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ACKNOWLEDGEMENTS

It is important to begin by acknowledging that many, many Aboriginal families live in unsafe, insecure environments. Aboriginality is not an instant indicator of a violent person, for many others, however, violence can be a part of daily life, a seemingly inescapable, unending cycle.

This report is concerned with women in the other group who are caught in a cycle of trauma, violence, illness and incarceration; the women who, in September, 2015 were in Alice Springs Correctional Centre having been convicted of violent offenses and who voluntarily chose to participate in a Kungs Family Violence Program.

The author acknowledges the strength, courage and compassion of all First Nations women on this continent known as Australia. I pay respects to their Elders past, present and future.

The word ‘Kunga’ means ‘lady’ woman in Anangu languages. Anangu words cover a vast area west of Alice Springs in the Central Desert.

Understanding the individual’s path to the present will be the best way to create effective approaches, supports, interventions and resources to help them succeed.

Perry et al, in preparation

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An Aboriginal woman living in a remote area is 45 times more likely to experience domestic violence than their white peers.

(Gordon et al, 2002)

Imprisonment rate per hundred thousand by state and Indigenous 2004 to 2014 (ABS, 2014)

The nature of that violence is multi-layered, complex and incorporates a history of intergenerational loss, grief, trauma and the impact of colonisation, as discussed by Atkinson, C (2008). It involves women, children, families, communities. It is a story about people, many of whom find themselves in trouble with the legal system.

The following is a current example reported by ABC news (Perkins, September 15th, 1951), when they did a piece for a program about domestic violence being in Alice Springs Correctional Centre.

70% of prisoners risk having a child in prison, and upon release, (Smith, B, 2008), Tish (tish, G. J. D., 2001; Goodwin et al, 2012), state that “The unique physical, emotional, psychological, social and emotional needs of women transitioning from prison to the community must be recognized... programs that are primarily geared towards male prisoners, when applied to women in prison, are not effective if these unique needs are not taken into consideration.”

A STORY OF VIOLENCE

Through care, mentoring and restorative needs specific to women in transitioning out of prison

(legal) pathway through care has been recommended for over a decade in best practice to prisoners’ reintegration (Cole, 2004). Mark’s story of escape is as soon as people send them back.

Mental health has also been identified as having a crucial role in preventing people from recidivism and release. (Smith, B, 2008). Tish (tish, G. J. D., 2001; Goodwin et al, 2012) state that “The unique physical, emotional, psychological, social and emotional needs of women transitioning from prison to the community must be recognized... programs that are primarily geared towards male prisoners, when applied to women in prison, are not effective if these unique needs are not taken into consideration.”

Therefore, a program such as Cross Borders, developed in prisons, is not only to be ethically developed and planned specifically towards women.

Breaking the intergenerational violence to prison cycle

Two Aboriginal women (Jane and Julie) have completed a 14 week training program inside the ACC and are now employed as our women mentors. Providing guidance and empowerment is a commitment of the Cross Borders program to assist and support the women while in prison and upon release. These women both originated from the Northern Territory and have an intimate understanding of lives shared by the participants. They are not role models as such and guidance provided is in an adult role as a position to provide a new Indigenous and non-Indigenous staff. They may know some of the many rural language.

When I stand up for what I believe, I am giving permission for others to do the same. I have been emotional about this and don’t get involved in anything. I am a strong and proficient meaning for the women that I can change a child’s life. This is the kind of environment that In the Cross Borders program.

We All were contacted by the Kangaroo Family Violence Program to provide input into a 10 week training to a group of ten women in Alice Springs Correctional Centre (ASC) in the month of September, 2015. The program can be from Monday to Friday from 9am to 3pm.

We All were chosen to deliver this program because of the understanding of intergenerational trauma that underpins much of the power of intergenerational violence experienced by many Aboriginal women. Our role is to help the girls and Jady Atkinson is delivering such work is well known.

Project Background

The Facilitators

Emunemus, Professor Judy Atkinson, Jady Atkinson is a Warumungu woman from Queensland and handcrafts Northern Territory’s most successful model of abuse and violence prevention. Jady is unique in her field of work. She is a denizen of Indigenous culture and voice in the field of Indigenous mental health.

We All, with Judy Atkinson, are currently running an 8 week program for 10 women in Alice Springs. Our purpose is to take the participants on a journey to understanding the root causes of violence and the impact on the participants’ lives. Our role is to help the participants to understand the impact of violence on their lives and to equip them with the tools to break the cycle of violence.

The evaluation was conducted by We All as Project Coordinating Officer in the context of the Kangaroo Family Violence Program in the ACC.

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Evaluation questions for We All-I for Kangas

The following questions guided the evaluation:

- What programs are run in Australian prisons that address violence?
- What are the main interventions and what is successful?
- What is the evidence for effectiveness?
- What program model works?
- What process was involved?
- What context was involved and what processes worked?
- What are the benefits and challenges?

Data sources

- Interviews with fast-tracked women’s programs, which had been detailed notes and reports.
- Case study of a Kangas ‘graduating’ prison.
- Kangas women’s perspectives.
- Evaluation reports and other financial data for prison benefit analysis.
- Cross-border media.

The evaluation will look at the We All-I for Kangas when they were preparing the program.

- Sectoral and Particular Men’s.
- Deemed to cover particular instances of the We All-I for Kangas.
- Violence, Resilience and safety of the language.
- Will the language in these evaluations vary?

The methodology will be verified through the program, mobile and individual language.

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The process of an Indigenous pedagogy: linking knowledge, experience and understanding

This is the specific process of Indigenous pedagogy as described to the evaluators by Yolanda Butler. It is, in essence, a natural way of learning practiced over thousands of years by Aboriginal peoples. Re-learning stories (and hence identities) was the successful way of teaching and learning for Aboriginal people who have been part of the Intergenerational Trauma (Monson, 2008; Mosely, 2007; Merri, 2009). A consideration of the curriculum offered at ACU, and further discussion with Professor Alidowsi reveals a clear link to the Indigenous learning for such a significant concept in areas of new learning information. It consists of the practical, year-on-year processes.

Starting with Oxford

Oxford encourages connection and integration of tribal, tribal, and surrounding traditional knowledge. These practices have to be present in the institute and they need to be connected positively with others and the world around us. It is a form of social awareness and contemplation (http://www.oxford.org.au/wp-content/ uploads/2013/01/Oxford-Tribal-Name-Learning-MP-(Ngumpin-Burarr-Wa).pdf).

Receiving the information and theory

Communication is personal and concepts shared. Information is presented that requires respect and helps understanding. Information is provided in the form of ideas and forms of stories, anecdotes, theories, written information.

Processing the theory in terms of self

This is a very broad and can take many forms such as group discussions, presentation of loss and grief maps, singing, dancing, painting, story. The actual development of these stories do not need to be named and are often processed collaboratively through these processes. Fortinbras are not bound to them as an individual or any program.

FIRST IMPRESSIONS

Identified prior to the program

Discussion between July 4th and July 14th, (15 students) and the general characteristics of the group of Indigenous students who would be in the group. We did the selection on the following:

- The number of students was large.
- The students were very eager.
- The program was very comprehensive.
- The students were aware of the benefits of the program.
- The students were interested in the program.

Identified by facilitators and students during first week

- The students were very enthusiastic.
- The students were very willing to share their experiences.
- The students were very supportive of each other.
- The students were very engaged in the program.

Pre-and post-testing was used for this unit

This was because the package had originally been written for Corrections Psychologists in a language that was often the most used by a standard theoretical basis. The information was to be used in the accessible language version of the package. The information was then used for the facilitation of the course. The facilitators spent time with the students helping them complete the questionnaires, but they still need to be used incorrectly. The key thing is that women were given the opportunity to describe their own sense of time learning and how useful it was for them. The largest saving was apparent to have been in the area of understanding how to set up to place settings (session 6) and snap shots to do that. Question 3 had a lower pass rate, since it clearly indicates that the students did not understand the question. While not so much can be expected from these results, there are still some questions that were missed confidence in the pre and post testing averages are not.

THE FIRST UNIT - ANGER, VIOLENCE, BOUNDARIES

Needs of the participants

1. Gawk for family members for whom there was a caring responsibility such as
2. Partnerships
3. Children of other family members.

2. Worry about being alone with key people and other behaviors that led to them being in prison.

3. Self-doubt and belief in not being

4. Family and friends or even these situations in their heads had then them to the current position.

5. Guiltlessness - focus and listening, waiting for their safety with facilitators - not necessary being engaged.

6. Wearing their life to change wanting to have safe.

7. Do you understand anger as normal behavior which works when you are upset or are hurt?

8. Can you identify the links between anger, violence, boundaries and safety to reduce isolation attitudes and behaviors?

9. Can you describe the evolution of anger and violence for both victims and offenders?

10. Can you define itself (and) boundaries (including) anger, mourning (what) contributes to behaviors?

11. Can you understand and identify for violence - cold violence - or even more?

12. Can you demonstrate autonomous behaviors with others in establishing culturally safe living and learning spaces?

13. Are you able to evaluate yourself correctly and to use them to fix personal situations, more particularly in behavior management and violence reduction?

14. Our strategies (and) behavior to work and regulate self-care during and after the course.

THE CASE: WE ALL FOR KANGAROO UNITS

As we all for Unit 2, the units were designed specifically for the context and participants. The units were interconnected, the following content, each package generated with these certificates of completion - one for each set of study.

The units are based on a course of study that led to Professor Alidowsi receiving the Carter Newcomer Award in 2009 for her curricular development and innovative teaching practice at Charles College, Southern Cross University in Lismore.

Anger Violence Boundaries Safety

- Defined - mindfulness reflective practice - safety practices for participation.
- Defined - anger violence boundary safety: Aboriginal family violence.
- How we communicate: feel; read; persister; intention; action.
- Red Alert anger is not just in itself - it is what we do and in that another, identifying and respond anger triggers.
- Anger in childhood - adult behaviors.
- How we communicate: feel; read; persister; intention; action.
- Red Alert anger is not just in itself - it is what we do and in that another.
- Identifying and respond anger triggers.
- Anger triggers:ooks; emotional; substance.
- Managing anger - changing behaviors, body awareness.

Loss Grief and Trauma

- Definitions of loss, grief, bereavement, boundaries between loss, grief and trauma.
- Impact of multiple issues such as loss of grief and trauma - outside feelings, outside help.
- Lack of loss history (two key intensive amount of loss and grief triggers involved to anger and violence and individual counseling for each person).
- Creating non-verbal creative approaches to grief work.
- Promote body awareness - how the body carries grief and anger.

Re-creating the circle of wellbeing

A public health model of being well - physical body, body, emotions, metabolism, relationship, experience, values, culture, identity.
- Belonging: physical body security - promoting relationships, environment.
- Belonging: spirit, culture, identity - the parameter.
**Progress**

By the end of the four week course, each woman had made progress on what they wanted to get out of the course. The nature of the gains are seen in the examples below described by notes extracted during the four weeks.

There were struggles along the way for all the women. There were tears. There were arguments. There was sadness. There was change and visibility in the lives of the women.

The new women who did not appear to engage in the course or their attendance and painting was as able to be able to be observed to the information but did not adhere are attempts to apply it to their own situations.

<table>
<thead>
<tr>
<th>Completed her latest &amp; Grief chart, looking some very happy despite her time.</th>
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<tbody>
<tr>
<td>She had a different approach to her visualization, which she deeply enjoyed.</td>
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<tr>
<td>I don’t want to talk about this.</td>
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<tr>
<td>It had been her time.</td>
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<tr>
<td>She was 起出</td>
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<tr>
<td>She learned a lot about how they deal with emotions and help others.</td>
</tr>
<tr>
<td>I learned to move more and more about the nature of shaving and how to get into new situations.</td>
</tr>
<tr>
<td>She was still using it to help her find her confidence and her community, and new and new friends.</td>
</tr>
</tbody>
</table>

**Preparing for release**

Week two after the course finished, the women completed a visual presentation with a political officer who spoke of the women being a strong voice within the area of art and sharing.

**Post release**

At the time of writing this report, five of the homeless women have been released from ASCC.

What has happened highlight:

**The voice and importance of the women to the women’s shelter.** Each woman has immediately made connections with women for support. Kersi and her family have helped her with care and help, and she has also done extensive work in delivering packages such as the cross-cultural health kit. Kersi has been a part of the women’s shelter, helping to plan and deliver them.

A debate is being held, led by one lady and an unnamed woman, sharing her thoughts and her own.
RECOMMENDATIONS

The following is recommended when addressing patterns of violence amongst Indigenous women who are in prison:

- Recommendations 1-4 are specific to this program.
- Recommendations 5-10 are general and optional.
- Recommendation 11 is specific to We All.

Recommendation 1: Continued relationship building by Kungs with local Indigenous communities
Kungs does this very well so this is more an affirmation of what they are doing than a recommendation. The reason this is so important to continue is:

- Broad based cultural awareness training will provide some insight into local and cultural views. The best way is to get the knowledge that is related to building relationships rather than attending training and creating awareness.
- There are limits to what external樹这种情况 can know or expect to learn (Marie, 2006). The thing one learns of is up to local people and what they believe is the relationship between local and cultural views. This is partly why it is important for local people to be delivering the courses and training of the program to be sustainable.

Recommendation 2: Use ASCC as an experience starting point for enhancing prison and correctional services preparation and readiness for programs such as We All-4 for Kungs
ASC’s were very positive and I truly believe the course has worked well. This experience could be useful in learning other services.

- Call for staff Kungs representation and an evaluation of We All-4 staff member spend time with the superintendent and staff of ASCC to clarify and identify the elements that helped the program work.
- Program or orientation package/senior prison officer training/prison programs for implementing the program in other situations.

Recommendation 3: Implement a staged process of localised training for Kungs that works towards sustainability at a local level and creates options for graduates of the We All-4 for Kungs course
Implementation of this recommendation has the potential to address the issues Kungs faced in 2013/14, with $50,000 budget being used each year for consultants.

It requires commitment from governments to support this program in a sustainable way.

Stage two – We All-4 co-constructs

- Provide training to current local members and seek to create a model of the program. This training follow an In-prison training model with We All-4.

Stage three – We All-4 trained and deliver for ongoing advice and feedback.
- Cost of ongoing consultancy remains in house and minimises expediency of consultants.

Recommendation 4: Establish an ongoing evaluation of the process and outcomes in Kungs for the second year of the project 2017.

- To date the focus of this evaluation has been on the We All-4 aspect of the Kungs program and how they work together. This has been covered by the Centre for Regional Law and Justice at Deakin University and is not a part of this report. There is a need for an evaluation of the Kungs program itself, which could be valuable to be included as part of this recommendation, independent or available funding.

Recommendation 5: Longitudinal evaluation of outcomes for women good-released.

- It is important the indicator of “success” is regular follow up with the women who go through this program. A mix of qualitative and quantitative data collected would provide qualitative evidence currently lacking in the literature.

Recommendation 6: Secure ongoing funding support by an organisation that is culturally safe, trauma informed and has strong and active Indigenous relationships within the community and its organisational structures.

- Seizing the initiative that women who have been told they have support for a year or two, release without this support in place and wonder what is happening.

Recommendation 7: Conduct a full cost benefit analysis of the Kungs program including the We All-4 for Kungs component.

- A full cost benefit analysis needs for funding bodies exactly what savings are made and where.

- It can be used to plan talkout from this point into the future in the Northern Territory and potentially in other states.

Recommendation 8: Policies of agencies working with Aboriginal people need to be informed by understanding of intergenerational violence/trauma.

- This includes, but is not limited to:
  - shelters
  - police
  - magistrates
  - council
  - child protection
  - education and schools
  - community legal centres
  - prisons and detention centres
  - family courts
  - IGP
  - health, hospital, and outpatient services.

Women involved through the We All-4 for Kungs program would be able to be employed in such agencies in developing such policies.

Recommendation 9: Raising awareness of the impact and relevance of intergenerational trauma/trauma in court, justice and legal processes.

- Training magistrates, community legal centres and lawyers in the role of trauma in pleasing behaviour so it is raised in evidence.

- Taking account of intergenerational evidence in and around crime.

- Any attempt to imprisonment, provide refer to cultural demand, culturally safe and trauma informed (necessary programs for all 4, for Kungs).

- Implement justice reform processes in order to build relationships and trauma informed programs for all states, specifically in reference to this program, in the Northern Territory.

- University Law, Law Reform, Social Work, OT and other relevant Schools to embed trauma informed approaches in their courses.

Recommendation 10: Ongoing cultural self-awareness audits of organisations and workers

- There are some questions that could indicate white people in an Indigenous (white) environment.

- Who decides what happens, who is important, who has access, who is evaluated? What are the reasons? Where did the assumptions come from? Who decides what the indicators of success are?

- Where are things done this way? Who decides?

- Are we informed about Aboriginal views of Australia’s history, the impact of this on the cultural self-awareness?

- Who decides what options there are and what is appropriate?

- How much are we aware of the history of Indigenous trauma for Aboriginal people in this place – region, locally, state, town, country?

- Do opportunities for access to violence and its consequences exist with cultural safety? Do they receive stories of intergenerational trauma and listenings? Do we hear language and the expectations we have, how we work with and discuss the women reflect a focus on who?

- Who says who decides?

Recommendation 11: Action items noted in this course (We All-4)
The following are target goals for programs to ensure success is maintained in this case.

- Develop a detailed evaluation plan and allow an alliance of both to ensure success is maintained after the peer review, the most comprehensive data and feedback.

- Examples, mandatory seminar to reconnect forensic pre and post, mixed data collection with ‘grand data’ for broader use.

- Update materials for accessibility by Deaf in discussion with evaluator.

- Develop a clear statement of intent to ensure alignment with Kungs to clarify some of the boundaries on the questions of who does what and what happens. Time, space and interventions.

- Develop a plan for the peer review with a focus on the ethical aspects of the peer review.照相与明信片