

Tarngajuku Pangukujuku Pirrjirdi

Channels of Hope:
Adaptation of
'Hopeful, Together,
Strong' Framework

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Contents

| | |
|---|-----------|
| Introduction | 4 |
| Workshop objectives | 6 |
| Participants | 7 |
| Tarngajuku Pangukujuku Pirrjirdi | 8 |
| Translating principles and making indicators | 9 |
| Developing a shared understanding of the causes and drivers of palka-based violence | 22 |
| Causes and drivers of violence | 28 |
| Visioning work | 32 |
| Changing harmful attitudes and beliefs | 34 |
| Stages of change | 38 |
| Ways to help create and support change | 44 |
| Suggestions for future planning | 54 |
| Conclusion | 60 |
| Recommendations on how to continue to integrate the stages of change and principles of good practice into program work and practice | 62 |
| Appendix A: Monitoring and evaluation | 64 |
| Monitoring and measuring outputs | 65 |
| Evaluation | 66 |
| <i>Aims</i> | 66 |
| <i>Methods</i> | 66 |
| <i>Methodology</i> | 67 |
| Appendix B: Feedback survey | 68 |
| Participants liked | 69 |
| Participants thought the workshops could be improved by | 70 |

Introduction

Channels of Hope for Gender

Channels of Hope for Gender (CoHG) builds the capacity of faith leaders and local services to work together on the prevention of domestic and family violence using local problem solving and a 'two-ways' approach. The CoHG project was first developed in South Africa and has since been adapted and delivered to countries in Africa and the Pacific¹. In 2015 two communities in Australia self-selected to adapt and develop the CoHG in their own contexts². One of these communities is the remote Indigenous community of Lajamanu (formerly known as Hooker Creek) on the northern edge of the Tanami Desert.

Working in partnership with the Lajamanu community and local faith leaders to raise awareness and change attitudes about family violence, CoHG uses a strengths-based approach that brings clear perspectives from Christian faith and traditional culture on relationships and behaviour to support stronger leadership in response to domestic violence. CoHG works closely with the two churches based in Lajamanu – Lajamanu Baptist Church and the Outreach Church. Four Warlpiri community and faith leaders – two male and two female - are employed on a casual basis by World Vision to implement the project. The Community Facilitators run bible studies, community activities, specific activities for men and women, and engage with stakeholders to raise awareness of family violence prevention.

¹World Vision (2019) retrieved from https://www.wvi.org/sites/default/files/2019-11/CoH%20Gender_2019_FINAL.pdf and https://www.wvi.org/sites/default/files/Channels_of_Hope_project_model.pdf

² World Vision (n.d.) Channels of Hope, Lajamanu Workbook. A resource for Channels of Hope Community Facilitators in Lajamanu, Northern Territory.

Capacity-building and CoHG monitoring support partnership

World Vision's Australia First Nations Program (AFNP) commissioned Dr. Chay Brown of The Equality Institute to support capacity building and provide some project monitoring support.

The Equality Institute (EQI) is a global, feminist research and creatives agency, dedicated to the prevention of violence against women and girls. EQI conducts research, provides guidance on policies and programmes, and builds creative ways to incite social change. EQI brings together the world's best experts working on gender and violence against women and girls from a range of fields, including research, humanitarian response, design, media and film, to build holistic solutions to the problem of violence against women and girls. Dr. Chay Brown drew upon her doctoral research on the development of principles of good practice for the Northern Territory in the *Hopeful, Together, Strong* framework³ to work with World Vision Australia and community-based facilitators in Lajamanu to support the work of the CoHG project.

The main objectives of the capacity building and monitoring support requested by World Vision Australia (WVA) were:

- a. Workshop around the principles of good practice in the prevention of family violence, combining a strong grounding in the key principles and how these manifest in the Lajamanu context;
- b. Reflection of community change which tracks the journey of the project so far, discusses the achievements/ challenges/ lessons learned with reference back to the principles discussed in points (a) above; and
- c. A discussion and review of community indicators of change, based on the previous two points, to support the improvements to the current monitoring and evaluation plan.

³Brown, C. (2019). *Hopeful, Together, Strong: Principles of good practice to prevent violence against women in the Northern Territory*. Alice Springs: Report to the Northern Territory DFSV sector.

6 Process

To achieve these objectives, the researcher delivered workshops in the community of Lajamanu, in collaboration with the Channels of Hope for Gender team, comprising of WVA Yapa Project Facilitators, WVA CoHG Project Manager and WVA Faith and Development Advisor in April (21st and 22nd) and June (21st-24th) 2021.

Workshop objectives

The objectives for each workshop are listed below.

Workshop 1.1 (April 2021): To talk and listen about where Palka manu Pirlirpa-based violence comes from and what we need to do to have safe, happy and respectful people, family, and community.

Workshop 1.2 (April 2021): To talk about the *Hopeful, Together, Strong* framework, translate it into Warlpiri, and talk about what these principles look like in Lajamanu and how the CoHG project is aligned with these principles.

Workshop 2.1 (June 2021): To talk about the *Hopeful, Together, Strong* framework and complete the development of place-based indicators for each principle.

Workshop 2.2 (June 2021): To talk about how change is created and what signs would show us that change is happening in Lajamanu. To identify ways in which CoHG is already contributing to this change.

Workshop 2.3 (June 2021): To talk about the *Hopeful, Together, Strong* framework and the strengths of CoHG as well as opportunities to strengthen CoHG programming response. To develop strategies and plan some future activities with the CoGH team.

Workshop 2.4 (June 2021): To make some art to show the future work and plans for CoGH.

Participants

A total of thirteen participants took part in the workshops. The participants were comprised of Yapa women and men, including community-facilitators, and World Vision staff (see **Figure 1**). Two participants were Kardiya workers from other services working in Lajamanu.

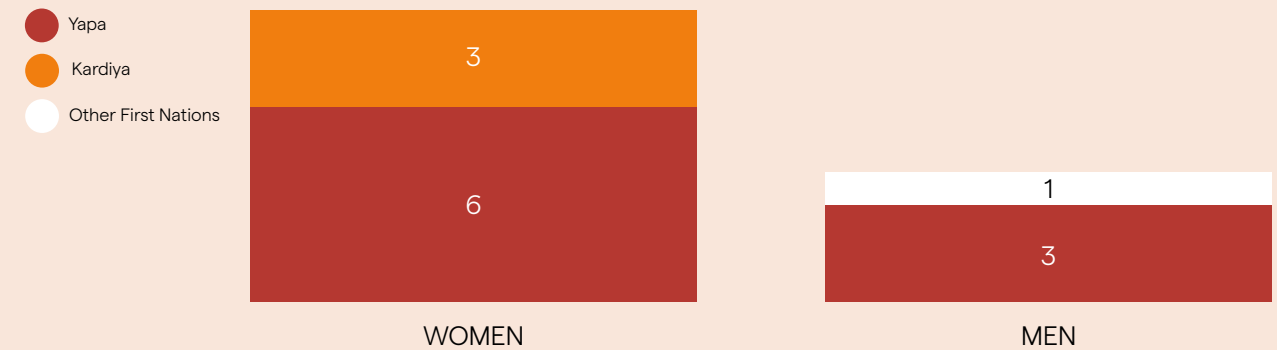


Figure 1: Participants in workshops disaggregated by sex and Indigeneity

Many of the participants took part in several workshops: five people took part in one workshop, five people took part in two workshops, two people took part in four workshops, and one person took part in all six workshops.

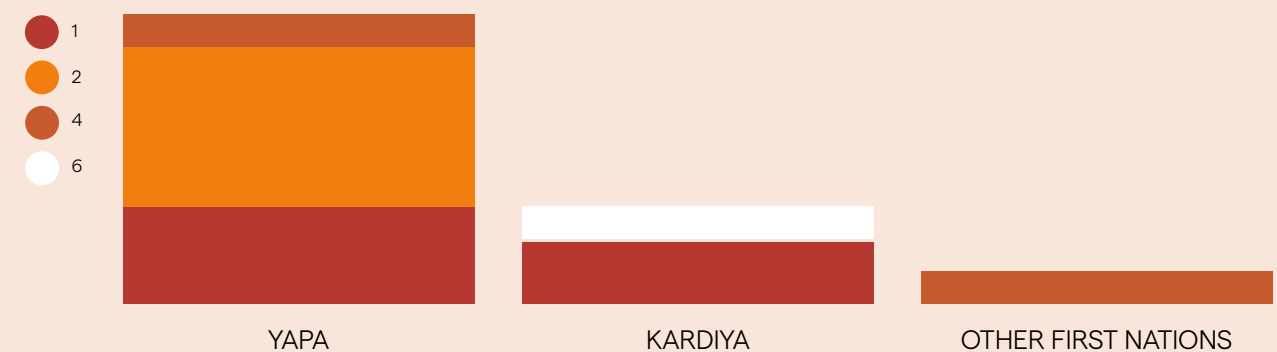


Figure 2: Workshop participation by number of workshops attended

The *Tarngajuku Pangukujuku Pirrjirdi* principles are how we do the work to prevent palka-based violence. We also decided on indicators, which are examples of **how** we can put the principles into **practice**. Then we talked about the processes and ideas of change, which explain **what** the program can help people in Lajamanu make and how to sustain **change**.

Tarngajuku Pangukujuku Pirrjirdi

The *Tarngajuku Pangukujuku Pirrjirdi* principles are **how** we do the work to prevent palka-based violence. The *Tarngajuku Pangukujuku Pirrjirdi* principles are an adaptation of the *Hopeful, Together, Strong* framework. This framework was developed in collaboration with approximately 300 program beneficiaries, practitioners and other stakeholders from specialist and non-specialist agencies working in the domestic, family, and sexual violence (DFSV) sector in the Northern Territory. The framework identified principles of good practice to guide program design to prevent violence against women in the Northern Territory. These principles are not the ‘what’ but the ‘how’ work is done to prevent violence against women. They underpin, inform, and guide program design and delivery. The framework also provides a means for monitoring and evaluation of VAW prevention programs by assessing their activities; documentation; and practices against the indicators. The indicators offer a practical means for assessing whether programs have embedded or were founded on the principles participants know are necessary to prevent violence against women in the Northern Territory. The framework is currently being utilised in primary prevention, early intervention and tertiary programs throughout the Northern Territory, particularly in Central Australia. This report details the first adaptation of the *Hopeful, Together, Strong* framework into the context of a remote Indigenous community and the first adaptation of the framework into Warlpiri, entitled the *Tarngajuku Pangukujuku Pirrjirdi* principles.

Translating principles and making indicators

The *Hopeful, Together, Strong* principles were introduced in phase one of the workshop process and translated into Warlpiri to become the *Tarngajuku Pangukujuku Pirrjirdi* principles. Through the process of translation, each principle was discussed and a definition or ‘meaning’ was produced in plain English (see **Table 1**).

The workshop participants were then asked to vote on the principles according to what they thought was most important – each participant was given three stickers to represent three votes, and they could stick them on the principles they believed to be the most important for Lajamanu (see **Figure 3**).

Table 1: Translating *Hopeful, Together, Strong* into Warlpiri for the Lajamanu context

| Principle: Kardiya | Principle: Warlpiri | Meaning |
|---|---|---|
| Holistic | Jinta Warlayi Panu Kujuku | Include everyone |
| Community-driven | Yapaku Wangkanjaku Jintangka | Decisions, leadership, control, voice |
| Culturally-safe | Kuruwarri Mardanjaku Mampungku | Respect for culture |
| Sustainable | Tangakujuku Mardanjaku | Continue long into future |
| Educational | Pinamanjaku Ngurrjuku | Teach a good way |
| Accountability for men who use violence | Ngajupanu | Men take responsibility, change their behaviour |
| Framework and theory-driven | Ngajukarna Milyapinyi Pirrjirdi Wyinyjaku | Knowledge and learning, to work in the best way |
| Multi-agency co-ordination | Jintangakajuku Warrkijarraku | Working together |
| Strengths-based | Pirrjirdi Warrkijarraku | Working with good things already there |
| Accessible | Yapaku Panukujuku | Everyone can use it, easy to use, get to |



Figure 3: Voting on which principles are most important for the Lajamanu context

Participants were then asked to develop place-based indicators for Lajamanu. ‘Place-based indicators’ are activities or signs that show the principle is embedded into the program and is being practised in their work. These indicators are specific to the program and to the Lajamanu community. In developing the indicators, participants were asked to consider: **what does this principle look like in Lajamanu?**

In the second phase of the workshops, participants were asked to brainstorm all of the previous work and activities of CoHG since the beginning of the program. Participants were asked to separate the activities, events, and outputs and write them onto separate post-it notes. They were then asked if they were able to match each post-it to a specific principle of good practice – and if so, to stick the post-it to the principle. This activity was done in small groups and in two separate workshops. After each group had completed the activity, the whole group was able to see and discuss key areas of strengths and areas the program could improve (see **Figure 4**). In this way, the workshop participants were able to use the principles of good practice as another way to assess the work of CoHG project to date and inform ongoing CoHG priorities.

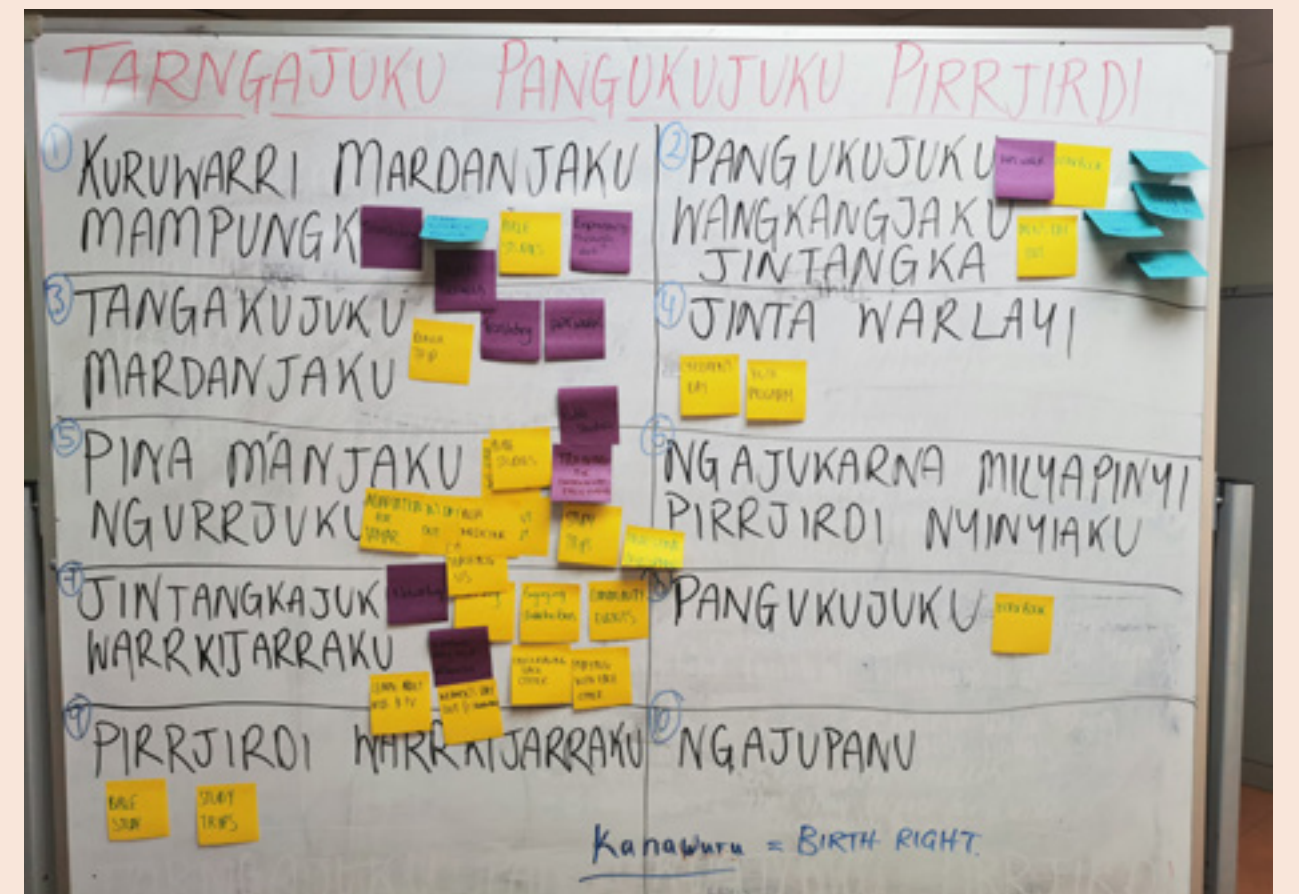


Figure 4: Assessing the work of CoHG using the principles


12 The intention in developing the *Tarngajuku Pangukujuku Pirrjirdi* principles was to illustrate the extent to which CoHG work is aligned with the *Hopeful, Together, Strong* principles of good practice. Although this is not a comprehensive assessment, there are early indications to show that the principles of good practice are embedded into the work of the CoHG project. Particular strengths include the culturally-safe and community-driven practices of the CoHG project. Moreover, the *Tarngajuku Pangukujuku Pirrjirdi* principles detailed in **Table 2** illustrate that the CoHG project has engaged in multi-agency collaboration and led and facilitated opportunities for collaboration with other programs and organisations, which is a key strength of the program.

Some examples of activities and ways of working in Lajamanu for each principle are listed in **Table 2**, however, this is not an exhaustive list of all of CoHG's activities – the table reflects the workshop participants responses at a single point in time. The table makes use of workshop participants' exact words as much as possible and should be considered examples of practice, rather than a complete assessment of CoHG activities to date. More guidance can be found in the *Hopeful, Together, Strong* framework⁴.

The principles are listed in order of importance, according to how the workshop participants ranked them. However, participants felt, "they are all important, because they are all about the community," [workshop participant]. The principles only work when they are done all together. The last column in the table below shows some of the work that CoHG has done so far, and some strengths and areas to improve, as reported by workshop participants at a single point in time.




⁴Brown, C. (2019). *Hopeful, Together, Strong: Principles of good practice to prevent violence against women in the Northern Territory*. Alice Springs: Report to the Northern Territory DFSV sector.

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









The CoHG project has engaged in multi-agency collaboration, and led and facilitated opportunities for collaboration with other programs and organisations, which is a key strength of the program.

Table 2: The Tarngajuku Pangukujuku Pirrjirdi principles

| Principles | Meaning | Some practice-based indicators | Work of CoHG so far | |
|--|---|---|--|-----------------------------------|
|  Kuruwarri Mardanjuku Mampungku Culturally-safe | <p>To respect culture. To keep culture safe and protect it, carefully.</p> | <ul style="list-style-type: none"> • Being aware of Sorry • Being flexible • Bush camps • Women’s and Men’s Days Out • Sometimes women and men separate and private • Cultural and traditional cooking and bush medicine • WVA Workers prepare, work together and be respectful • Workers have cultural awareness • Respecting and encouraging Yapa to speak in Warlpiri | <ul style="list-style-type: none"> • Translating • Workbook • Bible studies • Expressing understanding through art • Church services • Men’s, Women’s and Children’s Days Out | <p>Good: lots of work done!</p> |
|  Pangukujuku Wangkangjaku Jintangka Community-driven | <p>Yapa speaking with one voice.</p> | <ul style="list-style-type: none"> • Community meetings and workshops • CHAT⁵ meetings, Yapa speaking with services • Check with people that they are aware of program activities • Give opportunities for input, feedback and ideas • Communicating and giving people appropriate notice about meetings and events • Making sure people understand, taking enough time and taking time to explain • Workers to check that they are doing the right thing | <ul style="list-style-type: none"> • Artwork • Workbook • Men’s day out • Children’s day at the church • Women’s day out • Praying with people • Talking with couples | <p>Good: lots of work done!</p> |
|  Tangakujuku Mardanjaku Sustainable | <p>Keeping it forever; retaining it.</p> | <ul style="list-style-type: none"> • Recording things and writing things down so it can be shared • Talking about CoHG so people know about it and it can be shared, spreading the word • Training more Yapa and especially young ones so they can go forward together in the future | <ul style="list-style-type: none"> • Donor trip • Artwork • Translating | <p>Okay: some good work done!</p> |

⁵The CHAT meetings were developed and facilitated by CoHG in Lajamanu. The meetings bring the different services together with community members to share project work, identify ways services can collaborate on the prevention of family violence in Lajamanu and discuss any issues arising in the community.


| Principles | Meaning | Some practice-based indicators | Work of CoHG so far | |
|--|---|--|---|--------------------------------------|
|  <p>Jinta Warlayi Holistic</p> | <p>Include everyone.</p> | <ul style="list-style-type: none"> No separation between Yapa and Kardiya, or women and men – keep talking together Women and men both have access to knowledge (even sensitive ones) Only divide when needed i.e. culturally sensitive issues Use Bible stories that are good for everyone – not shying away from tough issues Address underlying gendered drivers of violence and challenge harmful attitudes and beliefs | <ul style="list-style-type: none"> Children’s day Youth program | <p>Not so good: more work to do.</p> |
|  <p>Pina Manjaku Ngurnjuku Educational</p> | <p>To teach and learn in a good way.</p> | <ul style="list-style-type: none"> Using Bible stories about women and men Talk about palka-based violence with police and lawyers Raising awareness about what services are available for help Training for workers Training and education for young ones: invite to WYDAC events, use opportunities with Sunday School Provide regular training and workshops | <ul style="list-style-type: none"> Bible studies Training for community facilitators Adaptation of Tamar Bush medicine Study trips Professional development Community facilitators teaching others | <p>Good: lots of work done!</p> |
|  <p>Ngajukarna Milyapinyi Pirnjirdi Nyinyiaku Framework- and theory-informed</p> | <p>I know; I learn strong.</p> | <ul style="list-style-type: none"> Know people’s stories – couples’ histories and stories The causes of violence – why there is violence Contextual knowledge: knowing about kinship systems, Elders and leadership, knowing who to talk to Doing research to know about Aboriginal women’s experiences of violence and to know about the remote context | <ul style="list-style-type: none"> Professional development | <p>Not so good: more work to do.</p> |

| Principles | Meaning | Some practice-based indicators | Work of CoHG so far |
|--|---|--|--|
|  <p>Jintangajuku Warrkijarraku Multi-agency coordination</p> | <p>Working together; all work together.</p> | <ul style="list-style-type: none"> Attend and coordinate CHAT meeting Hold public meetings Sending out regular emails to all services about what CoHG is doing (updates) Going out to other services and working in the same area Sharing what we are doing Looking for opportunities to work together | <ul style="list-style-type: none"> Networking CHAT meeting Engaging stakeholders Community events Encouraging and praying together Learn about children and family violence Women’s day out with stakeholders |
|  <p>Pangukujuku Accessible</p> | <p>For everyone to use it; for everybody to be involved; for us.</p> | <ul style="list-style-type: none"> Holding Bible studies Holding meetings that everyone is invited to Think about everyone’s needs when planning activities and meetings (people on dialysis, phone reception, child-friendly, transport etc.) Holding community events and making everyone feel welcome | <ul style="list-style-type: none"> Workbook |
|  <p>Ngajupanu Accountability for men who use violence</p> | <p>Men realising and saying, “I’m responsible”.</p> | <ul style="list-style-type: none"> Take away the excuses for violence Men’s bush camps, talks with men at football and other times when men talk to men – to challenge the use of violence and say violence is not okay! Partnering with men’s mental health services Use Bible stories that show respect for women and accountability for men | <ul style="list-style-type: none"> Adaptation of Tamar |

Good: lots of work done!

Not so good: more work to do.

Not so good: more work to do.

| Principles | Meaning | Some practice-based indicators | Work of CoHG so far |
|---|--|---|--|
|  <p>Pirnjirdi Warrkijarraku Strengths-based</p> | <p>Working strong. All the things are there and we work strong on them.</p> | <ul style="list-style-type: none"> • Yapa and Kardiya communicating, for example, at the CHAT meeting • Going to the morning teas at the Safe House, and working together • Using existing relationships, for example, talking with the old ladies • The strength of culture and cultural integration in the program • Program is co-designed with Yapa • Trained community-based facilitators • Using Warlpiri language and art | <ul style="list-style-type: none"> • Bible study • Study trips • Use of Warlpiri language • Use of art and culture • Participating in CHAT meetings |

Good: lots of work done!

Developing a shared understanding of the causes and drivers of palka-based violence

Before beginning to develop the adapted framework and stages of change model, participants were asked what they already knew about the causes and drivers of palka-based violence, as well as the four main types of this violence. This was done in order to assess their level of prior knowledge and understanding, and identify any gaps in their knowledge and any areas of strength that could be built upon during the workshop process.

Participants knew the most about physical and sexual violence, and knew far less about emotional and economic/financial violence.

There was also a consistent misunderstanding about the differences between risk factors, or triggers, versus the causes and drivers of violence, particularly around the misuse of alcohol. In **Table 3**, the column 'participants' prior knowledge' captures what the participants reported that they already knew about causes and different types of violence. This column uses participants' exact words as much as possible. The column 'observations about knowledge gaps' shows the researcher's observations and suggestions to support participants to develop their knowledge, understanding and awareness about the causes and different types of violence.

Table 3: Workshop participants’ reported prior knowledge about the causes and different types of violence.

| | Participants’ prior knowledge | Observations about knowledge gaps |
|---------------------------|--|--|
| Causes and drivers | <ul style="list-style-type: none"> • Dominance of men over women. • Individual choice. • Alcohol and other drugs. • Jealousy. • Ideas about different things men and women should do. | <ul style="list-style-type: none"> • Knowledge about gendered drivers largely from Kardiya staff. • Identification of individual choice as a driver/cause is promising as illustrates a key element in the stages of change. • Need to explain the difference between risk factors i.e. alcohol and causes/drivers i.e. gender inequality. |
| Physical violence | <ul style="list-style-type: none"> • Acts of physical violence (hitting, strangling, kicking). • Use of weapons (stabbing). • Caused by alcohol and other drugs. | <ul style="list-style-type: none"> • Need to convey that physical violence includes the threats of such acts. • Need to convey that physical violence includes the destruction of property, throwing things and deprivation of liberty. • Need to unpack the difference between risk factors and triggers for physical violence, as opposed to drivers. |
| Sexual violence | <ul style="list-style-type: none"> • Use of force. • Rape. | <ul style="list-style-type: none"> • Need to unpack and explore the drivers of... |

| | Participants’ prior knowledge | Observations about knowledge gaps |
|---------------------------|---|---|
| Sexual violence | <ul style="list-style-type: none"> • Cultural sensitivities around discussing sexual violence. • Motivated by pleasure. | <p>sexual violence: power and control, sexual entitlement, etc.</p> <ul style="list-style-type: none"> • Need to explore other forms of sexual violence such as coercion, harassment, and image-based abuse. • Discussions about contraception (forced pregnancy) and consent are also important. • Need to have these conversations in a culturally-safe way, perhaps in separate men’s and women’s groups – although some (less explicit) conversations should be had together. It is good practice to have these conversations between men and women and, as identified by participants, men and women should not be separated for these discussions unless it is something culturally-sensitive. |
| Emotional violence | <ul style="list-style-type: none"> • Insults. • Saying mean things. | <ul style="list-style-type: none"> • Need to explore the differences between... |

| | Participants' prior knowledge | Observations about knowledge gaps |
|---------------------------|---|---|
| Emotional violence | <ul style="list-style-type: none"> • Bullying. • Caused by alcohol and other drugs. | <p>risk factors and causes/ drivers for emotional violence.</p> <ul style="list-style-type: none"> • Need to explore other forms of emotional abuse i.e. threats of suicide, gaslighting, undermining self-esteem, silent treatment, coercion etc. |
| Economic violence | <ul style="list-style-type: none"> • Taking money. • Demanding money. • Misspending money. | <ul style="list-style-type: none"> • Need to explore other forms of economic/ financial violence i.e. prohibiting access to bank accounts, not allowing partners to get a job or earn their own money, controlling partner's money and/ or spending, coercing partner into signing documents, and denying partner equal ownership of joint property. |

This activity informed the remainder of the workshops, which emphasised the causes and drivers of violence. The information can also inform the training CoHG delivers to the community in the future.

There was a consistent misunderstanding about the differences between risk factors, or triggers, versus the causes and drivers of violence, particularly around the misuse of alcohol.

Causes and drivers of violence

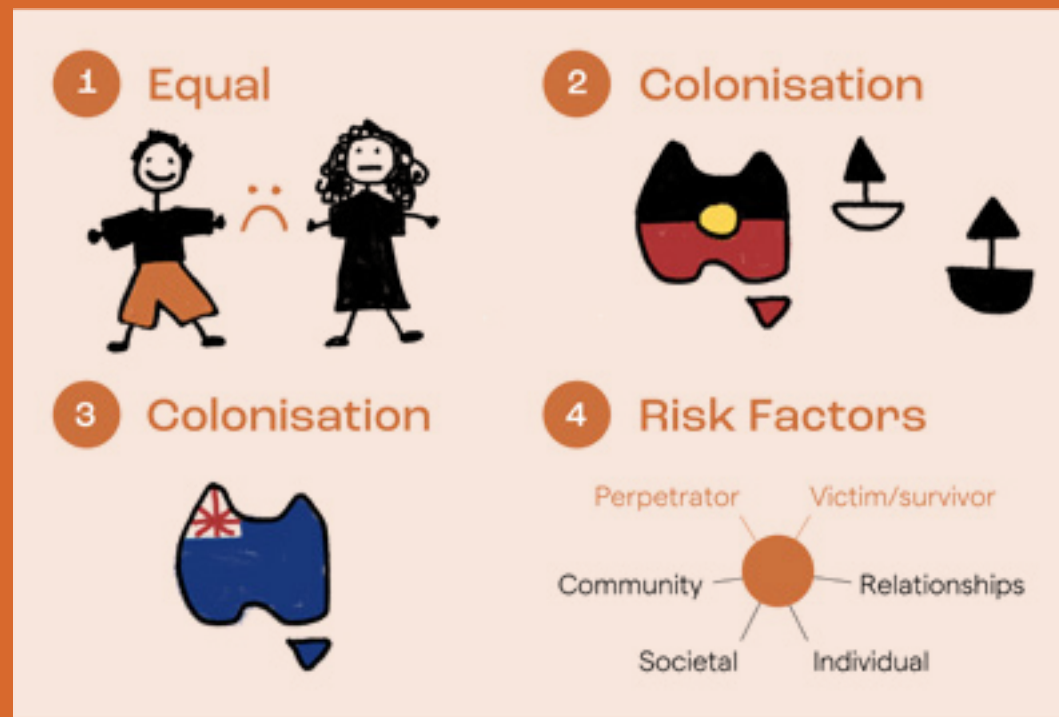


Figure 5: WVA staff member's depiction of the drivers of palka-based violence against Indigenous women

At the beginning of each subsequent workshop, the researcher explained the causes and drivers of palka-based violence using two different resources: Our Watch's *Changing the picture* resource (**Figure 6**), and the socio-ecological model (**Figure 7**). The researcher reiterated that palka-based violence against Aboriginal women is driven by gendered factors; the ongoing impacts of colonisation on Aboriginal people, families and communities; as well as the impacts of colonisation on Kardiya people.

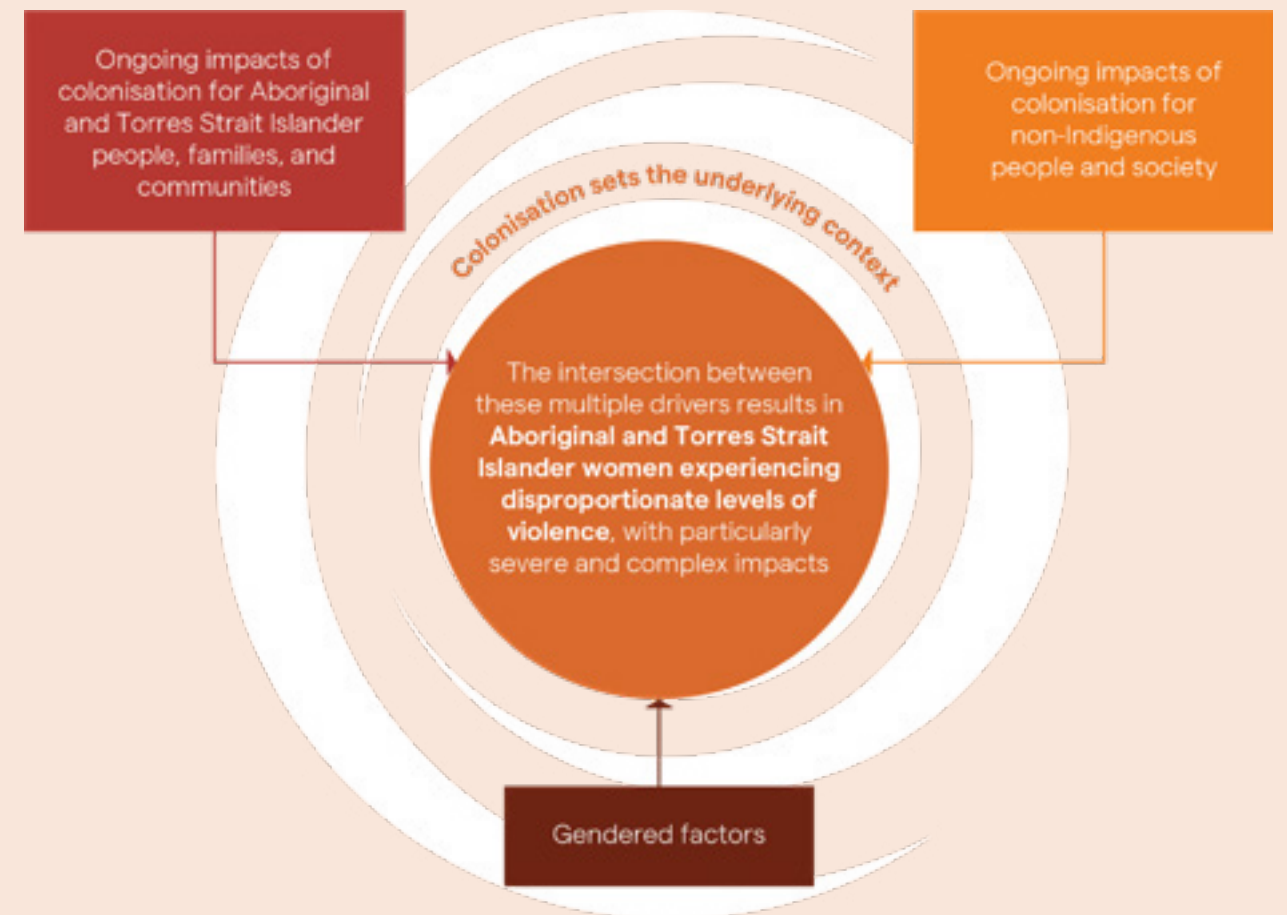


Figure 6: The drivers of violence against Aboriginal and Torres Strait Islander women. Adapted from Our Watch's *Changing the picture* resource.

30 Also, the socio-ecological model was used to show how risk factors exist at the individual, relationship (family), community and societal levels, which can make it more likely that someone will experience or use violence. CoHG project is mostly focused on the community level because it aims to challenge harmful attitudes and beliefs that exist in the community.

The emphasis was placed on the need for multiple programs working at different levels, all working together, to prevent palka-based violence.

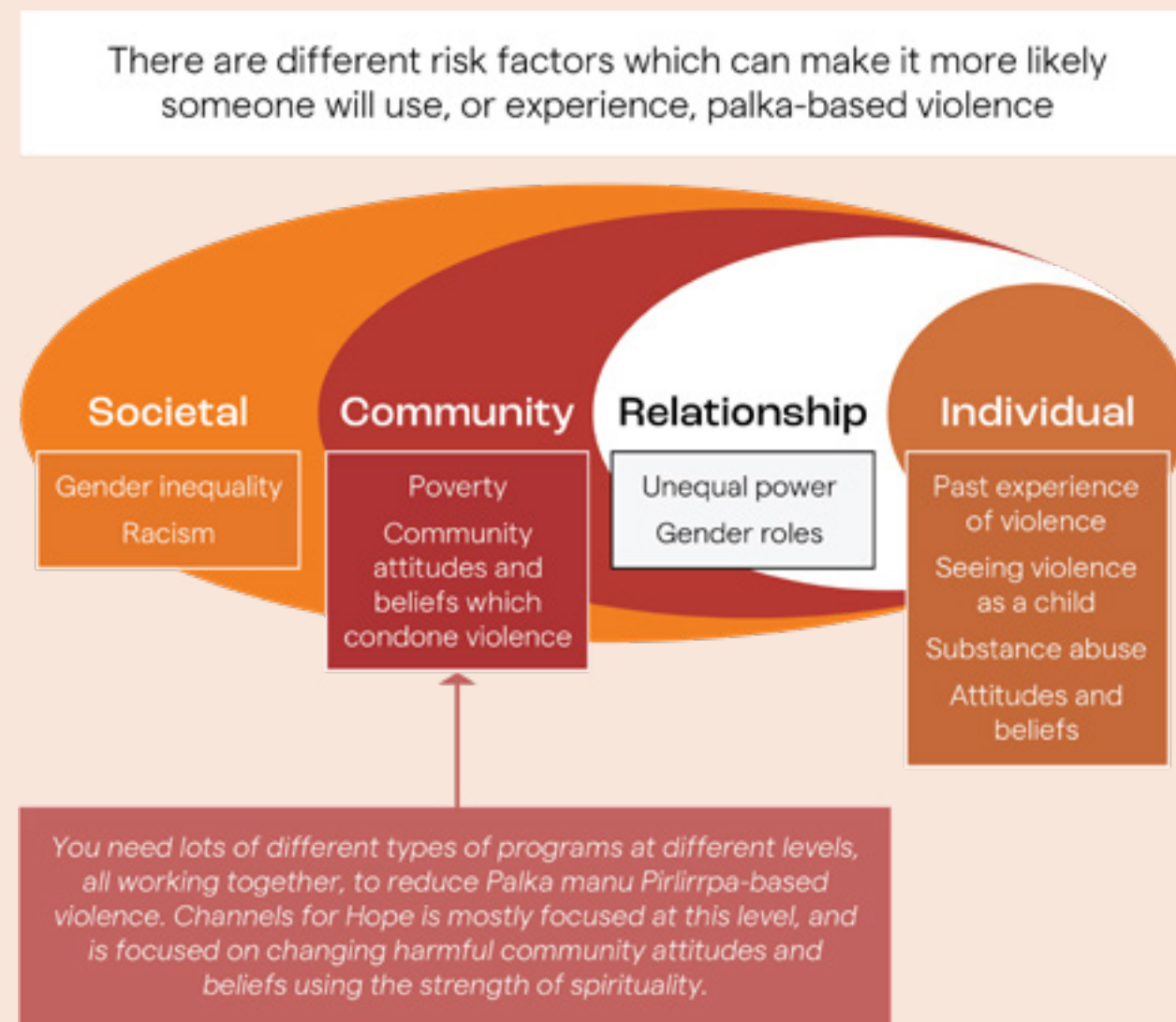


Figure 7: The socio-ecological model showing some examples of risk factors at different levels

This positioned the workshop participants within the broader picture of violence prevention and reiterated that violence was not a problem solely for Yapa, but for everyone. This focused the workshop participants on work at the community level and on work that could reasonably be done within the scope, resources and time of the program.

Visioning work

Participants were asked to draw their dream for their community and were then asked to explain what was needed for the community to be safe and healthy, with good relationships.

Some examples of participants' responses:

"The most important thing, from what I've seen from experience, is the community protecting and working together – the staff, everybody."

Workshop participant

"Community needs strong leaders – young women and young men – to learn about how to look after the community. How to lead the community. How to speak to Kardiya. To do all the things that is needed in the community."

Workshop participant

Other key elements of participants' visions for their community include:

- The community is driven by strong leadership and the community has a strong sense of identity.
- There are services and institutions that all work together to support the community: school, police, clinic.
- Children are at the centre of the community, and their lives are filled with supportive relationships.
- There is strong education in the community, both in culture and in Western education.
- Faith and spirituality are an integral part of the community's well-being and the church plays a key role in community-building.
- Culture, and the passing down of knowledge is vitally important, and there are many opportunities and activities which facilitate the transference of this knowledge from Elders to young ones.
- Children and young people know and practise their culture with pride.
- The community is safe and people live freely.
- The community is filled with joy, and fun activities, where people can thrive.

This was further developed in the stages of change adaptation. Two groups used these references to come up with their own vision statement. The two statements were then reworked to complement each other, and became one joint vision statement: "a strong community free from violence and walking together equally".

Good place; good for everyone.

Clinic helps us.

Lots of people living in Lajamanu.

All the grandchildren always go to school.

"I like going to church" - community member.

Women play basketball and men play footy.

We go to church at Holy Ground; we get together to sing songs.

Kids go to Ree Hall to dance and listen to music.



Figure 8: One participant's dream for their community

Changing harmful attitudes and beliefs

In preparation to adapt the stages of change model, participants were asked about the harmful attitudes and beliefs about Palka manu Pirlirra-based violence that they had seen or heard in Lajamanu. They were also asked what could be done to challenge or change these harmful attitudes and beliefs. This was perhaps best summarised by two workshop participants who in their discussion reflected that “Warrmarla: Education, Leadership, Strong Family” was needed. Examples of participants’ responses are shown in **Table 4**. The sentences in quotations are examples of what the workshop participants have heard people saying in the community, and the sentence afterwards explains how these statements reflect the harmful attitudes and beliefs that exist in the community.

Table 4: Harmful attitudes and beliefs that exist in the community, and actions and activities to create change

| | |
|---|---|
| <p>Harmful attitudes and beliefs</p> | <ul style="list-style-type: none"> • “Violence between man and woman causes more violence between their families so they don’t report or ask for help” – people experiencing violence cannot report or seek help, and they are to blame for others choice to use violence. • “Ladies call police then the man goes to jail” – women are to blame for putting men in jail. • “Men are drinking then start arguing” – suggesting that alcohol is the cause of violence. • “Isn’t our problem” – that violence is a private matter between husband and wife and should not be interfered in. • “Police are only called when violence is really, really bad” – that violence is only physical, and police should only be called once violence has escalated. |
| <p>Actions and activities to create change</p> | <ul style="list-style-type: none"> • Cultivating strong leadership and upcoming leaders. • Elders and leaders to mediate conflict. • Education of young people using Bible stories. • Holding workshops at festivals to raise awareness about the different forms of violence, and how to identify and respond. • Teaching and learning culture and lore that women must be respected through cultural activities. • Learning and strengthening culture through regular activities which facilitate Elders teaching young ones culture: bush trips, fishing and camping. • The creation of teaching resources: videos, social media posts, and posters. • Holding community barbecues as a forum to teach about violence and challenge harmful attitudes and beliefs. |

**Actions and
activities
to create
change**

- Use Bible studies and prayer to do outreach with people experiencing or using violence⁶.
- Create and disseminate the message that everyone is responsible for stopping violence.
- Advocate for more facilities in the community, and more programs – not just jail!

These harmful attitudes and beliefs were used to define the first stage of change: ‘Don’t see it as a problem’.



⁶There must be strong safety protocols in place for this activity to mitigate any additional risks to the people experiencing violence.

Warrmarla:
Education,
Leadership,
Strong Family.

Stages of change

When people are trying to change harmful behaviour, they go through a series of steps related to the stages of change. They can move through this cycle many times – stopping and starting again – before they're able to maintain the change. The cycle shown in **Table 5** outlines the stages of change and describes what each stage might sound or look like in Lajamanu.

Table 5: Community stages of change to prevent palka-based violence

| Stage of change | Definition |
|--|---|
|  <p>“Don’t see it as a problem.”</p> <p>People may be unaware that palka-based violence produces negative consequences for the community</p> | <p>People do not recognise palka-based violence as a problem in Lajamanu and aren’t interested in change.</p> <p>They say things like:</p> <ul style="list-style-type: none"> • “There’s no violence” - denying there’s a problem. • “It’s just an argument” – thinking that it’s okay or denying it is serious. • “That’s just how we sort things out around here” – dismissing or condoning violence. • “Our ways of doing things” or “Culture says men are allowed to hurt their partners” – misinterpreting and misusing culture to justify violence. • “Ladies call police then the man goes to jail” – women are to blame for putting men in jail. • “Young people showing off” – using violence makes you tough and brave. • That palka-based violence “isn’t our problem”. • “Violence is shame so we don’t talk about it”. |
|  <p>“See it as a problem.”</p> <p>The community may still be unsure about making changes</p> | <p>People recognise palka-based violence is a problem in Lajamanu and they are becoming aware of the benefits of making change. They say and do things like:</p> <ul style="list-style-type: none"> • Worry for family. • Police are responding. • Kids go to other people’s houses or are removed because of family violence. • Neighbours are worried because they can hear violence. • “Violence isn’t from our culture!” – people acknowledge that violence isn’t from or a part of Yapa culture. |

| Stage of change | Definition |
|--|---|
|  <p>“Talking, and starting to act on the problem.”</p> <p>The community is making small steps towards change, and they believe ending palka-based violence will lead to a better life for Lajamanu</p> | <p>People accept that palka-based violence is a problem in Lajamanu, decide to change, and make a plan.</p> <p>They say and do things like:</p> <ul style="list-style-type: none"> • Have private and public talks about palka-based violence. • Men talk to men and women talk to women at bush camps about palka-based violence. • Hold community meetings to talk openly about palka-based violence and how to stop it. • Church community prays and meets to talk about palka-based violence. • People are coming and asking for help from family, the church and/or services. • Talk with families about palka-based violence and make a plan about how to stop it. |
|  <p>“Standing up!”</p> <p>Change has been made and the community intends to keep moving forward</p> | <p>The community is actively engaged and participating in making changes to end palka-based violence in Lajamanu.</p> <p>The community members say and do things like:</p> <ul style="list-style-type: none"> • Community members safely intervening in violence. • Having community events to show Lajamanu does not accept palka-based violence, like the Women’s Day march. • Women are going to the safe house, and/or getting help from family, and people are calling the police. • Men are asking for help and being supported to change their behaviour. • Services and Yapa working together to spread the message that violence is not tolerated in Lajamanu. |

| Stage of change | Definition |
|--|---|
|  <p>“Stumbling.”</p> <p>The community recycles through the stages of change or re-enters at another point</p> | <p>The community experiences a setback and palka-based violence becomes a problem once again.</p> <p>The community members say and do things like:</p> <ul style="list-style-type: none"> • People are stressed and go back to fighting. • “Feeling fearful when violence comes back” – people in the community are concerned and worried by an increase in violence. • “Feeling unsure and don’t know who to trust” – people are not aware of how to access support and services. • “Feeling shame when we fail” – people are shameful about the use and experience of violence, so try to hide or excuse it, instead of seeking help. • “Feeling unloved” and “suicide thoughts” – the mental health of community members is negatively impacted. |
|  <p>“Staying strong!”</p> <p>The change is being sustained, and the community is taking steps to prevent going backwards</p> | <p>Palka-based violence is no longer a problem or widespread in the community.</p> <p>The community members say and do things like:</p> <ul style="list-style-type: none"> • “Strong leader of yourself” – individuals exercise self-control. • “Being equals” - Women and men are equal and equal leaders of the community. • Put up posters and spread messages – there are reminders and roles models of healthy relationships. • Strong families set the example, leading the family and community into the future and helping others. • People ask for help when they need it. • Lots of ongoing activities that help keep families strong. • Services and Yapa working together to spread the message that violence is not tolerated in Lajamanu. |

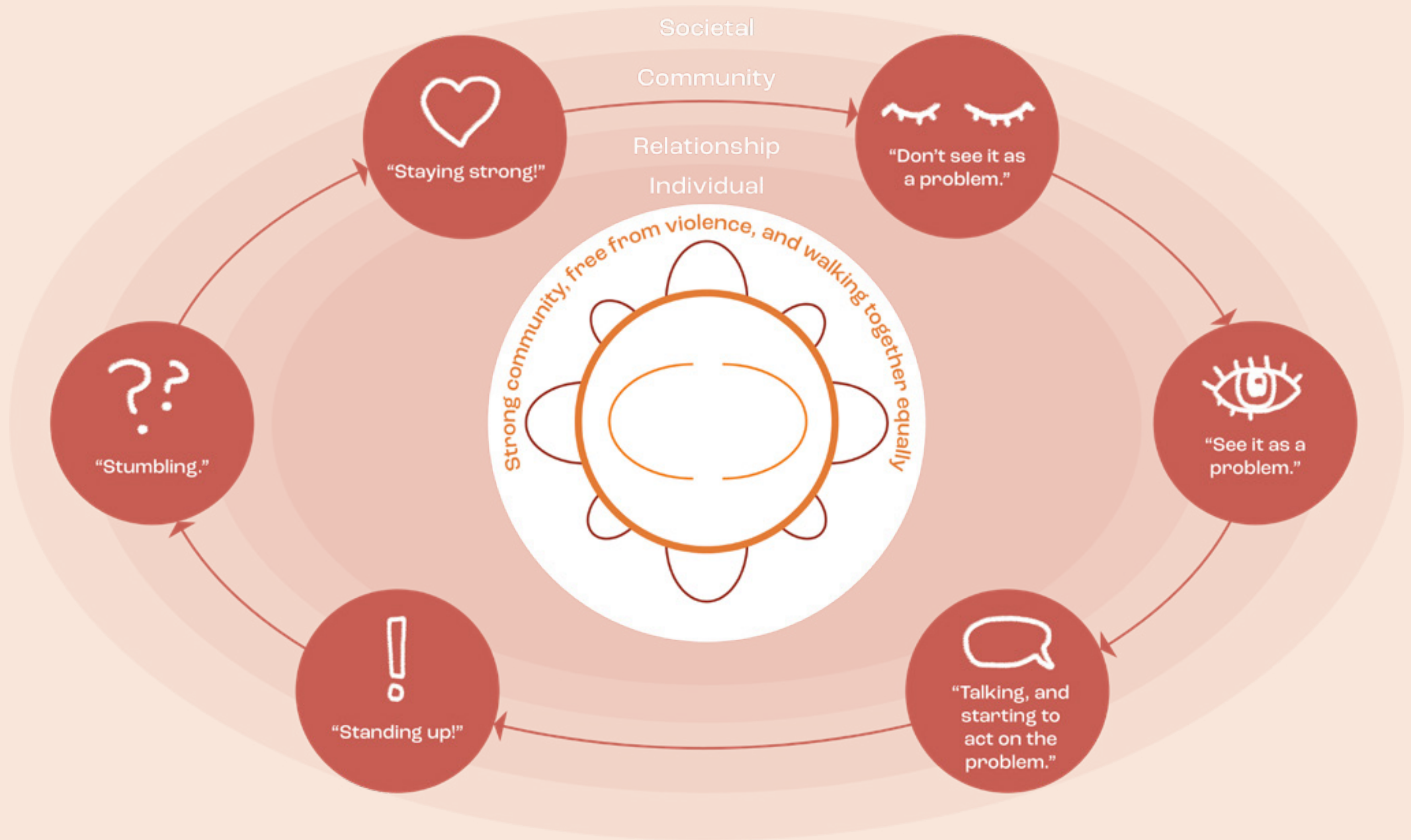


Figure 9: Stages of change model with integrated socio-ecological model adapted to palka-based violence in Lajamanu

Ways to help create, and support, change

There are different processes and ideas about people’s behaviour, thoughts and environments that can help people to move through the stages of change. **Figure 10** shows the different processes and ideas, and what the community and the CoHG project can do to help create and support change. The final column shows how much work CoHG has done in this area already and the workshop participants’ assessment of CoHG’s work to date. **Use these ideas to prioritise and make decisions about what kinds of activities you will do and to assess whether they will assist in creating and supporting change in Lajamanu.**

Figure 10: Ways to help create, and support, change

| 1: Get the facts | |
|---|---|
| What the community can do to create and sustain change | What the CoHG can do to create and sustain change |
| Seek new information and gain an understanding about palka-based violence. | The program can provide information and training on what causes family violence, the different types of family violence, the biblical foundation for healthy relationships and foster discussions on culture, Christianity and healthy relationships. |
| Community members’ assessment of CoHG’s work to date | Good - lots of work done! |
| <p>“Study trips, Bible studies, women’s day out.” CoHG provides a range of opportunities and events for education and training. CoHG could focus on knowledge gaps and expanding training opportunities to other members in the community.</p> | |
| 2: Create a new idea of the community | |
| What the community can do to create and sustain change | What the CoHG can do to create and sustain change |
| Emotional and thoughtful reconsidering of community values in respect to palka-based violence. The community realises that being a community free from palka-based violence is what they want to be. | The program can help to highlight that palka-based violence does not fit with cultural values and/or work to change culture which condones palka-based violence. |
| Community members’ assessment of CoHG’s work to date | Okay - some good work done! |
| <p>“Bible studies and reading.” CoHG needs “more work encouraging people and think of safe ways to challenge violence.” CoHG can draw upon Elders and cultural knowledge of community-based facilitators to show that palka-based violence does not fit within Yapa culture.</p> | |





3: Pay attention to feelings

| What the community can do to create and sustain change | What the CoHG can do to create and sustain change |
|---|---|
| Experience and express feelings about palka-based violence. | The program can start a dialogue, listen deeply and support women sharing their experiences to promote stories of resistance, courage, and healing. |

Community members' assessment of CoHG's work to date **Good - lots of work done!**

Community-based facilitators share stories of resilience, healing and hope. Community-based facilitators may choose to share some of these stories with the broader community.



4: Notice the effect on others

| What the community can do to create and sustain change | What the CoHG can do to create and sustain change |
|--|---|
| Consider and assess how palka-based violence affects the community as a whole. | The program can acknowledge the impact of violence, talk straight, and show ways that violence can be challenged. |

Community members' assessment of CoHG's work to date **Good - lots of work done!**

"Having some good talks but can go deeper." CoHG can focus on challenging harmful attitudes and beliefs that excuse violence.



5: Notice the support in the community

| What the community can do to create and sustain change | What the CoHG can do to create and sustain change |
|--|--|
| Increase awareness, availability and acceptance by the community of alternative palka-based violence free lifestyles. The community is supportive of its members who want to change to be palka-based violence free. | The program can promote and encourage respectful relationships through messaging and sharing of resources. |

Community members' assessment of CoHG's work to date **Good - lots of work done!**

"We are good at this but can do more." CoHG can develop messaging and resources to reinforce gender equitable and anti-violence messaging.

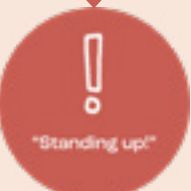


6: Get help

| What the community can do to create and sustain change | What the CoHG can do to create and sustain change |
|---|---|
| Trust, accept, and use the support of the community during attempts to change/ Seek relationships that support its change to being palka-based violence free. | The program can continue to develop relationships with community and networks with other services over time, find ways to stand together against palka-based violence, and support the community to keep violence away. |

Community members' assessment of CoHG's work to date **Good - lots of work done!**

"We do this but want to get better." CoHG has great rapport and established relationships in Lajamanu. CoHG could focus on expanding their networks, and facilitating connections between people and services.





7: Find ways to do things differently

| What the community can do to create and sustain change | What the CoHG can do to create and sustain change |
|--|---|
| Learn and practise alternative behaviour. Healthy relationships are substituted for unhealthy ones in behaviour and thought. | The program can model healthy relationships, provide tools for peaceful conflict resolution, and support community members to keep their families safe and happy. |
| Community members' assessment of CoHG's work to date | |
| Not so good - more work to do! | |
| The workshop participants did not report any training with tools and strategies for conflict resolution. CoHG could make use of bible stories that model healthy relationships and peaceful conflict resolution. | |



8: Celebrate and reward changes

| What the community can do to create and sustain change | What the CoHG can do to create and sustain change |
|--|--|
| Reward its members for making changes. | The program can celebrate successes and build on the strengths of the community. They can celebrate and share stories of hope and healing. |
| Community members' assessment of CoHG's work to date | |
| Good - lots of work done! | |
| CoHG encourages, shares stories, talks about healing and hope (in bible studies and in community events including women and men's day outs). "Culture is important and included." | |



9: Take a stand

| What the community can do to create and sustain change | What the CoHG can do to create and sustain change |
|---|--|
| Choose and commit to ending palka-based violence founded on the belief that the community has the ability to change. | The program can support and reinforce the community's commitment to change through positive messaging, capacity building, and empowerment. |
| Community members' assessment of CoHG's work to date | |
| Okay - some good work done! | |
| CoHG encourages the community by employing Yapa, helping women to understand where they can get help, facilitating community awareness raising events which contributes to an increase in the community wanting change. | |



10: Think and control the triggers

| What the community can do to create and sustain change | What the CoHG can do to create and sustain change |
|--|--|
| Make plans and act to control the situations and other causes which trigger palka-based violence. Change the environment so that reminders and cues support healthy relationships, and remove those that support palka-based violence. | The program can educate about the triggers and underlying causes of palka-based violence and help to develop community action plans to address them. |
| Community members' assessment of CoHG's work to date | |
| Okay - some good work done! | |
| Community action plan has been started, but more work is needed on education. | |



11: Know the benefits

| What the community can do to create and sustain change | What the CoHG can do to create and sustain change |
|--|---|
| Weigh the pros and cons of acting to end palka-based violence. | The program can educate, train, and promote the benefits of living free of palka-based violence for all community members. The program can train community members and groups to equip them with the tools to sustain behaviour change. |

Community members' assessment of CoHG's work to date **Not so good - more work to do!**

"This one is hard". Workshop participants report that there has been some training about palka-based violence "but more is needed". Stakeholders all need to work together.

12: Have confidence

| What the community can do to create and sustain change | What the CoHG can do to create and sustain change |
|--|---|
| Believe and have confidence in the ability to change and live free from palka-based violence. Monitor the extent that community members feel the need to use violence in high-risk situations. | The program can take a strengths-based approach to build the confidence of the community and share positive stories of change. The program reinforces the message that change is possible and that a life free from palka-based violence is accessible. |

Community members' assessment of CoHG's work to date **Good - lots of work done!**

CoHG has a strong focus on culture and language, and shares stories of hope. CoHG could share more stories. **"Sometimes feel confident but sometimes feel sad and disappointed."**



Drawing upon the work and products developed throughout both phases of the workshops, participants were asked to consider what activities should be prioritised by the CoHG project to build on current work while also identifying new work which contributes to project outcomes and is aligned with best practices principle (particularly where less work has been undertaken).

Participants worked in small groups and were asked to plan activities for the program to conduct in each year of the plan, and to consider both the frequency in which these activities would be delivered and the resources needed. Finally, they were asked to pair each activity with a principle(s) of good practice to inform and underpin that activity.



Figure 11: Adaptation and establishment phase of CoHG in Lajamanu

In the final workshop, a painting was developed to reflect this work drawing on the painting above which was produced by CoHG community facilitators and printed in the CoHG workbook. The painting (**Figure 11**) shows the adaptation and establishment phase of CoHG in Lajamanu while the image (**Figure 12**) shows next steps as identified by community.

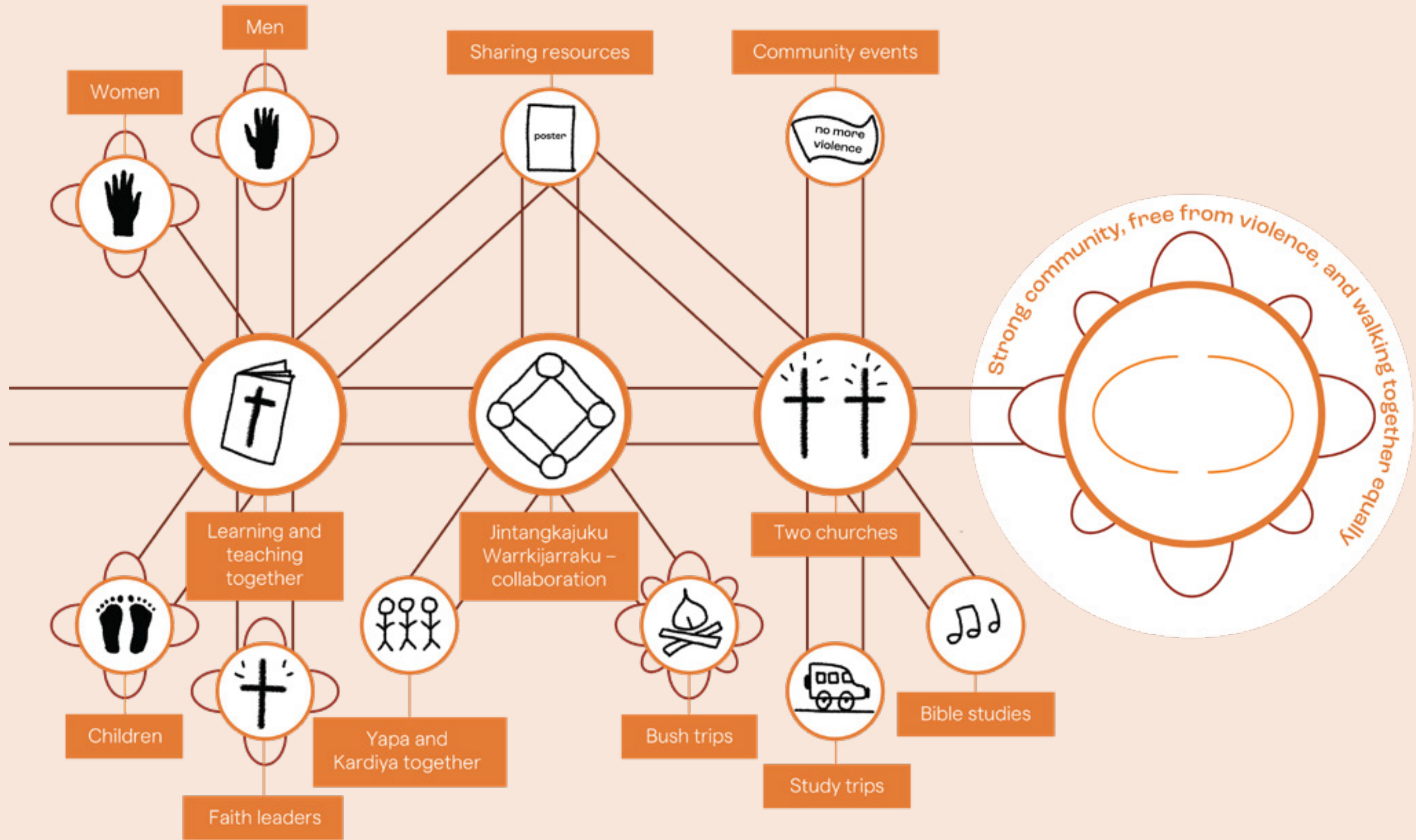


Figure 12: Lajamanu is free from violence and everyone is walking together equally

Suggestions for future planning

The CoHG team holds a reflection session annually to support project implementation planning. The pathway of change for CoHG is used to support this reflection and planning process with both Kardiya and Yapa staff. As part of the workshops, participants were asked about what kinds of activities they would like to do in the future that align with the *Tarngajuku Pangukujuku Pirrjirdi* principles. This section of the report lists some of the workshop participants' suggestions for future activities and broadly fall into the categories of local community events, training and resource development, collaboration with other organisations and recruiting additional community-based facilitators. Many of the workshop participants' suggestions are already underway, so these suggestions reflect the workshop participants' desire to see these CoHG activities continue over the coming years.

The activities and their frequency, as well as the resources required, are listed in the tables below. Each activity is paired with at least one *Tarngajuku Pangukujuku Pirrjirdi* principle.

Table 7 includes suggestions for local community events. CoHG currently hosts and facilitates a range of community events, and the workshop participants wished to see these continue, which indicates that workshop participants value and enjoy these events. The suggestions listed below therefore build upon and consolidate the work of the CoHG project so far and use local community events as a means to expand program networks and engage with more community-members and services.

Table 7: Local community events

| Activities | Resources needed | Principle(s) |
|--|--|---|
| <p>Bush trips</p> <p>Young people Women Men</p> | <ul style="list-style-type: none"> • Mixed services • Women from different communities • Different churches • Wood • Blankets | <ul style="list-style-type: none"> • Pangukujuku Wangkangjaku Jintangka (Community-driven) • Jintangkajuku Warrkijarraku (Multi-agency collaboration) • Pangukujuku (Accessible) • Jinta Warlayi (Holistic) • Kuruwarri Mardanjaku Mampungku (Culturally-safe) |
| <p>Event at Holy Ground</p> | <ul style="list-style-type: none"> • Community-facilitators | <ul style="list-style-type: none"> • Jintangkajuku Warrkijarraku (Multi-agency collaboration) • Pangukujuku (Accessible) • Jinta Warlayi (Holistic) |

| Activities | Resources needed | Principle(s) |
|--|--|---|
| <p>Bible studies and teaching/ learning together</p> <p>Ceremonial stories</p> <p>Devotionals at Holy Ground for families</p> | <ul style="list-style-type: none"> Community-facilitators Cultural knowledge | <ul style="list-style-type: none"> Pirrijirdi Nyinyiaku (Framework- and theory-informed) Pangukujuku (Accessible) Jinta Warlayi (Holistic) |
| <p>Stakeholder engagement</p> | <ul style="list-style-type: none"> Email Network list Program manager | <ul style="list-style-type: none"> Jintangakajuku Warrkijarraku (Multi-agency collaboration) |

The workshop participants were eager to deliver training to different groups in the community and to facilitate the development of resources with anti-violence and gender equitable messaging that can be shared widely.

Table 8: Training and resource development

| Activities | Resources needed | Principle(s) |
|---|--|--|
| <p>Resource development</p> <p>Posters</p> | <ul style="list-style-type: none"> Community facilitators Program manager Graphic designer Workshop development Translation | <ul style="list-style-type: none"> Pina Manjaku Ngurrjuku (Educational) Pangukujuku Wangkangjaku Jintangka (Community-driven) Pangukujuku (Accessible) Pirrijirdi Nyinyiaku (Framework- and theory-informed) |

| Activities | Resources needed | Principle(s) |
|--|--|--|
| <p>Deliver DFSV training in the community</p> <p>Understanding and knowledge of DFSV</p> <p>Bystander intervention strategies</p> <p>How to support people experiencing violence in ways that keep people safe</p> <p>The training must ensure to prioritise the safety of women and children</p> <p>Develop a safety protocol to ensure the training can be delivered safely</p> | <ul style="list-style-type: none"> Specialist DFSV Trainer Community facilitators Stakeholders Elders Community members | <ul style="list-style-type: none"> Jintangakajuku Warrkijarraku (Multi-agency collaboration) Pina Manjaku Ngurrjuku (Educational) Ngajupanu (Accountability for men who use violence) |
| <p>Study trips</p> | <ul style="list-style-type: none"> Community facilitators Program manager Funding Transport Partner organisations | <ul style="list-style-type: none"> Jintangakajuku Warrkijarraku (Multi-agency collaboration) Pangukujuku (Accessible) Jinta Warlayi (Holistic) |

| Activities | Resources needed | Principle(s) |
|--|--|---|
| Bible studies Adaptation and development of further Bible studies Tamar | <ul style="list-style-type: none"> • Workbook • Community facilitators • Bibles • Painting supplies • Translation | <ul style="list-style-type: none"> • Pirrjirdi Warrkijarraku (Strengths-based) • Kuruwarri Mardanjaku Mampungku (Culturally-safe) • Pina Manjaku Ngurrjuku (Educational) |

Workshop participants were also eager to see the CoHG project continue to expand its reach and impact by seeking out further opportunities to collaborate with other organisations and agencies, both within and/or external to Lajamanu. These suggestions particularly focus on the principle of sustainability, by pursuing alternative funding streams and ensuring resources developed by the program are disseminated widely.

Table 9: Collaboration and recruitment

| Activities | Resources needed | Principle(s) |
|--|--|---|
| Opportunities for project collaboration Project development and delivery Other services both within and outside of Lajamanu | <ul style="list-style-type: none"> • Grant writing • Funding • Partner organisations • Program manager • Community facilitators | <ul style="list-style-type: none"> • Mu Jintangkajuku Warrkijarraku (Multi-agency collaboration) • Jinta Warlayi (Holistic) • Tangakujuku Mardanjaku (Sustainable) |
| Recruitment and training of community facilitators | <ul style="list-style-type: none"> • Program manager • Community facilitators | <ul style="list-style-type: none"> • Tangakujuku Mardanjaku (Sustainable) • Pina Manjaku Ngurrjuku (Educational)... |

| Activities | Resources needed | Principle(s) |
|---|---|---|
| | | <ul style="list-style-type: none"> • Pangukujuku Wangkangjaku Jintangka (Community-driven) |
| Working with the school Healthy relationships | <ul style="list-style-type: none"> • Community facilitator • Program manager • School staff • Students • Training content development • Materials | <ul style="list-style-type: none"> • Mu Jintangkajuku Warrkijarraku (Multi-agency collaboration) • Pangukujuku (Accessible) • Pina Manjaku Ngurrjuku (Educational) • Pirrjirdi Nyinyiaku (Framework- and theory-informed) |

Conclusion

The workshops aimed to deliver capacity building and monitoring support to CoHG staff and community facilitators in Lajamanu using two key elements: *Hopeful, Together, Strong* framework, and the adapted stages of change model.

The workshops were designed to collect qualitative evidence to develop the products and frameworks: translated principles of good practice; place-based indicators of good practice; adapted stages of change model; a program vision; and a strategic plan. The products also demonstrate the prior knowledge and understanding of participants about the different forms of palka-based violence. Data was also collected on harmful attitudes and beliefs about palka-based violence that exist in Lajamanu, as well as on potential program actions to create change. The products were used to inform the monitoring and evaluation processes for the program through the translation, ranking and development of place-based practice indicators for the *Hopeful, Together, Strong* principles.

CHANNELS OF HOPE: ADAPTATION OF *HOPEFUL, TOGETHER, STRONG* FRAMEWORK

The translation of the *Hopeful, Together, Strong* into Warlpiri facilitated a discussion about the meaning of each principle and assisted in the development of place-based indicators for each principle. This became *Tarngajuku Pangukujuku Pirrjirdi*, which is a context-specific framework of principles and indicators to guide the practice of the CoHG project in Lajamanu. This process revealed some early indications that the principles of good practice are embedded into the work of the CoHG project, for example, the culturally-safe and community-driven practices of the CoHG project are particular strengths. Moreover, the multi-agency collaboration efforts of the CoHG is a key strength of the project. The *Tarngajuku Pangukujuku Pirrjirdi* framework can reinforce the work of CoHG in Lajamanu, and offer a point of reference that is aligned with context-specific best practice principles. It offers another complementary tool for project management, decision-making, and a tool for monitoring and evaluation.

The stages of change model was similarly adapted to the Lajamanu context through the development of new definitions for each stage of change, and adaptation of the processes and ideas to the community level and to guide the work of the program. Participants also assessed the work of CoHG to date against the processes and ideas to identify strengths and areas for improvement. The adapted stages of change can be used to assess change being made in the community, and the processes and ideas of change can provide guidance and direction for program decision-making.

Both models can be used to support the monitoring processes of the CoHG through categorising the activities, events, and outputs according to the principles and processes/ideas of change. This will allow the program to assess how much work is being done in each area, and whether the activities and decision-making are clearly grounded within these frameworks which are recognised by government. Both models can also be used in a formal evaluation which can incorporate the program's monitoring data, and also as tools to assess impact and change within the community.

Some suggestions to build upon and continue current project activities, as well as ideas for future program activities, were also developed in the workshops to contribute to program management and delivery. These suggestions particularly emphasise the principles of: *multi-agency coordination, educational, accessible, sustainable, culturally-safe, holistic and framework- and theory-informed*.

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Recommendations on how to continue to integrate the stages of change and principles of good practice into program work and practice:

1. Use the *Tarngajuku Pangukujuku Pirrjirdi* principles (**pages 14 - 21**) to show the values and guide the decision-making of the program and to check that the CoHG is living up to these principles.
2. Use the stages of change (**Table 5**) to talk about how change happens and remind community facilitators and program workers that change isn't linear and doesn't happen all at once.
3. Use the stages of change cycle (**Figure 9**) to assess where Lajamanu is currently at in the stages as a community.
4. Use the **suggestions for future planning** to identify those current program activities which particularly resonate with community members.
5. Use **suggestions for future planning** to design and develop new program activities which complement CoHG existing frameworks and align with the principles of good practice.

CoHG should be mindful to look for further opportunities to practise the **accountability for men who use violence, community-driven, and strengths-based** principles.

Appendix A: Monitoring and evaluation

In this section, some recommendations are made for program monitoring and evaluation. *Monitoring* refers to the ways the program can keep track of their activities and participants during the daily running of the program, whilst *evaluation* refers to an assessment of the overall impact of the program at key points.

Monitoring and measuring outputs

CoHG already collects data about the activities they deliver and coordinate in Lajamanu, and has a plan for program monitoring. This section of the report provides suggestions about how CoHG can build upon their current monitoring processes to capture additional and/or analyse data to assess their activities against the *Tarngajuku Pangukujuku Pirrjirdi* principles. CoHG should continue to record who attends or participates in the activities, whilst also providing participants with the opportunity to give feedback on the activity they attended.

To monitor the program and its outputs, the following suggestions are made:

- Map the *Hopeful, Together, Strong/Tarngajuku Pangukujuku Pirrjirdi* principles and/or indicators against the CoHG pathway of change to integrate these two models.
- Categorise the activities of CoHG using the processes and ideas of change to see how many activities (and to how many participants) are being delivered that support each process/idea.
- Categorise the activities of CoHG using the *Hopeful, Together, Strong/Tarngajuku Pangukujuku Pirrjirdi* principles to see how many activities (and to how many participants) are being delivered that align with each principle.
- Use place-based indicators from *Hopeful, Together, Strong/Tarngajuku Pangukujuku Pirrjirdi*, along with CoHG indicators and record how many times and how often these indicators are delivered or practised.
- Collect feedback at the end of workshops and training with a simple feedback survey.

This section gives a brief overview and design for an evaluation to be conducted over a 12- to 18-month period.

Aims

The proposed evaluation would aim to:

1. Assess the overall impact of the CoHG on participants' attitudes, knowledge and beliefs toward gender, violence, and faith/spirituality.
2. Assess the extent to which CoHG has mobilised and engaged with the Lajamanu community, including other services and stakeholders, in the prevention of palka-based violence.
3. Assess CoHG's work and activities using the *Hopeful, Together, Strong/Tarngajuku Pangukujuku Pirrjirdi* framework.

Methods

The evaluation would be conducted in two parts and would require two periods of fieldwork to collect the data. The proposed evaluation is mixed method, meaning it would make use of both quantitative and qualitative data, and would use a few different ways of collecting data. Some suggestions for methods include the following:

- Pre- and post-attitudinal survey – spaced 12 months apart.
- Yarning circles with church community members – spaced 6 months apart.
- Interviews with faith leaders and other stakeholders/services in the community (conducted once during the evaluation period).
- Analysis of program monitoring data (conducted once, at the end of the evaluation period).

These methods would require the collection of primary data but would also make use of the monitoring data collected by the program. The data would be analysed to address the evaluation aims.

CHANNELS OF HOPE: ADAPTATION OF HOPEFUL, TOGETHER, STRONG FRAMEWORK

Methodology

The proposed evaluation would make use of a participatory-action approach by training the community-based facilitators to carry out the pre- and post-attitudinal survey. The evaluation would also be informed by Indigenist feminist principles, to ensure that the research is carried out in partnership with CoHG and is of benefit to Aboriginal people and the community of Lajamanu.

The proposed evaluation would make use of the *Tarngajuku Pangukujuku Pirrjirdi (Hopeful, Together, Strong)* principles to contextualise the program's work and as the basis to analyse the program data. The evaluation would also make use of the adapted stages of change model to measure and assess any change occurring in the community, as well as to assess the level of knowledge and awareness in the community about palka-based violence and the work of CoHG project.

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Appendix B: Feedback survey

A feedback survey was conducted at the end of each workshop. A total of 26 surveys were collected from the six workshops. The first question asked respondents to circle a smiley-face Likert scale to show what they thought of the workshop. The vast majority of participants (24 responses) said they liked, or really liked the workshop, and found it useful. Two responses gave no answer to this question.



Figure 13: Feedback from participants

Participants liked:


Participants valued the opportunity to collaborate with others, and particularly from Yapa. Respondents also enjoyed translating the principles and discussing the stages of change model. The key themes about what participants liked about the workshop were:

- Working together (7 references)
- Learning new things (8 references)
- Listening and working with Yapa (4 references)
- The stages of change model and/or the principle of good practice (7 references)
- Assessing the work of CoHG (4 references)

70 Participants thought the workshops could be improved by:

The key themes in what participants thought could be improved included the timing of the workshops – when they were held so that more people could participate – and the use of more images and videos. Much of this feedback was incorporated into the development of the second round of workshops. Additional feedback included:

- Including more visual elements such as pictures and videos
- Being held earlier in the day
- Getting more people involved in the workshops and doing activities in groups
- Use pictures and not just writing
- Use videos but it's good to write too
- More people
- More talks
- More study
- Making posters



The vast majority of participants (24 responses) said they liked, or really liked the workshop, and found it useful.



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