strait Islander peoples** (Cat. no. IHW 17). Canberra: AIHW.

Family violence is acknowledged as an issue of national importance, both

generally and among Aboriginal and Torres Strait Islander peoples. There are many barriers to assessing its true extent but this report presents information currently available in relation to Indigenous Australians. The report draws on a number of surveys and administrative data sets and also discusses gaps in existing information and strategies for improvements.

Australian Institute of Health and Welfare. (2015). **Aboriginal and Torres Strait Islander health organisations: Online Services Report—key results 2013-14** (Cat. no. IHW 152). Canberra: AIHW.

The sixth national report on Aboriginal and Torres Strait Islander health organisations funded by the Australian Government Department of Health.

Gerber, J. (2008). **The NSW Aboriginal Justice Advisory Council's Family Violence Awareness and Prevention Initiative**. *Indigenous Law Bulletin*, 13.

The Aboriginal Justice Advisory Council is tasked with monitoring the implementation of the Aboriginal Justice Plan, with the aim of reducing Indigenous overrepresentation in the criminal justice system, in part through addressing the underlying causes of offending behaviour. Initiatives over the past 12 months aim to educate and empower Aboriginal and Torres Strait Islander children about their right to equality, protection and safety.

Hunt, J. (2013). **Engaging with Indigenous Australia: exploring the conditions for effective relationships with Aboriginal and Torres Strait Islander communities** (Issues paper 5). Canberra: Australian Institute of Health and Welfare.

Without genuine engagement of Indigenous people it will be difficult to meet the targets of the Council of Australian Governments. Recent government efforts to improve engagement indicate that a need remains for: greater flexibility in funding arrangements, whole-of-government approaches towards accountability systems and capacity development, greater coordination of and authority for senior local staff, and shifts in bureaucratic cultures to support collaboration.

Nancarrow, H. (2007). **The emergency response to family violence in the Northern Territory: Where's the evidence?** *Indigenous Law Bulletin*, 7(1).

The level of resources now available to Northern Territory communities

through the Commonwealth Government's "national emergency" plan presents an opportunity to make real progress in addressing these issues. However, many Indigenous and non-Indigenous people hold grave concerns that the Government's intervention is a missed opportunity because of the lack of genuine partnership with community members, especially the many women who have been doing this work, without adequate resources, for many years. The primary purpose of this article is to review the Commonwealth Government's "national emergency response to protect Aboriginal children in the Northern Territory" against the researched evidence on effective interventions in Indigenous family violence.

Steering Committee for the Review of Government Service Provision. (2015). **Report on Government Services 2015: Indigenous Compendium**. Canberra, ACT: Productivity Commission.

This compendium, now in its thirteenth edition, is drawn entirely from information contained in the Report on Government Services 2015. The Report on Government Services (RoGS) is published annually and is a product of the Review of Government Service Provision.

Justice responses

Anthony, T. (2014). **Indigenising sentencing? Bugmy v the Queen**. *Sydney Law Review*, 35(2): 451-466.

The grant of special leave in *Bugmy v The Queen* provided an occasion for the High Court to rule on the significance of Indigenous background in sentencing in relation to other sentencing considerations. The Court must reconcile the sentencing considerations of deterrence, community protection, offence seriousness and criminal history with the principles of individualised justice and recognition of factors specific to the Indigenous defendant.

Kiss, K., & Solonec, T. (2014). **Access to justice in Australia: Aboriginal and Torres Strait Islander people's experience**. In Institute for the Study of Human Rights, *Indigenous People's Access To Justice, Including Truth and Reconciliation Processes*. New York: Columbia University Academic Commons.

Examines the challenges experienced by Aboriginal and Torres Strait Islander peoples in accessing justice more broadly in Australia, and it proposes a way forward.

Marchetti, E. (2015). An Australian Indigenous-focussed justice response to intimate partner violence: Offenders' perceptions of the sentencing process. *British Journal of Criminology*, 55(1), 86-106.

Draws on research conducted over the past 4 years on the use of Indigenous sentencing courts in Australia for sentencing Indigenous offenders of intimate partner violence (IPV). Presents findings of offenders' perceptions of justice of a sentencing process that involves the participation of Elders and Community Representatives, as moral and cultural guides.

Nancarrow, H. (2006). Restorative justice for domestic and family violence: Hopes and fears of Indigenous and non-Indigenous Australian women. In J. Placek (Ed.), *Restorative justice and violence against women* (pp. 123-149). Oxford: Oxford University Press.

Explores the concern that mainstream domestic and family violence services benefit Indigenous and non-Indigenous women inequitably, based on the author's experience of 25 years involvement in the domestic and family violence sector in Australia. Using a "feminist research practice" approach to test her hypothesis, Nancarrow conducts interviews with 20 women, half Indigenous, half non-Indigenous and analyses their responses. She finds that the two groups of women differ markedly in the way they view domestic and family violence, the criminal justice system and restorative justice. Finally, the author discusses the way that Indigenous women look to alternative ways to address family violence outside the criminal justice system, compared to non-Indigenous women who often advocate for increased criminalisation of domestic violence.

Services and practices

Atkinson, J. (2013). Trauma-informed services and trauma-specific care for Indigenous Australian children (Closing the Gap Clearinghouse resource sheet 21). Canberra, ACT: Australian Institute of Health and Welfare.

Although some Indigenous children grow up in safe environments, the

trauma of historical events associated with colonisation of Indigenous land can pass to children (inter-generational trauma). Even if protected from the traumatic life experiences of family, some Indigenous children, like non-Indigenous children, directly experience trauma through exposure to an accident, family violence and abuse. Although the effects of childhood trauma can be severe and long lasting, recovery can be mediated by appropriate interventions.

Felus, J., Morris, A., & Sigley, V. (2013). NDVS: Working with children and young people experiencing domestic and Aboriginal family violence. *Parity*, 26(2), 41-42.

Northern Domestic Violence Service in the north of Adelaide provides services to women and their children experiencing domestic and Aboriginal family violence (D+AFV). Their work with children and young people uses a human rights framework and is based on recent research evidence about the value of mother-child relationships in responding to the impacts of D+AFV. The approach aims to address abuse and trauma in a form that is appropriate to children's developmental needs, and engages women in providing such support to their children.

Lauw, M.L., Spangaro, J., Herring, S., & McNamara, L.D. (2013). "Talk, talk, cry, laugh": Learning, healing and building an Aboriginal workforce to address family violence. *Australian Health Review*, 37(1), 117-120.

Sexual abuse and family violence are widespread and under-reported phenomena for which Aboriginal victims face even greater barriers to seeking and receiving assistance than others in the community. There is a need for strategies to address abuse without disempowering and alienating Aboriginal people. A program developed by the NSW Health Education Centre Against Violence is addressing this issue at the same time as contributing towards a strengthened Aboriginal health workforce.

McGlade, H. (2012). *Our greatest challenge, Aboriginal children and human rights*. Canberra, ACT: Aboriginal Studies Press.

Addresses the complex and fraught issue of Aboriginal child abuse. The author argues that Aboriginal child sexual assault has been formed within the entrenched societal forces of racism, colonisation and patriarchy, yet cast in the Australian public domain as an Aboriginal "problem", with

controversial government responses critiqued as racist and paternalistic. The book provides detailed analysis of the legal systems response. While child sexual assault is a criminal offence, the Aboriginal experience of the law is tainted. Winner of the 2011 Stanner Award.

Rawsthorne, M. (2010). *Aboriginal women against violence project: Evaluation report*. Sydney, NSW: University of Sydney.

In 2008 Joan Harrison's Support Services for Women received funding under the National Community Crime Prevention Programme (NCCPP) in relation to the Aboriginal Women Against Violence Project. The overall aim of the project was "to address family violence in Aboriginal and Torres Strait Islander communities in Liverpool and Campbelltown areas" (Attorney General's funding schedule).

Snell, R., & Small, C. (2009). *Best practice family violence services for Aboriginal women: Nunga Mi:Minar Incorporated*. *Parity*, 22(10): 46-47.

The Nunga Mi:Minar is the only Aboriginal specific, Aboriginal community governed, women and children's family violence service delivery centre in South Australia. It actively develops and supports a network of broader health community alliances and partnerships, policies and strategies that encourage increased awareness, providing clients with health promotion and programs.

Wendt, S., & Baker, J. (2013). *Aboriginal women's perceptions and experiences of a family violence transitional accommodation service*. *Australian Social Work*, 66(4), 511-527.

This article presents a qualitative study of Aboriginal women's perceptions and experiences of a transitional housing program in South Australia that was established to assist long-term homelessness and family violence. The aim of the study was to explore the experiences and service outcomes for Aboriginal women and their children and to identify both facilitators and barriers to the effective operation of the program.

Culture and cultural competence

Dale, D., Doomadgee, A., Purcell, L., Dear, M., MacLean, D., & McKenzie, C. (2013). **Redfern now. Series 2.** Ultimo: Australian Broadcasting Corporation. [TV series].

The first drama series written directed and produced by Indigenous Australians. It tells a contemporary story about the lives of Indigenous Australians living in the Sydney suburb of Redfern.

Dudgeon, P., Cox, K., D'Anna, D., Dunkley, C., Hams, K., Kelly, K., Scrine, C., & Walker, R. (2012). **Hear our voices: Community consultations for the development of an empowerment, healing and leadership program for Aboriginal people living in the Kimberley, Western Australia: Final report.** Perth, WA: Telethon Institute for Child Health Research: Aboriginal Health.

This research project was initiated in response to the high number of suicides between 1999 and 2006 in the Kimberley, northern Western Australia. The primary aim of the project was to develop an Aboriginal-led empowerment, healing, and leadership program that would appropriately meet the needs of the local community members. Includes discussion of the impact of family and domestic violence.

Dudgeon, P., Kelly, K., & Walker, R. (2010). **Closing the gaps in and through Indigenous health research: guidelines, processes and practices.** *Australian Aboriginal Studies*, 2010(2): 81-91.

This paper argues that genuine collaborative and equal partnerships in Indigenous health research are critical to enabling Aboriginal and Torres Strait Islander people to determine the solutions to close the gap on many contemporary health issues. It suggests that greater recognition of research methodologies such as community participatory action research is necessary to ensure that Aboriginal people have control of, or significant input into, determining the Indigenous health research agenda at all levels.

Mares, S., Robinson, G. (2012). **Culture, context and therapeutic processes: delivering a parent-child intervention in a remote Aboriginal community.** *Australasian Psychiatry*, 20(2), 102-107.

Discussion concludes that cultural and contextual factors influence communication, relationships and group processes in a therapeutic group

program for children and parents in a remote Aboriginal community. Group leaders from within and outside the community, are likely to have complementary skills. Program adaptation, evaluation and staff training and support need to take these factors into account to ensure cultural accessibility without loss of therapeutic fidelity and efficacy.

Monson-Wilbraham, L. (2015). ***Watering the garden of family wellbeing empowering Aboriginal and Torres Strait Islander people to bloom and grow: Recommendations and outcomes from the national roundtable Empowering Aboriginal & Torres Strait Islander people through the Family Wellbeing program, Adelaide March 2014.*** Carlton, VIC: The Lowitja Institute.

Recommendations and outcomes from the national roundtable Empowering Aboriginal and Torres Strait Islander people through the Family Wellbeing program.

Suttle, D., & Dhurrkay, Y. (Eds.). (2016). ***A Galiwin'ku Community Statement to Prevent Family Violence | Dhäwu Mala Galiwin'ku Community-wun Nhaltjan Dhu Gulmaram Bunhaminyawuy Rom.*** Winelle, NT: ARDS Aboriginal Corporation.

This statement has been informed through meetings with female and male leaders in Galiwin'ku community on Elcho Island. It discusses the need to approaching fixing problems of family violence within the framework of Yolnu Rom.

Walker, C., & Schultz, C.S. (2014). ***Cultural competence– transforming policy, services, programs and practice.*** Subiaco, WA: Telethon Kids Institute.

Discusses some of the complex issues surrounding the notion of cultural competence and the need for practitioners to develop knowledge, skills, understandings and attributes to be responsive in diverse cultural settings. The argument for culturally competent mental health practitioners and services is situated within a human rights framework which underpins the principles, standards and practice frameworks intended to facilitate/ contribute to the capacity and empowerment of mental health practitioners and clients, families and communities.

Warawarni-gu Guma Statement. (2018). Sydney, NSW: ANROWS.

During a pre-conference forum, Aboriginal and Torres Strait Islander delegates at the ANROWS 2nd National Research Conference on Violence against Women prepared the Warawarni-gu Guma (Healing Together) Statement. This was delivered at the conference by Professor Victoria Hovane, ANROWS Board Director. The call to action in the Statement asserts the validity and legitimacy of Aboriginal and Torres Strait Islander cultural knowledge and voice in addressing family violence in their communities. It calls on mainstream organisations to work with Cultural Bosses and not just CEO's and managers of organisations in communities; it calls for data sovereignty and a process for the ownership and control of data by Aboriginal and Torres Strait Islander people; and it calls for an open and transparent process about data collection, and where and how research is conducted and by whom. The delegates who contributed to the Statement were: Lorice Douglas, Mark Wenitong, Dorinda Cox, Wayne Muir, Maria Martin-Pedersen, Gina Masterton, Ed Mosby, Cheryl Ah Kit, Carol Dowling, Hannah Taylor, Julie Ngahere, Phyllis Ricky, Shavaun Wells, Minette Salmon, Victoria Hovane, Marijke Bassani (ANROWS), Corina Martin, Jane Rosengrave, Patsie Frawley, Linda Stokoe, Jackie Huggins.

Research

Adams, K., & Faulkhead, S. (2012). **This is not a guide to Indigenous research partnerships, but it could help.** *Information, Communication & Society*, 15(7), 1016-1036.

The development of research partnerships can be problematic, as no step-by-step guidebook to community partnerships exists. The aim of this article is to unpack some of the workings of Indigenous research partnerships. The authors use a mini-literature review of Australian research, and methods of self-reflection and "Yarning" to draw on research and community partnership experiences and Indigenous knowledge shared with them through collaborative research and community relationships.

Bessarab, D., & Ng'andu, B. (2010). **Yarning about yarning as a legitimate method in Indigenous research.** *International Journal of Critical Indigenous Studies*, 3(1), 37-50.

This article demonstrates the credibility and rigour of yarning, an Indigenous

cultural form of conversation, through its use as a data-gathering tool with two different Indigenous groups, one in Australia and the second in Botswana. Yarning was employed not only to collect information during the research interview but to establish a relationship with Indigenous participants prior to gathering their stories through storytelling, also known as narrative. In exploring the concept of yarning in research, this article discusses the different types of yarning that emerged during the research project, how these differences were identified and their applicability in the research process. The influence of gender during the interview is also included in the discussion.

McCalman, J., Bridge, F., Whiteside, M., Bainbridge, R., Tsey, K., & Jongen, C. (2014). **Responding to Indigenous Australian sexual assault: A systematic review of the literature.** *Sage Open*, 2014 4. DOI: 10.1177/2158244013518931

Indigenous Australians experience a high prevalence of sexual assault, yet a regional sexual assault service found few Indigenous Australians accessed their services, prompting exploration of how its services might be improved. A search of the literature is reported in this article. Seven electronic databases and seven websites were systematically searched for peer reviewed and grey literature documenting responses to the sexual assault of Indigenous Australians. There is currently insufficient evidence to confidently prescribe what works to effectively respond to Indigenous Australian sexual assault. The study revealed an urgent need for researchers, Indigenous communities, and services to work together to develop the evidence base.

Wright, M. (2011). **Research as intervention: Engaging silenced voices.** *Action Learning Action Research Journal*, 17(2), 25-46.

The emergence of Indigenous researchers into the public health research sector presents a challenge to what have traditionally been Western-based research approaches and practices. Among these challenges are those owed to the distinctive methodologies and different epistemologies, ways of knowing or world-view that regularly characterise members of these distinctive cultural groups. This paper focuses on Australian Indigenous world-views, and the ways that these have been shaped by colonial practices. The paper argues that most, if not all, research is a form of intervention. Research as intervention needs to be transformational by both engaging and empowering the "silenced" voices.

Data sovereignty

Kukutai T., & Taylor, J. (2016). *Indigenous data sovereignty: Toward an agenda*. Canberra, ACT: ANU Press.

“The concept of data sovereignty, which is elaborated in this book, is linked with Indigenous peoples’ right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as their right to maintain, control, protect and develop their intellectual property over these. The emergence of the global data revolution and associated new technologies can be a double-edged sword for Indigenous peoples. If Indigenous peoples have control over what and how data and knowledge will be generated, analysed and documented, and over the dissemination and use of these, positive results can come about. The collection and disaggregation of data on Indigenous peoples and the documentation and transmission of their knowledge to younger generations can be facilitated. They can be the primary beneficiaries of the use of data, their knowledge and their cultural heritage.”

Kukutai T., & Walter M. (2017) *Indigenous statistics*. In P. Liamputtong (ed.), *Handbook of research methods in health social sciences*. Singapore: Springer.

Contrasts statistics about Indigenous peoples with statistics for Indigenous people and statistics by Indigenous people. There are significant differences between these categories of Indigenous statistics. At the heart of these differences is the methodology that informs the research processes and practices. Indigenous methodologies are distinguished by their prioritisation of Indigenous methods, protocols, values, and epistemologies. The research concludes with two examples of what Indigenous quantitative methodologies look like in practice from Aotearoa New Zealand and Australia.

Walter, M., & Anderson, C. (2013). *Indigenous statistics: A quantitative research methodology*. Walnut Creek, CA: Left Coast Press.

This first book published on Indigenous quantitative methodologies, opens up a new approach to research across the disciplines and applied fields. While qualitative methods have been rigorously critiqued and reformulated, the population statistics relied on by virtually all research on Indigenous peoples continue to be taken for granted as straightforward, transparent

numbers. This book creates a new paradigm for Indigenous quantitative methods, using concrete examples of research projects from Indigenous peoples in the United States, Australia, and Canada.

Resource links

NATIONAL

Australasian Institute of Judicial Administration (AIJA)

<http://aija.org.au/index.php/research/australasian-therapeutic-jurisprudence-clearinghouse/indigenous-issues-and-indigenous-sentencing-courts>

A statement about the recognition in courts and the broader justice system that legal processes have failed to take into account the cultural background and rehabilitation needs of Indigenous peoples. Highlights some of the responses of the system in light of that recognition.

<http://aija.org.au/index.php/research/australasian-therapeutic-jurisprudence-clearinghouse/resources?task=view&id=421#Indigenous%20Issues%20and%20Indigenous%20Sentencing%20Courts>

AIJA resource list relating to the above.

Australian Indigenous Psychologists Association (AIPA)

<http://www.indigenouspsychology.com.au/>

AIPA is committed to improving the social and emotional wellbeing and mental health of Aboriginal and Torres Strait Islander individuals, families and communities by collaborative work with others committed to “closing the gap” between Indigenous and non-Indigenous social and emotional wellbeing and mental health outcomes. Specifically AIPA is working to increase the number of Indigenous psychologists and to lead the change required to deliver equitable, accessible, sustainable, timely and culturally safe psychological care to Aboriginal and Torres Strait Islander peoples in urban, regional and remote Australia.

Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS)

www.aiatsis.gov.au

Research, collections and publishing organisation promoting knowledge and understanding of Aboriginal and Torres Strait Island cultures, traditions, languages and stories, past and present.

Australian Institute of Criminology (AIC)—Indigenous Justice

www.aic.gov.au/crime_types/in_focus/indigenousjustice.html

Highlights data gathered and work undertaken by the AIC that focuses on the experience of Indigenous Australians with the criminal justice system.

Australian Institute of Health and Welfare (AIHW). Indigenous Australians

www.aihw.gov.au/indigenous-australians/

The AIHW is a national independent corporate agency set up by the Australian Government under the Australian Institute of Health and Welfare Act to provide reliable, regular and relevant information and statistics on Australia's health and welfare. Its aim is to improve the health and wellbeing of Australians through better health and welfare information and statistics.

Department of the Prime Minister and Cabinet, Indigenous Affairs

www.indigenous.gov.au/

"Connecting Aboriginal and Torres Strait Islander people with Australian Government policies and programmes."

Indigenous Justice Clearinghouse

www.indigenousjustice.gov.au/

A national resource to promote discussion and disseminate relevant indigenous justice information to government policy-makers and those working in the Indigenous justice field.

National Aboriginal Community Controlled Health Organisation

www.naccho.org.au/promote-health/cultural-safety/

“NACCHO—Aboriginal health in Aboriginal hands” is the national peak body representing over 150 Aboriginal Community Controlled Health Services (ACCHSs) across the country on Aboriginal health and wellbeing issues.

National Family Violence Prevention Legal Services (FVPLS)

www.nationalfvpls.org/index.php

Family Violence Prevention Legal Services are located in 31 rural and remote locations around Australia. Their role is to provide legal assistance to Aboriginal and Torres Strait Islander people who are victims/survivors of family violence, including sexual assault and sexual abuse. FVPLS also provide community legal education, and early intervention and prevention activities.

Wiyi Yani U Thangani (Women’s voices): Securing our rights, securing our future.

<https://wiyiyaniuthangani.humanrights.gov.au/>

The Aboriginal and Torres Strait Islander Social Justice Commissioner June Oscar AO is leading a national conversation with Aboriginal and Torres Strait Islander women and girls to hear their priorities, challenges and aspirations for themselves, their families and their future. This project, running from late 2017 throughout 2018, will explore: the needs, challenges and aspirations of Aboriginal and Torres Strait Islander women and girls today; the key achievements in relation to the rights of Aboriginal and Torres Strait Islander women and girls over the past 30 years; ways to enhance the lives of Aboriginal and Torres Strait Islander women and girls so that they can lead happy, healthy and fulfilling lives; and ways to promote and protect culture.

ACT/NSW

Aboriginal Legal Service (NSW/ACT)

www.alsnswact.org.au/

ALS is an Aboriginal community organisation that provides information and referral, as well as legal advice and court representation to Aboriginal and Torres Strait Islander men, women and children across NSW and ACT.

Women's Centre for Health Matters

www.wchm.org.au

The Women's Centre for Health Matters Inc. (WCHM) is a community-based not-for-profit organisation operating in the ACT and surrounding regions to improve women's health and wellbeing. Includes a series of fact sheets relating to Indigenous family violence: facts & figures, impacts, system responses, media guide, how to report etc.

NT

North Australian Aboriginal Family Violence Legal Service (NAAFVLS)

www.naafvls.com.au/

NAAFVLS is a community-controlled justice, advisory and referral centre for victims of family violence, including sexual assault. As a non-government Aboriginal organisation, NAAFVLS provides practical assistance and support to victims seeking to deal with the effects of family violence and sexual assault.

Top End Women's Legal Service (TEWLS)

www.tewls.org.au/

TEWLS was created under the Commonwealth Government's Access to Justice program in 1996, and is funded by the Commonwealth Attorney General's Department to provide legal and referral services to the women of Darwin.

QLD

Aboriginal & Torres Strait Islander Legal Service (Qld)

<http://www.atsils.com.au>

A community-based organisation providing professional and culturally competent legal services for Aboriginal and Torres Strait Islander people across Queensland.

SA

Aboriginal Legal Rights Movement (ALRM)

<http://www.alrm.org.au/>

ALRM is an independent Aboriginal community controlled organisation governed by an all Aboriginal Board. It's aim is to advance the legal interests of Aboriginal people in South Australia and to ensure those interests and rights are protected by the law.

TAS

Tasmanian Aboriginal Centre (TAC)

<http://tacinc.com.au/>

TAC represents the political and community development aspirations of the Tasmanian Aboriginal community.

VIC

Aboriginal Family Violence Prevention and Legal Service Victoria (AFVPLS)

<http://www.fvpls.org/>

AFVPLS provides assistance to Aboriginal and Torres Strait Islander victims/survivors of family violence and sexual assault and works with families and communities affected by violence.

Victorian Aboriginal Community Controlled Health Organisation (VACCHO)

<http://www.vaccho.org.au/>

VACCHO is the peak Aboriginal health body representing 24 Aboriginal Community Controlled Health Organisations (ACCHOs) in Victoria. The role of VACCHO is to build the capacity of its membership and to advocate for issues on their behalf. Capacity is built among members through strengthening support networks, increasing workforce development opportunities and through leadership on particular health areas. Advocacy is carried out with a range of private, community and government agencies, at state and national levels, on all issues related to Aboriginal health.

Victorian Aboriginal Health Service (VAHS)

<http://www.vahs.org.au/>

VAHS was established in 1972 to address the specific medical needs of Victorian Indigenous communities. The organisation has expanded steadily over past 30 years to provide a comprehensive range of medical, dental and social services for our community.

Victorian Aboriginal Legal Service Co-operative

<http://vals.org.au/>

Provides legal advice and representation for the Koori community.

WA

Aboriginal Family Law Services

<https://www.afls.org.au/>

The Aboriginal Family Law Services (AFLS) provides legal and community education services for Aboriginal people who have experienced family and domestic violence or sexual assault, including men, women and children. AFLS's culturally secure services are delivered from six regional locations - Broome, Carnarvon, Geraldton, Kalgoorlie, Kununurra and Port Hedland. They advocate on law and policy reforms that support the wellbeing of Aboriginal victim survivors and help to prevent family violence and make their communities safer.

Aboriginal Legal Service of Western Australia (ALSWA)

<http://www.als.org.au/>

ALSWA provides legal aid services to Aboriginal and Torres Strait Islander peoples throughout Western Australia in accordance with grant conditions imposed by the Commonwealth Attorney General's Department.

Australian Indigenous HealthInfoNet

<http://www.healthinfonet.ecu.edu.au/>

<http://www.healthinfonet.ecu.edu.au/related-issues/family-violence>

The Australian Indigenous HealthInfoNet is an innovative Internet resource, part of a Level II Research Centre within Edith Cowan University, which aims to inform practice and policy in Indigenous health by making research and other knowledge readily accessible. In this way, the HealthInfoNet contributes to "closing the gap" in health between Indigenous and other Australians.

Department of Aboriginal Affairs, Western Australia

www.daa.wa.gov.au/

The Department engages with Aboriginal Western Australians and all levels of government to improve the delivery of services and to facilitate the development of policy and programs which deliver sustainable economic, environmental and social benefits to Aboriginal communities in Western Australia.

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