

**YAPAKURLANGU FAMILY & COMMUNITY VIOLENCE  
REPORT**

**for**

**ANYINGINYI HEALTH ABORIGINAL CORPORATION  
and its**

**Piliyintinji-ki Section ('Stronger Families')**

**by**

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**EXECUTIVE SUMMARY OF ANYINGINYI'S YAPAKURLANGU FAMILY VIOLENCE REPORT****Background to Anyinginyi and Piliyintinji-ki**

Anyinginyi Health Aboriginal Corporation (AHAC) is based in Tennant Creek and services the Yapakurlangu or Barkly Region of the Northern Territory. Anyinginyi is committed to strengthening and supporting Indigenous individuals, families and communities to improve their health and social wellbeing. Anyinginyi is the only Indigenous service provider in the Barkly Region to provide a set of services that employs a community development approach and a holistic planning method in relation to Family Violence in the region. The Barkly boundaries are 600kms south of Katherine and 500kms north of Alice Springs and the region covers an area of 300,073 square kilometres, east to the Queensland border.

Anyinginyi is an Aboriginal Medical Service comprised of six service sections: Business Services, Regional Remote Health, Public Health, Health Centre, Active Life and Piliyintinji-ki (Stronger Families). This consultancy, conducted by Paul Memmott and Associates (PMA) from August 2006 to February 2007, has focused on the current and future operations of the Piliyintinji-ki (Stronger Families) Section of Anyinginyi which provides programs and projects in the areas of, but not limited to:

- Women's and Men's capacity building,
- Response to individual, family, community and domestic violence,
- Prisoner support and rehabilitation,
- Mental Health Counselling,
- Youth and young adults mentoring and counseling,
- Child protection and welfare, and
- Sexual abuse and suicide response.

Educational and prevention initiatives are recognised as fundamental to improving Aboriginal physical, social and emotional health status. Anyinginyi's operational philosophy is to enhance the capacity of Aboriginal people to define the problems and to work with Piliyintinji-ki to develop strategies to address them. Piliyintinji-ki's work aims not only to address the needs of the individual, but to seek to support families experiencing emotional and social well-being problems associated with trauma and grief, forced separation of children from their families, sexual abuse, family violence and suicide.

Chapter 2 of this report outlines the history of the Piliyintinji-ki Section within Anyinginyi from its inception during the 2003-2004 financial year.

**The Yapakurlangu Family Violence Regional Activities Program (FVRAP)**

Anyinginyi Health has been funded by the Department of Families, Community Services and Indigenous Affairs (FaCSIA) to implement the Yapakurlangu Family Violence Regional Activities Program (FVRAP). The broad aim is to reduce and or prevent Indigenous family violence and sexual abuse, and to promote child protection in Indigenous communities.

It is a complex and challenging task for service providers to meet the FVRAP criteria for successful funding, given the constraints related to remoteness and the significant levels of disadvantage across the Yapakurlangu (Barkly) Region. There are a number of factors particular to the region that are always impacting on the organisation's ability to fully implement the FVRAP program. These include cultural activities having priority over scheduled project activities, retaining skilled staff, a range of demands on the limited number of staff, and the difficulty of servicing a remote and sparsely populated as well as culturally diverse region. A major and high priority objective of the consultancy has been the transfer of consultant's skills and knowledge to building the capacity of the Piliyintinji-ki staff to meet the requirements of the FVRAP program's funding criteria.

The Consultancy objectives of PMA to assist the Yapakurlangu FVRAP were as follows:-

- (1) To conduct a program audit for Piliyintji-ki and an evidence-based assessment of the current state of the Yapakurlangu FVRAP project in the Yapakurlangu region;
- (2) To develop recommendations for Anyinginyi Health to strengthen the design and delivery of the FVRAP project, including in relation to the FVRAP funding criteria;
- (3) To provide capacity building to assist Anyinginyi Health to deliver a FVRAP that is achievable and measurable given the available resources, as well as promoting a high level of community ownership of project delivery and success; and
- (4) To assist Anyinginyi Health to achieve the above objectives by using participatory and inclusive methodology and to provide skills transfer in all components of the consultancy, as far as practicable.

Of these objectives, Anyinginyi emphasized the significance of achieving strong outcomes within (2) and (4) ie. in building capacity for the Piliyintji-ki team. This emphasis is reflected in the nature and content of this report. It is less research-oriented and planning-oriented than it may otherwise have been if this emphasis had not been respected.

### **Findings on the Building of Capacity within Piliyintji-ki**

Since its inception in 2004-2005, until when the PMA consultants commenced work in August 2006, the Piliyintji-ki Section of Anyinginyi, had retained a core of Aboriginal staff, specifically Linda Turner, Duane Fraser, Pepy Simpson, Melanie Brody, Colleen Aplin, John Duggie and Lewis Charles. Patrick Ah Kit was also a member of the original team, and despite leaving Piliyintji-ki was still employed in AHAC and in regular contact with the team members providing support. In August 2006 (based on interviews and accounts from staff conveyed to both the consultant and the new Manager, Xavier Desmarchelier) the Piliyintji-ki team had passed through a difficult time for their morale, having experienced a range of managerial and performance problems in face of demanding and growing social problems throughout the region. However there nevertheless had been some positive achievements in this development period for the Piliyintji-ki group, including the establishment of the Piliyintji-ki Men's Centre, the Barkly Men's Meeting (July 2005) and a period of productive (although difficult) leadership of the Section by the Aboriginal Team Leaders (L.T., Patrick, Duane).

With the arrival of the new Manager in July-August 2006 and the advent of the current consultancy, a program of workshops, vision-setting, value-definition, team-building and management reform has followed. Team cohesion and solidarity were well displayed by the Aboriginal staff when they took full responsibility to organize the Yapakurlangu Family Violence Regional Workshop in November 2006 with only limited managerial direction. This workshop was held at the Tennant Creek Civic Centre Hall on 8<sup>th</sup> to 9<sup>th</sup> November 2006. The objectives of the Workshop were as follows:-

- (a) To continue the process of talking about Family Violence and Sexual Assault issues and needs for Aboriginal and Torres Strait Islander people of the Tennant Creek and Bush communities of the Barkly region.
- (b) To identify how Aboriginal cultural practices and ways of working can be used to fix up Family Violence problems.
- (c) To find ways to move forwards with the Barkly Region Family Violence Plan.

A total of 43 people participated in the Workshop on Day 1, and 37 on Day 2, including representatives from Epenarra, Canteen Creek and Ali Curung as well as a core of personnel from Tennant Creek Aboriginal organizations and Town Camps. A stand-alone workshop report was produced by the consultants, copies of which are available from Piliyintji-ki (Memmott & Taylor 2006). The workshop materials produced by community groups are to be found in Appendix 2 of this report.

The advent of this Workshop resulted in a reinforced self-confidence and motivation displayed in the work patterns of the Piliyintji-ki staff during December (2006) to February (2007), during part of which the Manager was absent on his annual leave. The outstanding achievements of the Piliyintji-ki staff during this period, in addition to their day-to-day counseling duties, included (i) an outreach bush community trip to Canteen Creek, and the planning of a similar trip to Ali Curung, both to assist with Community Violence Response Planning; (ii) a suicide response planning meeting organized in one of the Tennant Creek Town Camps and the planning of similar meetings in other Town Camps; (iii) attempts to facilitate an inter-agency suicide response plan for Tennant Creek; (iv) implementation of an

Alcohol Counselling Workshop for unemployed Aboriginal people; (v) intervention in a large-scale inter-community conflict in Tennant Creek; and (vi) production of educational materials on Family Violence response for clients.

From the achievements that occurred during this three-month period, it can be seen that the team has been very proactive, both with outreach work on to Town Camps and to Bush Communities and with respect to networking with selective government partners, as well as with their own skills and leadership development. There has clearly occurred a strong capacity-building period for the Piliyintinji-ki team since August 2006, in conjunction with the advent of the Yapakurlangu Family Violence Regional Activities Programme (FVRAP), and with valuable outcomes in terms of skills and knowledge acquisition, teamwork and leadership, outreach and planning, and improved violence response.

### **The Piliyintinji-ki Strategic Action Plan and its constituent aims and programmes**

In 2004, the Piliyintinji-ki Strategic Action Plan was prepared in accordance with Anyinginyi's Board of Directors' directive that Piliyintinji-ki's work supports and encourages clients and members of the community in general, to increase their knowledge and capacity, to identify their own health needs, to choose a healthy life style, and to manage and positively influence their own health outcomes.

Chapter 3 of this report outlines and analyses the principal components currently in the Piliyintinji-ki Strategic Action Plan, viz:-

1. Substance Misuse Strategy;
2. Social and Emotional Well-being Strategy;
3. Family Violence Strategy;
4. Management Strategy;
5. Linkages and Coordination Strategy;
6. Community Involvement Strategy.

For each strategy, the strategic aims and associated strategic activities are included as set out in the Strategic Plan. For each component of the Strategy, profiles of Piliyintinji-ki's programmes are also included as per recurrent or recent grants received from government agencies and operational in late 2006.

The analysis in Chapter 3 indicates that there are some clear anomalies that have emerged in the conceptualization of the Strategic Plan following three years of Piliyintinji-ki's service design and evolution. In particular, Strategy 2 'Social and Emotional Well-Being' could be an over-arching strategy as it clearly overlaps with Substance Misuse and Family Violence aims. Most Anyinginyi senior staff agree that the Linkage/Coordination and Community Involvement Strategies should not be included in the Strategic Plan as 'Strategies' because they are merely techniques to achieve the first three strategies. If funding continues for the expansion of the Yapakurlangu Family Violence Regional Plan, then another key component of the Piliyintinji-ki Strategic Plan should be 'regional planning' and the associated transfer of violence response planning skills to community-based personnel.

### **Recommendations on Piliyintinji-ki's Strategic Plan**

- 1.1 That senior Anyinginyi (AHAC) management and Piliyintinji-ki staff hold a planning workshop to refine the Piliyintinji-ki's Strategic Plan creating a more coherent structure, so that it is very clear to all staff how the range of services for Stronger Families and the Piliyintinji-ki staff roles are generated from the strategic aims. This will enable Piliyintinji-ki grant applications and acquittals to be more clearly articulated against what staff are actually doing on the ground. A clear Strategic Plan could be used to help persuade funding bodies how their programs could best fit into the Piliyintinji-ki and AHAC agenda.
- 1.2 That Anyinginyi continues to monitor opportunities for Piliyintinji-ki to expand the current alcohol and other drug services and mental health services provided by Piliyintinji-ki into a more holistic programme including group therapy, counseling, bush-based residential treatment and culturally relevant aspects of Cognitive Behaviour Therapy (CBT). And further, that these proposals be incorporated into the Piliyintinji-ki Strategic Plan.
- 1.3 That Anyinginyi ensure the Piliyintinji-ki staff 'burn-out' response strategy is developed, implemented and maintained to ensure an adequate team of workers is always available and viable for the Piliyintinji-ki programme.

1.4 That Piliyintinji-ki staff continue to use the Regional Family Violence Workshop findings (November 2006) to aid and inform their own planning for all aspects of their work.

### **Family Violence Profile of the Barkly Region**

Chapter 4 of this report profiles the Yapakurlangu or Barkly Region, outlining its geographical and demographic extent. It identifies the Aboriginal settlements of the region that will form part of the Yapakurlangu Family Violence Regional Plan, as well as the statistical evidence on violence for the Barkly Region.

#### The Population of the Barkly Region

Of the six N.T. administrative regions, Barkly has the smallest population. In 2004 this was estimated at 5,840 of which 3,220 were Aboriginal. However Barkly has one of the largest areas of the N.T. regions, being 283,000 sq kms and second to Central Region. One of the Statistical Local Areas (SLAs) of the Barkly Region is one of four with the highest proportion of Aboriginal people in the N.T.

In 2004, the population of the Barkly Region was estimated at 5,840 (ABS 2005). This figure was extrapolated from the 2001 Census figures (ABS 2001) which provided the only readily available and detailed breakdown of the Barkly population at the time of this report. The following demographic characteristics can be outlined in 2001. A total of 2760 people resided permanently in Tennant Creek of whom 1090 were Indigenous including a population of about 100 or so in each of six of the Town Camps. In the north-west of the Barkly there were 524 people in Elliott and its Town Camps, pastoral stations and outstations, of whom 369 people were Indigenous. Other sizeable Aboriginal population centres were Wutungurra (near Epenarra Station) with 157 Aboriginal people, Canteen Creek or Awurratila (Owairtilla) with 149 Aboriginal people, Ali Curung with 472 Aboriginal people and Alpurrurulam with 346 Aboriginal people. Other places were all so small they were aggregated together with a total of 603 Aboriginal people.

#### Violence Statistics

During 1995-2001 (six years), Tennant Creek Hospital recorded, through its treatment statistics, an incidence of assault in the Barkly region that was about 1<sup>1</sup>/<sub>2</sub> times that of the Central Region, per head of population. The majority of victims were Aboriginal (89% at Tennant Creek). 54.7% of the victims were female and 45.3% male.

During the period October 2003 to June 2006, N.T. Police records show offences against the person. The most significant type of offence is 'assault' with a range of 62 to 128 reported offences per quarter (every three months), or five to nine per week. Assaults in Tennant Creek during 2005-2006 increased by 39% (or 115 more) than in 2004-2005. The second most significant type of offence was 'sexual assault' of which there were one to nine occurring per quarter (every three months). On a per capita basis, the Barkly Region has the highest rate of reported sexual offences in the N.T. (0.34% per capita). This sexual assault rate is three times that of the region with the lowest rate, East Arnhem, even though it has little more than a third of the population of East Arnhem.

The majority of Indigenous assault offences in the Barkly Region occur in Tennant Creek (87.5%). Over half of the Barkly assault victims (58%) are domestic violence victims. Sexual assault victims are more evenly disbursed across the entire region. In 2004, Barkly Region recorded the highest rate of domestic violence applications lodged (207.2 per 10,000 population), which was nearly two and a half times more than the N.T. total application rate.

Accessible suicide statistics are yet to be accurately and thoroughly compiled for the Barkly Region. But from the limited available data, suicide is clearly a threatening and looming problem. There were four completed suicides during 2006. The incidence of 'attempted suicide' in Tennant Creek appears much higher than 'completed suicide'. We can assume (based on reports by Piliyintinji-ki staff) that the evidence of 'threatened (vocalized) suicide' is much higher again, indicating an unhealthy psychological propensity for suicide particularly amongst young male adults involved in substance abuse. Much of Piliyintinji-ki's work during 2005-2006 has involved response to attempted and threatened suicide.

The Piliyintinji-ki consultant liaised with several government agencies in developing the above statistical indicators of Indigenous family violence for Tennant Creek and the Barkly Region. It is hoped that these

measures will eventually provide a useful set of performance indicators for Piliyintinjiki and Anyinginyi, but their relevance in understanding violence trends will be over a scale of years and quarter years (seasonal characteristics). The most helpful statistics in this regard are likely to come from the N.T. Office of Crime Prevention, Research and Statistics, and the N.T. Police, but ongoing liaison is necessary to fully finalise these measures.

Ms Barbara Shaw, the General Manager of Anyinginyi has commented on these statistics as follows: She describes the prevalence of suicide incidents and other types of violence throughout the Barkly, as representing *'catch-up' time*, a result of the government failure to adequately invest over decades in regionally-planned primary healthcare and preventative violence work. The high cost of living and difficulty of access to resources exacerbate all health problems. She asserts that there has never been solid population health planning in the Barkly Region but one requires such evidence-based information to plan adequate services. She noted that factors to be considered in mapping out resources to the Barkly include poor housing and inadequate infrastructure which add to social pressures re family violence, as well as to mental health problems.

#### Recommendations on statistical monitoring of family violence

- 2.1 That Anyinginyi seeks programme funding or alternatively N.T. Department of Justice (Research and Statistics) support to maintain and expand its regional statistical records and surveillance for at least a ten-year period whilst Piliyintinjiki expands its violence response planning services throughout the Barkly Region.
- 2.2 That Piliyintinjiki, Tennant Creek Police and N.T. Mental Health continue to work on a coordinated strategy both to record attempted and completed suicides, as well as to developed coordinated intervention strategies both for victims and victim's extended families.

#### Recommendations on Regionalization of Family Violence Planning

- 3.1 Given the immense use of the Barkly Region and the extreme distances and high costs associated with staff travel, plus the fact that two-thirds of the Aboriginal population resides within the Inner Region, it is recommended that Piliyintinjiki rationalize its violence outreach activities by maintaining its focus for the immediate future, within the Inner Region rather than over-stretching its capacity to the Outer Region.
- 3.2 Because of the representation within the Tennant Creek Town Camps of Aboriginal language groups from throughout the Barkly Region, and the profound impact of visitors from the region's communities (especially at football time) it is clear that any violence response for Tennant Creek and its Town Camps needs to be linked to planning for the bush communities. Such planning should be directed at getting bush community leaders and Elders to share responsibility for their people when they visit Tennant Creek.
- 3.3 That the annual planning meetings at Policeman Waterhole involving Canteen Creek, Epenarra and Ali Curung be continued, drawing on the resources of both Piliyintinjiki and the AHAC 'Grow Well' programme and used for ongoing regional Community Violence Response Planning and support.
- 3.4 Piliyintinjiki and its consultants need to assist the communities of the region in profiling their own extent of violence and developing their own Family Violence Response Plans.
- 3.5 That Piliyintinjiki continue a programme of bush community outreach visits to Epenarra, Canteen Creek, Ali Curung and Elliott to encourage and facilitate these communities to engage in Community Violence Response Planning and to advise and assist with Plan implementation.
- 3.6 That Piliyintinjiki staff produce a written report from their impending Ali Curung visit to aid in profiling the extent of family violence in Ali Curung and the types of existing and proposed responses to violence, and to potentially assist with the drafting and development of a Violence Response Plan for Ali Curung at a future date.
- 3.7 That Stage 2 Planning involve a fact-finding and relationship-building visit by either an Anyinginyi Manager or the Piliyintinjiki consultant, with one or two Piliyintinjiki staff to Alpurrurulam, and to the Barkly Tableland and Barrow Creek communities once appropriate invitations are put in place.

### **Qualitative Evidence on Family Violence in the Barkly Region**

Chapter 5 of this report commences by setting out a categorization of Indigenous family violence types and assessing, with the aid of Piliyintinji-ki staff, which of these violence types were prevalent in Tennant Creek at the time of the consultancy. The violence types occurring in Tennant Creek are further explained in varying detail, drawing on the limited literature sources, and knowledge gathered from Piliyintinji-ki workshops and staff interviews. Categories of Indigenous violence endemic to Tennant Creek, were identified by the Piliyintinji-ki staff as follows, with the first two said to be most prevalent.

- Spouse assault,
- Inter-group violence,
- Rape and sexual assault,
- Child Violence,
- Suicide,
- Self injury,
- Psychological abuse,
- Economic abuse,
- Cyclic or inter-generational violence.

After discussion on violence in the Tennant Creek Town Camps, some findings on violence are also outlined in Chapter 5 for Elliott, Epenarra, Canteen Creek and Ali Curung.

### **Recommendation on Violence Response in Tennant Creek and its Town Camps**

- 4.1 That Piliyintinji-ki staff, CERP and Night Patrol hold a workshop to further analyze the recent inter-group conflicts in Tennant Creek (2005-07) and how they were resolved or temporarily halted, and to develop a written strategic response plan for future use when such incidents recur.
- 4.2 That Piliyintinji-ki develops interim written response plans for intervention into and/or prevention of each of the family violence types said to be prevalent in Tennant Creek including inter-group conflicts, suicide, spousal assault, sexual assault, child abuse and psychological and economic violence.
- 4.3 That Piliyintinji-ki continues improving its outreach services to Town Camps and engage with Town Camp leaders in developing individual Town Camp Family Violence Response Plans.
- 4.4 That Piliyintinji-ki start to develop its outreach planning into the Town Camps by holding a workshop with Julalikari representatives from Night Patrol, CERP and Day Patrol, and work towards a written protocol with complementary role definition for violence response, that can then be broadened to encompass individual Town Camp leaders.
- 4.5 That Piliyintinji-ki staff build up a Social Profile of basic information for each Town Camp, for future violence response planning, including a list of stable householders, camp executive members and leaders, the dominant language groups of residents, the type and extent of social problems and violence, useful resource people, and the home communities of visitors and their Elders to contact re visitor problems.
- 4.6 As part of the Men's Group activities, it is recommended that consideration be given to holding meetings of initiated men at convenient times and to recruit those individuals into assisting with planned responses to violence, under Aboriginal Law.

### **Audit of Family Violence Agency Activities in the Yapakurlangu Region**

In order to carry out an audit of the Family Violence Regional Activities in the Yapakurlangu Region, PMA developed a standard profile for agencies and departments delivering services in response to Family Violence. Information for inclusion in these profiles was collected from websites, published literature, annual reports and by direct interviews with staff of the agencies. The profiles of 21 organizations, departments and agencies were thus compiled, including their programmes that pertain to Family Violence. These profiles are contained in Appendix 3.



Of these 21 agencies, those with whom Piliyintinji-ki personnel and the consultants have been most actively engaged during July-December 2006 have been Anyinginyi itself, Julalikari Council with its Night Patrol, the Council of Elders and Respected Persons (CERP), and the Tennant Creek Police. Some meaningful interaction has also occurred with the Tennant Creek Women's Refuge and the Barkly Region Alcohol and Drug Abuse Advisory Group Incorporated (BRADAAG), both of which are relatively stable agencies with longstanding personnel. Some meaningful interaction has also occurred with a new agency established in Tennant Creek in late 2006, the Life Promotion programme of the Mental Health Association of Central Australia (MHACA). There was also at the time of completing this report, an attempt by Piliyintinji-ki staff to promote better coordination with the NT Department of Family and Community Services concerning child neglect response (a psychological form of child assault). However there was also occurring in parallel, a sense of frustration amongst Piliyintinji-ki workers at the difficulty of implementing strong coordination with a number of government agencies. This is reflected in the findings from the Yapakurlangu Family Violence Regional Workshop in November 2006, particularly in relation to the police (see Appendix2).

Most of the government agencies have high turnover of staff which creates difficulty for Aboriginal organizations in building continuity of stable relationships. (For example Aboriginal concern was often recorded about the high turnover of police in Tennant Creek and the difficulty of their adhering to agreed protocols.) This problem was also a topic of discussion at the Yapakurlangu Family Violence Regional Workshop and a resolution was passed on the need for cultural induction of new staff to Tennant Creek (see Chapter 2).

#### Recommendations on Improved Networking with Agencies and Departments

- 5.1 Piliyintinji-ki should maintain its focus with its key networking partners and gradually, in accordance with its capacity, engage with other agencies and departments to broaden its networks and improve coordinated service response.
- 5.2 Ongoing FVRAP planning activities needs to maintain and update the profiles of agencies and departments, add new ones as relevant agencies emerge and review how Piliyintinji-ki staff can best network and engage with these agencies in response to violence in the Barkly Region. In particular more planning work is required in Alice Springs and Darwin to collect information on government policies and practices (eg the Court and Correctional systems need to be profiled.)

#### Recommendations on further identified service gaps and deficiencies

During the course of this violence planning a number of service gaps or deficiencies in family violence response have been identified by the Piliyintinji-ki staff and by the community representatives at the various workshops held. These areas of need for service improvement, in addition to those outlined in the recommendations above, can be listed as follows:-

- 6.1 Inter-agency coordination is a constant problem despite there often being good intentions on all sides. Each agency is restricted by its own resource limitations and internal protocols and rules which at times mitigate against ideal co-ordination. During late 2006 and early 2007, attempts have been made to varying degrees by Piliyintinji-ki to better coordinate with Night Patrol, CERP, N.T. Police, N.T. Mental Health, N.T. Child Welfare, BRADAAG, Women's Shelters, and Life Promotion. Much effort is still needed to develop mutually-agreed formalized protocols of joint co-ordinated response to particular forms of violence (eg suicides, spousal assault (or D.V.), inter-group conflict, child abuse) as well as during particular events (eg football carnivals).
- 6.2 Of particular concern at the time of writing was the failure to have an agency-coordinated and culturally appropriate preventative response to suicide whereby those speaking of or attempting to suicide receive prompt and ongoing support. Increase in suicide in Tennant Creek and the occurrence of the 'copycat' syndrome are particularly disturbing.
- 6.3 Piliyintinji-ki has identified the need for a stand-alone Women's House from which to deliver its services to Barkly women. A preliminary proposal for this was prepared by the consultants and is outlined below and on the following pages.
- 6.4 Night Patrol is a fundamental response mechanism valued in all communities with whom consultation occurred. However resources for bush community Night Patrol are minimal. This is a significant

service gap that needs to be addressed through government support including at Epenarra and Canteen Creek.

6.5 The Ali Curung Land and Justice Group requires revitalizing and a Justice Group needs to be established for Tennant Creek under CERP.

6.6 The Elliott Safe House project needs to be urgently implemented by the government and the Elliott Community.

6.7 Recurrent and Capital funding is required for Safe Houses in all of the permanent Bush Communities.

### **The Yapakurlangu (Barkly Region) Violence Plan**

This Plan is for implementation by the Piliyintinji-ki staff, individual communities and other support organizations and agencies throughout the Yapakurlangu Region. This Plan is written from the perspective of Piliyintinji-ki as the lead Indigenous agency in regional violence planning in the Barkly Region (as endorsed at the 2006 Yapakurlangu Violence Workshop). It has been deliberately kept relatively short so that it can be internalised and remembered by each of the Piliyintinji-ki workers, and transmitted verbally with clients or community/partner groups.

#### Different levels of planning

Each Piliyintinji-ki worker needs to differentiate between and participate in the following possible types of plans all of which have significance as components of the Regional Family Violence Plan and all of which should receive planning attention:-

1. The Piliyintinji-ki Worker's personal plan to maintain his or her own capacity.
2. The Piliyintinji-ki Worker's Family Plan.
3. Individual Town Camp Plans.
4. The Tennant Creek Plan.
5. Other Community Plans (one for each sizeable community in the region).
6. The Regional Family Violence Plan as an overarching Plan for the Yapakurlangu Region that will emerge from and be made up of all of these individual plans (1 to 5).

To these can also be added (7) the Piliyintinji-ki Strategic Plan that operationalizes the services, including planning services, of the Piliyintinji-ki Section (see earlier discussion).

Priority 1. Maintaining the core capacity of the Piliyintinji-ki Unit by prioritising internal support for Piliyintinji-ki staff so that there is a healthy functioning team. Personal family problems and 'burn-out' are both common and expected experiences for violence workers. A pool of workers needs to be maintained by AHAC to allow individuals to have 'time out' when needed. Ongoing capacity building for Piliyintinji-ki needs to be sustained over several years at least.

Priority 2. Maintaining the immediate focus on the Inner Yapakurlangu Region (Tennant Creek, Epenarra, Canteen Creek, Ali Curung, Elliott) with only a gradual extension of services to the outer region (Barrow Creek area, Barkly Tableland area, Nujaburra area, Alpururrulam), once capacity is strengthened in the inner region. It will take several years at least before the inner region can increase response capacity employing the currently available resources.

Priority 3. Developing familiarity and practice around the following planning tools:-

- 3.1 Understanding the different Family Violence Types;
- 3.2 Recording the extent of occurrence and nature of the different types of Family Violence;
- 3.3 Working with Communities/Town Camps to develop Violence Response Plans;
- 3.4 Developing, through practice, more detailed responses to particular Violence Types (eg suicide, D.V., gang conflicts).
- 3.5 Understanding the network of agencies and organizations who can provide support or resources and passing on knowledge of such to communities/Town Camps.

Priority 4. Commencing a second stage of planning during 2007-2008 around Culturally Appropriate Response intervention and prevention. This will pick up on 3.4 as well as 3.5 above. It will develop specific response plans for particular types of violence and pilot them in the region.

Culturally appropriate responses were introduced by the consultant and examined during the 2006-2007 workshops with Piliyintinji-ki staff, and include Aboriginal understandings of kinship and skin-based appropriate behaviours, changing behavioural codes during development (child, teen, young adult), role and responsibilities of initiated adults, local traditional owner protocols, and Aboriginal emotional concepts (eg shaming). Staff need to be encouraged to reflect and evaluate on how they constructively incorporate this knowledge base into intervention/prevention responses to Aboriginal violence or abuse in the Yapakurlangu Region.

#### Proposal for Town Camp Violence Plans and Violence Watch

To progress the capacity of the overall violence response in Tennant Creek, both in terms of preventative and reactive strategies, it is recommended that Piliyintinji-ki and other key agencies (Night Patrol, CERP) engage formally and systematically with each Town Camp Aboriginal Corporation through its leaders, householders and Elders on a regular basis. The following schematic proposal has therefore mapped out with this goal in mind.

- (i) Piliyintinji-ki staff to visit camps regularly either weekly or fortnightly. Need to identify and develop relations with key leaders and householders in each camp.
- (ii) Piliyintinji-ki need to workshop with an interested group of residents; to explain how to use the 'Town Camp Watch' weekly ticksheets; and to begin drafts of a Town Camp Violence Plan. The ultimate aim is to have a Town Camp Violence Plan for each camp which is used and maintained on a regular basis.
- (iii) Such Town Camp Violence Plans could develop responses to such Town Camp issues as gang conflicts, clients with suicidal tendencies, child neglect and vulnerability, alcohol violence, visitors' anti-social behaviour, etc.
- (iv) There is a complementary need to get Night Patrol and CERP representatives to participate and to assist in the implementation of the Town Camp Violence Plans.
- (v) Ideally an MOU is required between AHAC (Piliyintinji-ki) and Julalikari (Night Patrol, CERP, each Town Camp).
- (vi) This could also be set up as part of an SRA whereby the Commonwealth Government funds certain housing and infrastructure needs (eg R & M) in response to the Town Camp's participation in the Violence Plan. Each party would have a responsibility in the Plan (AHAC, JCAC, Town Camp) which would bind the parties together and improve the chances of good coordination and sustainability of the Agreement.

#### The Community Violence Planning Tool Kit

In order to develop a process to assist community participants to develop their own community driven FVRAP plans (including setting achievable goals, practical methods to measure outcomes and an evaluation process), the consultant developed and piloted a Community Violence Planning Tool Kit.

In working with the Piliyintinji-ki staff, whose literacy skills varied and who were in turn expected to work with bush community leaders whose literacy skills would probably be low, it soon became clear to the Consultant that a very basic set of planning tools were needed that were easy to conceptualize and that could be engaged through memorized verbal instruction. The tools that the consultant has developed (some being adapted from previous work – see Memmott et al 2001) are as follows:-

1. *A list of categories of Indigenous violence (12 categories).*
2. *A set of definitions of the categories of Indigenous violence (for reference and explanatory purposes).*
3. *The tick sheet to record the occurrence of the different violence categories in the community (which also provides baseline data for community self-evaluation and ongoing planning purposes).*
4. *A fourfold classification of violence responses according to their time of implementation.*

5. *The violence response planning chart on which a community lists out its existing and proposed plans according to (1) and (4).*

These tools fulfil that part of the consultant's brief that called for "a framework and/or template" for Piliyintinji-ki staff to use in progressing and completing Community Violence Plans. All Piliyintinji-ki staff were introduced to these tools and are capable of applying them if they work as gender-specific teams ie produce male and female specific plans that can be then integrated together as a Community Plan.

Participation by Piliyintinji-ki with each community in reassessing at regular intervals the effectiveness of its Family Violence Plans will be essential, and modification to plans will be evidence-based.

#### **Next Phase of Work on FVRAP**

A readily accessible form of Community Family Violence Plan for bush communities, together with a planning process has been developed for use in the Barkly Region by consultant Dr Memmott. The Consultant has held some workshops for Piliyintinji-ki staff to introduce the basic tools in this planning process and Piliyintinji-ki is expecting to pilot it with some bush community groups at workshops scheduled through 2007. These Community Plans will draw on a combination of community-based resources and skills and established regional services. During the first half of 2007 Piliyintinji-ki staff intend to carry out visits to bush communities in the Barkly Region to help them develop and implement such Plans; as well as having a Tennant Creek based workshop for these groups to review the planning process and regional coordination of violence prevention services. This latter aspect is particularly relevant to bush communities coming to Tennant Creek in the football season when there is a peak of alcohol violence abuse. A Tennant Creek based workshop on the FVRAP in 2007 could also be structured to engage those government and non-Indigenous NGOs, as required, who are providing violence response services in the Barkly Region.

#### **Final recommendation**

Finally, it is recommended that the Australian Government dedicate further specific monies to ongoing community capacity building for the Yapakurlangu FVRAP. (The consultant will be available, if required, to provide assistance in following years to Piliyintinji-ki staff to implement annual community and agency self-evaluation strategies.)

**List of Acronyms and Abbreviations**

AAC	Alcohol Aftercare
ABS	Australian Bureau of Statistics
ACAMS	Anyinginyi Congress Aboriginal Medical Service
ACPO	Aboriginal Community Police Officers
AGM	Annual General Meeting
AHAC	Anyinginyi Health Aboriginal Corporation
AMSANT	Aboriginal Medical Services Alliance Northern Territory
AODCMS	Other Drug Client Monitoring System
AODP	Alcohol and Other Drugs Program
ATSIC	Aboriginal and Torres Strait Islander Commission
BRADAAG	Barkly Region Alcohol and Drug Abuse Advisory Group Incorporated
BRCSS&AP	Barkly Region Community Safety Strategy and Action Plan
BRSCC	Barkly Regional Safe Communities Committee
BRSCC&AP	Barkly Regional Safe Communities Committee and Action Plan
B.S.	Barbara Shaw, AHAC
BTH	Bringing Them Home
C.A.	Colleen Aplin, Piliyintinji-ki
C.A.	Coral Aston, MHAC
CAAAPU	Central Australian Aboriginal Alcohol Program Unit
C.B.	Clarissa Burgen
CBT	Cognitive Behaviour Therapy
CDEP	Community Development Employment Project
CEO	Chief Executive Officer
CERP	Council of Elders and Respected Persons
Cth	Commonwealth
D.B.	David Bond, Gurungu Corporation
D.F.	Duane Fraser, Piliyintinji-ki
DFACS	Department of Families and Community Services
DHCS	Department of Health and Community Services, N.T.
D.V.	domestic violence
FaCSIA	Department of Families, Community Services and Indigenous Affairs (Cth)
F.V.	Family Violence
FVRAP	Family Violence Regional Activities Program
G.M.	Gnari Michael
HACC	Home and Community Care
IAD	Institute for Aboriginal Development
ICC	Indigenous Co-ordinating Council
I.N.	Ian Newland, Elliott Town Council
JCAC	Julalikari Council Aboriginal Corporation
J.D.	John Duggie, Piliyintinji-ki
K.N.	Kevin Neade, Gurungu Corporation
L.C.	Lewis Charles, Piliyintinji-ki
L.G.	Laurencia Grant, MHACA
LGANT	Local Government Association of the Northern Territory
L.T.	Linda Turner, Piliyintinji-ki
M.B.	Melanie Brodie, Piliyintinji-ki
M.Mc	Sister Margaret McLean, Elliott Clinic
MHACA	Mental Health Association of Central Australia
M.J.	Mr Michael Jones, Piliyintinji-ki
MoU	Memorandum of Understanding
M.W.	Mathew Wickham, Tennant Creek Legal Resource Centre
NAHS	National Aboriginal Health Strategy
NACCHO	National Aboriginal Community Controlled Health Organizations
NGO	Non government organization
NAIDOC	National Aboriginal and Islander Day of Celebration
N.T.	Northern Territory
NTG	Northern Territory Government

N.T., O.C.P.	Northern Territory, Office of Crime Prevention
N.T., WHSU	Northern Territory, Women's Health Strategy Unit
OATSIH	Office of Aboriginal & Torres Strait Islander Health
os.	outstation
p.c.	personal communication
P.F.	Patricia Frank, Piliyintinji-ki
P.M.	Paul Memmott, PMA
PMA	Paul Memmott & Associates
PROMIS	Police Real-time on-line Management Information System, N.T.
P.S.	Pepy Simpson, Piliyintinji-ki
PSFP	Piliyintinji-ki Stronger Families Programme
SD	Statistical Division
SFP	Stronger Families Programme
S.R.A.	Shared Responsibility Agreement
SEWB	Social, Emotional and Wellbeing [program]
SF	Stronger Families
SFP	Stronger Families Programme
S.G.	Sylvia Gharly, Barkly Region Safe Communities Committee
SLA	Statistical Local Area
S.S.	Sharon Staines, Local Government Association of the N.T.
S.W.	Silvija Wallis, Piliyintinji-ki
TC	Tennant Creek
T.M.	Tony Miles, Julalikari Council
YDU	Youth Development Unit
X.D.	Xavier Desmarchelier, Piliyintinji-ki

## CHAPTER 1: INTRODUCTION

### **Background to Anyinginyi and Piliyintinji-ki**

Anyinginyi Health Aboriginal Corporation (AHAC) is based in Tennant Creek and services the Yapakurlangu or Barkly Region of the Northern Territory. Anyinginyi is committed to strengthening and supporting Indigenous individuals, families and communities to improve their health and social wellbeing. The Barkly boundaries are 600kms south of Katherine and 500kms north of Alice Springs and the region covers an area of 300,073 square kilometers, east to the Queensland border.

Anyinginyi is an Aboriginal Medical Service comprised of six service sections: Business Services, Regional Remote Health, Public Health, Health Centre, Active Life and Piliyintinji-ki (Stronger Families). Cross-referral of clients to other areas of the AHAC services and to the wider service community, facilitates a more holistic approach to client treatment. Anyinginyi (AHAC) is the only Indigenous service provider in the Barkly Region to provide a set of services that uses a community development approach and a holistic planning method in relation to Family Violence in the region. Anyinginyi's services complement the more specialized services operated by other agencies such as Women's Refuge, Night Patrol and Alcohol Drug Rehab Centre.

In relation to this consultancy, Anyinginyi Health is committed to developing culturally informed and effective approaches to assist Indigenous communities in the Barkly region to better manage family violence within their communities. This consultancy, conducted by Paul Memmott and Associates (PMA), has focused on the current and future operations of the Piliyintinji-ki (Stronger Families) Section of Anyinginyi which provides programs and projects in the areas of, but not limited to:

- Women's and Men's capacity building,
- Individual, Family and Community and Domestic Violence,
- Prisoner support and rehabilitation,
- Mental Health Counselling,
- Men's Steering Committee management,
- Youth and young Adults mentoring, counseling,
- Child protection and welfare, and
- Sexual Abuse and Suicide Response.

All Anyinginyi activities are guided by its Directors who are elected every year at its Annual General Meeting from Aboriginal community members. The Anyinginyi Board has redirected the organization's services and infrastructure to focusing on preventative activities, as well as responses to existing health problems.

### **Anyinginyi's Aboriginal health philosophy**

The integrated primary health care model adopted by the Aboriginal Medical Services is in keeping with the philosophy of Aboriginal community control and the holistic view of health that this is embraced by Anyinginyi.

'Aboriginal health is not just the physical well-being of an individual but is the social, emotional and cultural well-being of the whole community in which each individual is able to achieve their full potential thereby bringing about the total well-being of their community. It is a whole-of-life view and includes the cyclical concept of life-death-life.' (NAHS 1989.)

Anyinginyi adheres to the philosophy that the solution to address the ill-health of Aboriginal people can only be fully achieved by local Aboriginal people controlling the process of health care delivery. Local Aboriginal community control in health is essential to the definition of Aboriginal holistic health and

allows Aboriginal communities to determine their own affairs, protocols and procedures. (After NACCHO 2006.)

Anyinginyi improves the health and well-being of the community by providing first-class medical, primary health, health promotion and dental care, employment, careers, training as well as constantly lobbying government and the wider community to advocate for better conditions and equity for Aboriginal people.

From within Anyinginyi, the *Piliyintinji-ki* Stronger Family Unit offers a range of services that provide a whole-of-family and whole-of-community approach to program delivery. The aim is to provide individuals and families with an increased understanding of life-issues so that people will grow in confidence to accept control and responsibility for their lives, and achieve emotional and social wellbeing.

“The term ‘emotional and social wellbeing’ reflects the holistic Aboriginal concept of mental health. Many of the emotional and social wellbeing problems experienced in Aboriginal communities are associated with issues of social justice, in particular the ongoing socio-economic disadvantage, and the history of colonization and its effects on Aboriginal culture. Family violence, sexual and physical abuse, suicide and substance misuse are a reflection of emotional and social wellbeing problems in the community, and also exacerbate them. A focus on building on family and community strengths is fundamental to empower individuals and communities to address these issues” (*NT Social & Emotional Wellbeing Strategic Plan* cited in AHAC 2004:21).

### **Relevance of the Yapakurlangu Family Violence Regional Activities Program (FVRAP)**

Anyinginyi Health has been funded by the Department of Families, Community Services and Indigenous Affairs (FaCSIA) to implement the Yapakurlangu Family Violence Regional Activities Program (FVRAP). FaCSIA has provided funding on a yearly basis to projects that are activities, services, initiatives or strategies aimed at reducing or preventing Indigenous family violence or sexual abuse, and promoting child protection in Indigenous communities.

It is a complex and challenging task for service providers to meet the FVRAP criteria for successful funding, given the constraints related to remoteness and the significant levels of disadvantage across the Yapakurlangu (Barkly) Region. There are a number of factors particular to the region that are impacting on the organisation’s ability to fully implement the FVRAP program. These include cultural activities having priority over scheduled project activities, retaining skilled staff, a range of demands on the limited number of staff, and difficulty of servicing a remote and sparsely populated as well as culturally diverse region. A major and high priority objective of the consultancy has been the transfer of consultant’s skills and knowledge to building the capacity of the Piliyintinji-ki staff to meet the requirements of the FVRAP program’s funding criteria.

From August 2006 to February 2007, Paul Memmott & Associates (PMA) has assisted Anyinginyi to identify strategies to overcome existing barriers to achieving the objectives of the FVRAP program and to develop proposals for phased program implementation throughout the region.

### **Consultancy Objectives and Components**

The Consultancy objectives for PMA were as follows:-

- (1) Conduct a program audit for Piliyintinji-ki and an evidence-based assessment of the current state of the Yapakurlangu FVRAP project in the Yapakurlangu region.
- (2) Develop recommendations for Anyinginyi Health to strengthen the design and delivery of the FVRAP project, including in relation to the FVRAP funding criteria.
- (3) Provide capacity building to assist Anyinginyi Health to deliver a FVRAP that is achievable and measurable given the available resources, as well as promoting a high level of community ownership of project delivery and success.
- (4) Assist Anyinginyi Health to achieve the above objectives by using participatory and inclusive methodology and to provide skills transfer in all components of the consultancy, as far as practicable.

Of these objectives Anyinginyi emphasized the significance of achieving strong outcomes within (2) and (4) ie. in building capacity for the Piliyintinji-ki team. This emphasis is reflected in the nature and



content of this report. It is less research-oriented and planning-oriented than it may have otherwise been if this emphasis had not been respected.

### **Project components**

#### **1. FVRAP Program audit and assessment for Yapakurlangu Region**

PMA conducted desktop research and review of the readily available literature and evidence of violence specific to the Yapakurlangu Region, however the extent of literature is very sparse (see bibliography). The report includes an audit of the current program and associated projects of Piliyintinji-ki in the Yapakurlangu region. It also includes identified resources and capacity issues as well as cultural, social and demographic features of the Yapakurlangu Region that affect the provision of FVRAP.

- Outcomes
- Yapakurlangu FVRAP audit and social assessment report.
  - Improved skills for one or two Piliyintinji-ki staff in carrying out these tasks.

#### **2. Participatory Capacity Building for Piliyintinji-ki**

PMA has assisted in building the range of skills and knowledge of the Piliyintinji-ki staff to scope, implement and evaluate the FVRAP for the Yapakurlangu region and to transfer their planning capacities into the wider Yapakurlangu FVRAP with an emphasis on using participatory approaches.

PMA has also assisted the Piliyintinji-ki staff to develop data gathering and self-evaluation methodologies to assist local communities to assess their own needs in relation to preventing and addressing family violence. The long-term intention has been for communities to participate in reassessing at regular intervals the effectiveness of their family violence plans and to modify plans in response to evidence gathered.

All Piliyintinji-ki staff participated in the consultancy project at some level. Specific tasks included:-

- Assessment of the assets, strengths, constraints and resources available to the Piliyintinji-ki Section to ensure achievable and sustainable project objectives and designs for the Yapakurlangu region.
- Recommendations on how the Piliyintinji-ki Section enhance its capacity in relation to this project to ensure long-term sustainability.

- Outcomes
- Piliyintinji-ki staff and community participants will have gained further skills in a range of project management activities.
  - Case study examples of developed project data collection, reporting self-evaluation and project modification methodology for individual Community contexts.

#### **3. Yapakurlangu Community consultation process and participatory capacity building for region.**

##### **Regional Workshop**

In conjunction with Piliyintinji-ki staff, PMA personnel led a consultation process with Yapakurlangu FVRAP key stakeholders including selected Aboriginal community members, selected representatives of government and non-government services providers, to identify (i) existing community issues, projects, strategies, resources and strengths, and (ii) cross-sector projects, strategies, resources and strengths to which the Yapakurlangu FVRAP would be linked in order to develop grassroots solutions to family violence.

The workshop outcomes resulted in an upgrade of the documentation for the Barkly FVRAP including objectives, activities, outputs and inputs as well documented proposals for future activities. The production of these documents was done by PMA staff and Piliyintinji-ki. All Piliyintinji-ki staff participated in a range of small workshops and the large Regional Workshop, and assist with recording outcomes.

### Pilot Community Family Violence Management Plans

PMA assisted Piliyintinji-ki staff and local community members to develop several Pilot Community Plans to prevent and or intervene in violent behaviour. This involved assessment of the assets, strengths, constraints and resources available to selected Indigenous communities of the Yapakurlangu region to ensure achievable and sustainable project objectives and design.

Communities initially considered for Plans were Elliott, Canteen Creek, Epenarra, and Tennant Creek Town Camp Associations. Two draft community plans were completed and others semi-completed during the consultancy. An overall Regional Plan as been published (Chapter 6).

Outcomes (a) Revised documentation of the Yapurkulangu FVRAP.  
(b) A documented Participatory Capacity Building Strategy.

### Consultation Record

This consultation record sets out face-to-face meetings and workshops facilitated by the consultants. It does not include the extensive email and telephone consultation that was carried out. The PMA personnel who carried out the field consultancy and ran all of the workshops listed below were Paul Memmott and Sandi Taylor. Ms Linda Thomson of PMA acted as research assistant and graphics artist for the project, whilst Ms Lee Sheppard provided word processing support. The overall consultancy period was from August 2006 to February 2007.

#### Field Trip Activities, 31/7/06 to 4/8/06: Paul Memmott & Sandi Taylor in Tennant Creek and Elliott

- Interview with Anyinginyi Managers and administrators on the Regional Family Violence planning (B.S. 31/7/06; C.B. 2/8/06 and 4/8/06; X.D. 2nd, 3rd and 4/8/06; S.W. 31/7/06, 4/8/06).
- Interviews with ICC Solution Broker (G.M. 31/7/06), BRSCC Coordinator (S.G. 31/7/06), LGANT field officer (S.S. 31/7/06; 2/8/06), Gurungu Council reps (D.B., K.N. 1/8/06), Elliott Clinic Sister (M.Mc 1/8/06), Elliott Town Council CEO (I.N. 1/8/06), Julalikari Council (T.M. 3/8/06), Legal Resource Centre (M.W.).
- Address to Council of Elders and Respected Persons (3/8/06) on the project.
- Community-based survey work with Piliyintinji-ki staff with in-situ training (L.T. to Elliott, 1/8/06; M.J. and J.D. to Tennant Creek Town Camps 2/8/06).
- Meeting with Elliott Women's Centre representatives 1/8/06.
- Skills and experience profiling with Piliyintinji-ki staff (partially completed with D.F., P.S., S.W., L.T., M.B., C.A.).

#### Field Trip Activities 5/11/06 to 10/11/06: Paul Memmott and Sandi Taylor in Tennant Creek

- Interview with Anyinginyi Manager (X.D. 6/11/06, 10/11/06; C.B. 6/11/06, 10/11/06; B.S. 9/11/06).
- Interview with CERP (David Curtis, Doug Rosas 6/11/06).
- Interview with new Male Counsellor (Noel Speed 7/11/06).
- Interview with ICC personnel (Gnari Michael and Trish 10/11/06.)
- Interview with Colleen, Trish and L.T. by Sandi Taylor 10/11/06.

The following workshops were held with the Piliyintinji-ki Staff, Paul Memmott and Sandi Taylor of PMA.

#### Workshop No. 1, 2/8/06

Attendance: L.T., Mr James, Pepi, Johny D., Colleen Aplin, Trish, Frank, Melanie, Sylvija, Xavier, Sandi, P. Memmott.

- Scoping of Regional Family Violence Plan.
- Summary of outcomes of recent Piliyi Nyinjiki Darwin workshop and extending these outcomes with respect to the understanding of the extent of social problems and the role and strengths of the

workers. History of Tennant Creek social problems, role of CERP, Piliy Nyinjiki's outreach meetings to bush communities and town men.

- The foundations of the Piliyintinji-ki program, cultural responsiveness, workers worry and 'burn-out'.

#### Workshop No. 2, 3/8/06

Attendance: Mr Jones, Pepy, Colleen, L.T., Melanie, Sylvija, Xavier, Sandi and P.M.

- Proposed Women's House Functions (based on a separate women's meeting).
- Analysis of social problems at Kargaru Camp and weekend football games.

#### Workshop No. 3, 3/8/06

Attendance: L.T., Pepy, Colleen, Melanie, Xavier, Sandi and P.M.

- P.M. reports on Elders Council (CERP) proceedings from that morning.
- Planning discussion on proposed CERP Rehab Centre.
- Engagement of Piliy Nyinjiki in Town Camps and issues of co-ordination with other agencies.
- Brainstorm on the basic values underlying Piliy Nyinjiki work.

#### Workshop No. 4, 4/8/06

Attendance: Mr Jones, Pepy, Duane, Colleen, L.T., John Duggie, Trish Franks, Melanie, Silvija, Xavier, Sandi, P.M.

- Further analysis on Kargaru Camp social problems and Piliy Nyinjiki engagement on such.
- Preliminary analysis of inter-group violence in Tennant Creek as a problem.
- Outline of specific training tasks for next month.

#### Workshop No. 5, 6/11/06

Attendance: Xavier, L.T., Duane, Noel Speed, Sandi Taylor, P. Memmott.

- Feedback on planning achievements by Piliyintinji-ki staff for the Yapakurlangu Workshop, evaluation of capacity building, finalization of planning, conception of community facilities for tasks.

#### Workshop No. 6, 7/11/06

Attendance: Xavier, L.T., Duane, Noel Speed, Sandi Taylor, P. Memmott.

- P.M. presented his powerpoint of Piliyintinji-ki Planning images including on the Barkly Region. Family Violence types and responses, strengths and networks, Barkly F.V. statistics – discussion and critique; acknowledgement of Piliyintinji-ki recent achievements.

#### Workshop No. 7 – 8-9/11/06

The Yapakurlangu Indigenous Men's and Women's Regional Violence Workshop. See separate three-page report on this large two-day workshop which follows in Chapter 2. Also community group materials are in Appendix 2. A stand-alone Workshop Report was produced by the consultants, copies of which are available from Piliyintinji-ki (Memmott & Taylor 2006).

#### Workshop No. 8, 10/11/06

Attendance: Xavier, Trish, Colleen, Duane, L.T., Noel Speed

- P.M. summarized cultural connections to land and then described how the skin system works. Staff discussed their own skin identities and relations. Paul explained how skin could be used in a culturally appropriate response to violence.

#### Field Trip Activities 13/2/07 to 14/2/07: Paul Memmott in Tennant Creek

- Meeting with Barb Shaw and Xavier Desmarchelier.
- Meeting with Noel Speed on Cognitive Behaviour Therapy and other counseling issues.

- Meeting with ICC personnel Gnari Michael, Julie Croft.

#### Workshop No. 9, 13/2/07

Attendance: Xavier, Duane, Pepy, Trish, Colleen, L.T., Noel Speed, Audrey Kitson, Ronald Morrison.

- Summary of the draft Family Violence Regional Activities Plan and discussion on the ongoing role of Piliyintinji-ki staff in the FVRAP activities.
- This was part of a larger two-day Piliyintinji-ki Workshop that covered other aspects of the FVRAP such as ideology, Work Plans, bush trips etc.

#### Workshop No. 10, 14/2/07

Attendance: Xavier, Noel Speed, Trish, L.T., Pepy, Ronald Morrison

- Exploration of culturally specific behaviours in relation to violence and abuse, including kinship, skin relations, changing behavioural codes during development (child, teen, young adult), role of initiation, appropriate kin-based behaviours.

#### Use of visual communication in workshops

Communication and discussion of planning and practice concepts with the Piliyintinji-ki staff was most effectively done with visual diagrams, charts and plain short-sentence English. The process of such interaction during the consultancy generated some 58 pages or slides of diagrams which are contained in Appendix 5.

These are divided into the following categories:-

- Some Piliyintinji-ki Planning.
- Looking at the Barkly Region.
- Indigenous Family Violence (Types of Violence and Responses).
- Strength and Networks.
- Indigenous Family Violence in the Barkly Region (Statistics).

Copies of these images/texts have been forwarded in electronic form to Piliyintinji-ki for their ongoing use.

#### **Ongoing planning resources**

A number of planning resources have been produced during the consultancy for ongoing reference and use by the Piliyintinji-ki team. These comprise:-

- (i) Notes and minutes from key planning workshops (see Appendices 1 and 2).
- (ii) Audit profiles of agencies and organizations in the Yapakurlangu Region (see Appendix 3).
- (iii) Piliyintinji-ki staff profiles in various stages of completion (see Appendix 4).
- (iv) Visual powerpoint planning aids (see Appendix 5).
- (v) Work Notes for Piliyintinji-ki staff (Appendix 6).
  - Work Note 1: Introduction to Project Self-Documentation (Writing down how your project progresses as it proceeds).
  - Work Note 2: Beginning the Project Self-Evaluation (How to measure how successful your project is).
  - Work Note 3: The Progress Report – An Example of How to do it.
  - Work Note 4: Networking.
  - Work Note 5: Taking an Holistic Approach to Violence.

The above are in addition to the Family Violence Regional Activity Plan and the accompanying recommendations which are outlined in Chapter 6.

## CHAPTER 2: A HISTORY AND PROFILE OF PILIYINTINJI-KI

### The History of the Piliyintinji-ki Section

Note: This history is organized in terms of four financial years in keeping with the annual reporting made within Anyinginyi, starting in the 2003-2004 financial year. It has been largely compiled from Annual Reports and interviews with Piliyintinji-ki staff.

### The pre-planning of the Piliyintinji-ki Stronger Families Program during 2003-2004

During 2003-2004 the Anyinginyi Board made the decision to integrate the work of their Social and Emotional Well-being (SEWB) program and the Alcohol After-care (AAC) Units to provide a more coordinated service for clients in line with the holistic concept of mental health. Anyinginyi also sought funding to develop a Regional Family Violence Action Plan and it was planned that during 2004-2005 these three elements would be developed and interpreted as a comprehensive Regional Stronger Families, Safer Communities Program for full implementation in 2005-2006. (AHAC 2004:21.)

The additional programs planned for 2004/2005 were:

- Family Wellbeing,
- 'Jannawi Kids' Family Violence (intervention),
- Prisoner Support,
- Health Promotion & Prevention Education, and
- Professional Development & Training for staff. (AHAC 2004:21.)

Two important programs that assisted laying the foundation for Piliyintinji-ki during 2004-2005 were 'Back to Manga Manda' and 'Alcohol Aftercare'.

### Back to Manga Manda Program

A Stolen Generation project that was initiated in c2002 by the SEWB program was concluded and celebrated at the old Phillip Creek Mission site of Manga Manda on the 5th of June 2004. A ceremony was held to commemorate the healing and 'finished business' for the Stolen Generation members removed from the site in 1946. The day signified the end of their trauma, after two years of support and counselling from the SEWB program, Elders & senior community members. A plaque attached to the mud brick wall at the old Mission site, was unveiled with tribute speeches by dignitaries and stolen generation members about the historic site and day. The ceremony was opened by traditional owners/dancers and approx 300 invited guests attended. (AHAC 2004:23.)

### Alcohol Aftercare

The Manager of the Social and Emotional Wellbeing program, Helen Kane, wrote that the Alcohol Aftercare (AAC) program continued to provide for those affected by alcohol and substance misuse, and that the merge of the SEWB and AAC programs had not changed the AAC's key focus: staff continued to follow up clients, provide support for access to rehab and run bush trip activities. AAC staff were John Duggie, Melanie Brodie and Patrick Ah-Kit. New incoming team members were Pepy Simpson, Pauline Allen and K.A.. (AHAC 2004:24.)

### The Piliyintinji-ki Stronger Families Program during 2004-2005

In Anyinginyi's 2004-2005 Annual Report, the new Piliyintinji-ki Manager, Gary Cartwright wrote that over the last twelve months the *Piliyintinji-ki* Stronger Families Programme (SFP) had gone through dramatic changes with the employment of a Section Manager (himself), consolidating of all programs under the name of Stronger Families Programs, and relocation to the building next to the Health Clinic in Schmidt Street. The Alcohol After Care Office building which is opposite (68 Schmidt Street), had been allocated for a Men's Centre. (AHAC 2005:25.)

All programs provided through AHAC's Stronger Families Program were to have a family and community approach. The Community Support staff were working with families within Tennant Creek and communities in the wider Barkly Region to ensure support systems empowered individuals and their families to accept ownership, responsibility and control over issues impinging on their daily lives. (AHAC 2005:25.)

The ultimate goal for SFP was to provide a range of programs to work with individuals and their families to improve lifestyles and develop stronger families. Anyinginyi took the view that providing early intervention and prevention programs was the solution to many of the problems being experienced by Aboriginal people. (AHAC 2005:26.)

#### Programs in 2004-2005:

Funding sources came from both the Federal and Northern Territory Governments, to support the following programs which were integrated into the Piliyintinji-ki section of Anyinginyi (AHAC c2005:25,26):

- *Substance Misuse*  
The Community Support Officers, with their Team Leaders worked with and provided on-going support to those clients experiencing problems as a result of alcohol and drug misuse.
- *Social and Emotional Well-Being*  
Women in the Barkly Region held a three-day meeting and workshop at Ali-Curung to discuss issues they had identified as important.
- *Bringing them Home*  
This program continued to support reunions held for families in the Barkly Region. During late 2004 reunions were held for siblings removed from the Tennant Creek area, attended by QLD, NSW, SA and Vic and NT linkups; 100 people participated in the meetings. (AHAC 2005:26.)  
- The second year of the Back to Manga Manda healing project ended with a memorial at Phillip Creek in 2004. The SFP documented the project and there was a plan to release a DVD for archives and to promote their journey. [Unclear if this outcome was achieved].
- *Prisoner Support and Rehabilitation*  
The Community Support Officers worked with clients caught up in the court systems, providing early intervention and educational awareness programs for those at risk of offending again. (AHAC 2005:25.)
- *Family Violence Action Plan*  
The Reference Group met to further advance and plan the strategy for all Aboriginal people living in the Yapakurlangu Region.
- *Community Harmony Strategy*  
A number of meetings occurred amongst Service Providers to identify gaps in or between services and ways in which to improve and better coordinate delivery of services in Tennant Creek and the wider Barkly Region.
- *Barkly Men's meeting*  
Piliyintinji-ki planned a meeting of Aboriginal men met in Tennant Creek to discuss problems they saw as important for them. This meeting took place in the 2005-2006 financial year. (AHAC 2005:25,26.)

Program activities included:

- Bush trips;
- Advocating for and supporting clients at court;
- Working closely with other service providers;
- Referrals; and
- A range of workshops for clients to attend. These workshops included issues on domestic violence, sexual assault, child abuse and improving relationships. (AHAC 2005:26.)

#### Staffing in 2004-2005

The SFP Section employed ten staff members providing a range of skills to meet client needs. The majority of Aboriginal staff (8 no.) spoke two or more languages with English as their second language. These staff members had kinship links into larger family groups from the Barkly Region.

Manager	Gary Cartwright
Clinical Program Coordinator/Psychologist	Helen Kane
Education/Development Officer	Patrick Ah Kit
Female Team Leader	Colleen Aplin
Male Team Leader	John Duggie

Community Support Officers:	Melanie Brodie Linda Turner Pepy Simpson Lewis Charles
Men's Coordination Officer	Duane Fraser (AHAC 2005:25.)

The first diagram of the Piliyintinji-ki staff structure was devised by Gary Cartwright in about August/September 2005 (see Figure 2.2 at end of this chapter).

The duty statement of AHAC's Clinical Program Coordinator/Psychologist required her to work closely with a number of clients with assessments, on-going support/counselling sessions and provide in-service training for SEP staff. (AHAC 2005:26.)

The Anyinginyi Education/Development Officer worked with staff to identify and organise staff training/development programs. This officer also prepared materials for use when working with client groups. (AHAC 2005:26.)

#### Regional Family Violence Action Plan Report by Helen Kane for 2004-2005

The Stronger Families Program (SFP) was requested by ATSIC to facilitate consultations for the development of the Yapakurlangu Regional Family Violence Action Plan. In late 2004, the SFP team visited certain Barkly communities and consulted with key stakeholders. Kane reported that the priorities determined by regional consultations included:

"Promote and sustain a safe environment in which Indigenous people can live, nurturing and reflecting Indigenous values of community aspirations;  
A focus on Prevention;  
Strengthen interagency (working) relationships;  
Training Program and Leadership skills for male youth;  
Promoting Strong Families; and  
Governance for Behaviour Protocol." (AHAC 2005:27.)

The commitment to work together with a regional focus was expressed by key community stakeholders (or representatives) (AHAC 2005:27). Unfortunately no written records of their trips and outcomes remain. No reports were left behind by Kane when she left Anyinginyi.

In July 2005, Kane engaged a consultant from the Jannawi Family Centre in Sydney who staged a workshop about preventative strategies and family violence. The consultant had developed National Award winning video resource kits for children and adults affected by family violence. The resource kits were introduced at the time of the visits for community members to review and were well received. (AHAC 2005:27.)

#### **Piliyintinji-ki events in 2005-2006**

Gary Cartwright resigned as Piliyintinji-ki Manager in January 2006. Duane and L.T. were then acting co-managers for six months. Xavier Desmarchelier was appointed Manager in early June 2006.

Eddie Conway and Helen Kane also moved on to other employment in 2005-06. Patrick Ah Kit returned to his clinical role. Mr Michael James and Patricia Frank joined the staff. Mr Jones, a Warumungu Elder, became the Men's Team Leader.

The Piliyintinji-ki section obtained its first administration position in July 2005 when Sylvija Wallis was appointed (S.W. 23/8/06).

A suicide poster was prepared in response to a request from the Council of Elders and Respected Persons, after a spate of attempted and one completed suicide in early 2006. The poster was prepared in February 2006. (S.W. 23/8/06.)

Training for PSFP staff that occurred in the first half of 2006 included: Alcohol and Other Drugs, Suicide Assist, Basic Counselling, Before Counselling Begins, Report Writing, Mandatory Reporting, Certificate II Family Wellbeing and First Aid. (S.W.)

Staff attendance at meetings/conferences during 2005-06 included National Foster Carers, Yapakurlangu Family Violence Regional Activities Program, Barkly Region Safer Communities Committee, Building Healthy Communities and DHCS regional health activities. (X.D, 9/06.)

#### Barkly Men's Meeting, 18 to 20 July 2005

Approximately 70 men from the Tennant Creek and wider Barkly Region met over a three-day period, at the Tennant Creek Showground, to talk about men's health, wellbeing and lifestyle issues. The men spoke about family/domestic/community violence, anger management, substance misuse, men and family relationships, what is the future for young Aboriginal men and a range of other difficult issues. The men also spoke strongly about the need for a Men's Centre in Tennant Creek (AHAC 2005:28). Anyinginyi has since made a house available for men in Schmidt Street, Tennant Creek.

The meeting was funded through ICC and strongly supported by all Aboriginal Organizations in Tennant Creek with Anyinginyi Health responsible for hosting the meeting. There were a number of speakers from Commonwealth and NT Government Departments.

A twelve man Steering Committee was elected to further progress many of the important issues raised at the Men's Meeting:

- Geoffery Shannon
  - Mr. Michael Jones
  - Ronald Plummer
  - Eddie Plummer
  - Adrian Jackson
  - Two positions for youths (from Hamish, James, Nigel and Kevin).
- |                |
|----------------|
| Lance Lewis    |
| Kenny Williams |
| Mathew Walker  |
| Noel Newcastle |
| Billy Fitz     |

Mr. Michael Jampin Jones welcomed men to Warumunga country and NT Minister Elliot McAdam formally opened the meeting. Mr. Geoffery Shannon, Deputy Chairperson of AHAC, chaired the three day meeting. It was intended that this meeting be the first of many on-going meetings to address issues raised. (AHAC 2005:28.)

Patrick Ah Kit recalls the Men's meeting being attended by a lot of young men. They all agreed that in 95-98% of the cases they were the perpetrators. But they wanted to be part of the solution. They agree for the need to emphasize a family orientation to the programme as opposed to separate male and female programs. (Need to have the latter to some extent but integrate at one level).

One Elder reminded all other men attending the Men's Meeting that men played an important role in their culture. He said that men should not forget their pride and be proud of who they are. He admitted there were problems but advised that men can work through these issues.

A unanimous resolution was passed by the participants at the Men's Meeting, that Anyinginyi Health Aboriginal Corporation drive the Men's Program in Tennant Creek. Unfortunately the Men's Steering Committee did not meet again during the 2005-06 year. However the Men's Centre was established.

Minutes from this July 2005 workshop were compiled by Men's House Coordinator, Duane Fraser and edited by the current author for re-circulation at the November 2006 workshop. These notes contain the following sections:-

- Identified problems and issues
- Findings on Sexual Assault
- Findings on Child Abuse
- Young bloke's issues
- Proposed functions of the Men's Centre

These notes are contained in Appendix 2.



### Men's and Women's Centres

The culturally responsive service delivery provided by *Piliyintinji-ki* staff recognized the need to cater for men and women through separate centres. This structure provides pathways for clients through *Piliyintinji-ki* to other health services including clinically based services.

- The Men's centre is a stand alone building and has established links with community organizations that enable staff to provide on-going support to clients. Client contacts with *Piliyintinji-ki* staff between January and June were in the order of 260+ with specific Program utilization being court (115), life skills including cooking and general health programs (130), family and cultural issues (30). It should be noted that most client contacts have an element of substance abuse and are dealt with through brief interventions. Organized meeting and activities included liquor restriction survey, White Ribbon Day, establishing a men's screening room, NAIDOC, Desert Harmony and a Barkly Men's meeting. Further development in infrastructure in 2006 will provide a better use of space within the centre so that facilities for clients are more interactive and integrated.
- The Women's Centre is currently part of the administration area but has undergone some infrastructure development to establish an area where specific women's program can be delivered. Client contacts with *Piliyintinji-ki* staff between January and June were in the order of 300+ with specific Program utilization being court (38), referral to/from other services (33) and workshop participation (46). Workshops conducted included eye health programs, life skills, family issues, substance abuse, childcare and information on the Volatile Substance Abuse Prevention Act. Organized meetings and activities include White Ribbon Day, Grow Well Meetings, NAIDOC, Desert Harmony, Women's meeting at Policeman's Waterhole and Show Day. Visits to the larger regional communities have included Elliot, Ali Curung, Canteen Creek, Epenarra, Murray Downs and a number of small population centres. (X.D., 9/06.) Note that the consultants have worked with the *Piliyintinji-ki* Women's Team to establish a proposal for a stand-alone Women's Centre (like the Men's Centre) which is contained in Chapter 5.

### Notes on the establishment of F.V. Reference Groups

The *Piliyintinji-ki* Administration Officer wrote:-

"I realize that there is the inference of a regional Reference Group meeting and that this was set up from bush trips and meetings. The stark reality is that there has never been a 'Reference Group', or certainly nothing that was formalized at any stage. Apart from that there is no documentation to support the establishment of a 'Reference Group', although several communities were visited – Stronger Families staff and Helen Kane and Jannawi Puppets." (S.W. 29/8/06.)

There were a number of separate attempts by *Piliyintinji-ki* to establish regional Reference Groups for the Yapakurlangu (Barkly) region, none of which had resulted in a functioning Reference Group as at June 2006.

1. As stated in the 2004/05 Annual Report a meeting was held in July 2005 with approx nine to ten people at that meeting. There is no documentation of this meeting and information is anecdotal. (Helen Kane and Jannawi Puppets.)
2. Another meeting was held in early September 2005 – and approximately ten to twelve people were present. Again there is no documentation of this meeting, although LT and Colleen were present at that meeting. (Helen Kane and Jannawi Puppets.)
3. L.T. organized a Family Violence Workshop that was held on 22 February 2006. She arranged some guest speakers ie Samantha Monckton (N.T. Police DV Unit – Tennant Creek), Sharon Lake (Tennant Creek Women's Refuge), and Sharon Kinraid (BRADAAG) for the morning session. L.T. has an attendance list of this meeting. The afternoon session was to workshop and come up with a list of names of people who were interested in being on the 'Reference Group'. Unfortunately, most of the town people who were present in the morning did not return after lunch. A small group of people from a couple of the Communities were present and indicated that they would/might be interested. Again, I think L.T. has this list of names. Minutes of this were lost on the laptop that was used but as soon as Duane returns from leave I will ask him to replay the video he took and take minutes from that-this could take some time however. There has not been any follow-up re this as L.T. is only one person and has had a huge workload. (S.W. 29/8/06.)

- Town people did not come back on day two at one meeting in Tennant Creek. (L.T.)
  - Main ones who attended: Epenarra, Canteen Creek, Murray Downs, Ali Curung.
  - It was agreed that communities were to have their own Action Plans. (L.T.)
4. A Women's meeting was held at Policeman's Waterhole on the Frew River attended by Piliyintinji-ki reps and women from Epenarra, Canteen Creek and Ali Curung – but different people turned up to the February 2006 meeting (a continuity issue).
5. The Men's Meeting, July 2005 (see earlier).  
A men's reference group was identified at this meeting but did not meet. Piliyintinji-ki staff decided to raise the issue again at the November 2006 Workshop.

At the end of the 2005-2006 financial year the new Manager wrote:-

The *Piliyintinji-ki* Stronger Family Program is still fragile in its structure. There are many practical issues that need to be addressed by the Program. Through the support of the Board and Senior Management and with the positive response and commitment by staff, a clearer culturally responsive foundation for service delivery was being developed to provide a common direction for the Program during 2006-2007. This direction will be characterized by:

- a focus on client needs through valuing each individual client;
- meeting those client needs in a culturally responsive manner;
- developing on-going support for clients; and
- furthering the whole of family, whole of community approach in addressing social and emotional issues. (X.D.)

#### Comment

It can be seen from the preceding brief historical account that the evolution and transformation of the Piliyintinji-ki Section during 2003 to mid 2006 under several different Managers, although obtaining a number of key outcomes, was far from successful in terms of generating a cohesive team with a clearly articulated work plan and a sense of purpose and ideology arising from a continuity of shared intensive planning. The new Manager, Xavier Desmarchelier began diligently to turn this around from July 2006.

#### **Piliyintinji-ki events during 2006-2007**

Staff at the beginning of the 2006-2007 year:-

Manager	Xavier Desmarchelier
Male Team Leader	Mr Michael Jones
Female Team Leader	Linda Turner (L.T.)
Men's Center Co-ordinator	Duane Fraser
Community Support Officers	Colleen Aplin Melanie Brodie Patricia Frank John Duggie Pepy Simpson Lewis Charles
Administration	Silvija Wallis
Male counsellor	vacant
Female counsellor	vacant

However in September 2006, John Duggie returned to country to be with family.

The new Manager of Piliyintinji-ki, Xavier Desmarchelier, prepared a generic duty statement for the Community Support Workers in the Program in September 2006. The primary objective of the Community Support Worker was defined as providing practical and administrative support to the development and implementation of the Piliyintinji-ki Stronger Families Program.

The duties were as follows:

- Maintain confidentiality;
- Maintain and adhere to AHAC policies and procedures;

- Work as a member of a culturally responsive multi-disciplinary team.
- Implement and advocate the AHAC Board's Strategic Plan goals, objectives and strategies;
- Contribute and assist with development and implementation of culturally responsive social and emotional wellbeing programs for the Piliyintinji-ki Stronger Families Program;
- Provide culturally responsive administrative and educational support to the staff and clients of the Piliyintinji-ki Stronger Families Program;
- Research, record and maintain Piliyintinji-ki Stronger Families Program client records;
- Provide written and verbal reports to Management as requested;
- Provide support and advice to the Piliyintinji-ki Stronger Families Program Leadership Team;
- Provide on-site training and skills transfer to other staff and clients as directed;
- Represent and advocate for AHAC and the Piliyintinji-ki Stronger Families Program as directed;
- Liaise with key individuals, remote communities and other agencies as needed; and
- Perform other duties as directed by management relevant to this award level.

This generic duty statement required that all of the Community Support Workers were to be committed to all of the aims of AHAC's Piliyintinji-ki Strategic Plan, despite what other more specialized roles they may be directed to carry out.

In the second half of 2006, staff development activities included literacy and numeracy assessment, computer skills, alcohol and other drug workshop, leadership workshops and conference (X.D., 9/06).

#### The Darwin workshop and the beginning of a new work methodology

In July 2006 Piliyintinji-ki staff attended a three-day Workshop to begin the process of developing a foundation for a whole of family, whole of community culturally responsive model for delivering their services.

The foundation for the developing service model addresses three elements:

- the worrying (*pin-pinanta*) that afflicts peoples lives;
- the consequent impact of cultural obligations on immediate (*pikapikka*) and extended (*kangkuya/taputapu*) family; and,
- the role of the *community* (*manuwarlja*) which has both strengths and hindrances in addressing the social and emotional wellbeing of people.

Piliyintinji-ki current and future programs (e.g. the Family Violence Regional Activities Program) will address this model. (X.D., 9/06)

#### The Family Violence Regional Activities Program (FVRAP)

Paul Memmott and Associates (PMA) were appointed to assist AHAC and Piliyintinji-ki to develop and implement the Yapakurlangu FVRAP. They began work in July 2006, finalizing their report in February 2007.

Planning proposals were developed to focus on activities, initiatives, services and strategies that would reduce or prevent Indigenous family violence or sexual abuse, and promote child protection within the community.

A major objective of the FVRAP was participatory capacity building for the Piliyintinji-ki staff. This required PMA to assist in building the range of skills and knowledge of the Piliyintinji-ki staff to scope, implement and evaluate the FVRAP and to transfer their planning capacities with an emphasis in using participatory approaches.

Piliyintinji-ki staff then worked with local communities to assess their own needs in relation to preventing and addressing family violence.

### **The Name 'Piliyintinji-ki'**

When the author arrived at Anyinginyi to commence consultancy on the Violence Plan in August 2006, the Warumungu name of the Stronger Families Section was spelt Piliyintinji-ki. However there were a range of spellings and pronunciations in use by various people at Anyinginyi. This confusion led me to make inquiries about the name.

I discussed the Section name with Warumungu Elder Mr Jones as well as a Warumungu Linguist (Dr Jane Simpson) who gave me the following meanings and orthographic spellings for the name:

*Piliyi Nyinjiki* = to sit down good

*Piliyi-ntinjiki* = to make something get better or, to cure something to make it good.

There are in fact two slightly different spellings with different meanings, which explains some of the confusion about the alternate spellings encountered. However the two versions are both appropriate to the Section. The other issue is whether it is worth rationalizing the official spelling. Note that Piliyi Nyinjiki is the way Mr Jones spelt the name at our workshop on 2/8/06. L.T. said that Mr Jones devised the name. (*Piliyi* means 'good'.)

### **The Piliyintinji-ki Values**

#### **Values that bond the Piliyintinji-ki workers and their clients**

This was a workshop theme developed with Piliyintinji-ki staff: Linda Turner, Pepy Simpson, Colleen Aplin, Melanie Brodie, Duane Fraser, and Xavier Desmarchelier, 3/8/06. The following values were elicited, discussed and agreed upon by all.

Every client has value as a human being – the worker must let them know this.

Piliyintinji-ki workers give advice to their clients on addressing their concerns.

The Piliyintinji-ki worker and the client listen and gain trust with one another, to earn respect, and then the worker follows through with support.

Some Piliyintinji-ki workers are Warumungu, some workers are from outside the Warumungu country from other language groups; but all the team members have trust of one another.

#### **Piliyintinji-ki Staff Structure**

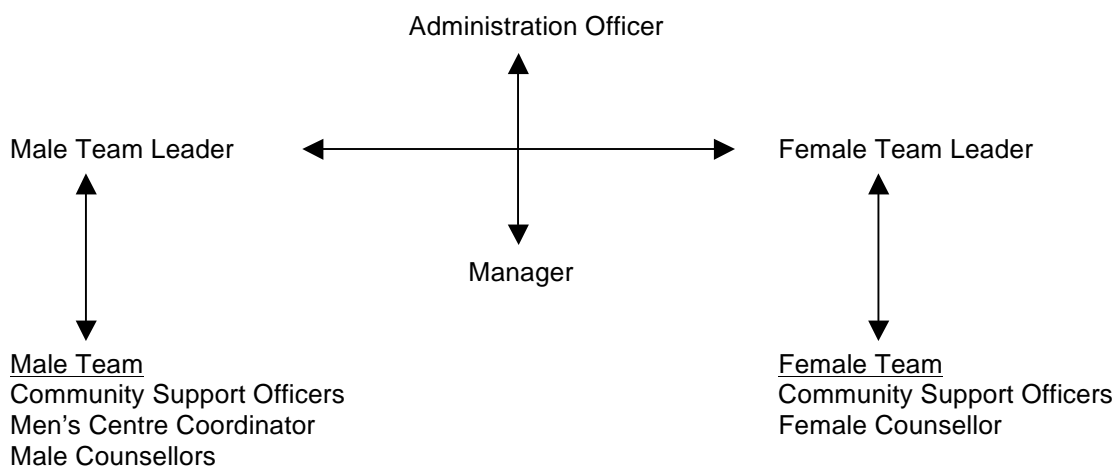
Staff positions in August 2006 when planning commenced were as follows:-

Xavier Desmarchelier	- Stronger Families Section Manager
Linda Turner ('LT')	- Senior Female Officer/ Harmony Officer
Duane Fraser	- Men's House Co-ordinator
Michael Jones	- Men's Team Leader/Senior Male Officer
Melanie Brodie	- Female Community Support Worker
Colleen Aplin	- Female Community Support Worker
Patricia Frank	- Female Community Support Worker
Pepy Simpson	- Male Community Support Worker
John Duggie	- Male Community Support Worker
Lewis Charles	- Male Community Support Worker
Silvia Wallis	- Administration
Vacant	- Male Counsellor
Vacant	- Female Counsellor

When planning was completed in February 2007 four of these people had left the Unit (Brodie, Duggie, Charles, Wallis). Another two had left but then returned (Jones, Simpson). Four new staff had arrived: Noel Speed the Male Counsellor, Ronald Morrison, Soya James, Audrey Kitson. These staff changes are indicative of the difficult nature of the work, the high incidence of personal problems and burn-out amongst the staff.

The Manager revised the staff structure in October 2006 and developed a generic duty statement for the Community Support Officers.

**Figure 2.1: Structure of Piliyintinji-ki Stronger Families Section, October 2006**



### **Affirmation of the Piliyintinji-ki ideology**

Upon his arrival at Piliyintinji-ki, the new Manager Xavier Desmarchelier also recognized the need to clearly identify and articulate the operational foundation and ideology of Piliyintinji-ki. The following statements were generated:-

The *Piliyintinji-ki* Stronger Families Program offers a range of programs that provide a whole of family, whole of community approach to program delivery. *Piliyintinji-ki* means *making people better* so programs aim to make the lives of people better through acknowledging and strengthening their relationships with family and culture.

*Piliyintinji-ki* is not only the name of the Program but also shapes the way the staff develop and deliver services to the people. *Piliyintinji-ki* staff address the needs of the individual through seeking to support families experiencing social and emotional issues associated with trauma including grief, forced separation of children from families, sexual abuse, substance misuse, family violence and suicide.

*Piliyintinji-ki* staff and programs focus on re-building people's relationship with family and country and thereby improving people's social and emotional wellbeing.

The focus of Anyinginyi is to be culturally responsive in all service delivery. To assist in maintaining this focus close liaison with the Council of Elders and Respected Persons (CERP) is maintained through Anyinginyi and *Piliyintinji-ki* membership of CERP. (X.D., 9/06.)

### **Staff Worry and 'Burn-out'**

Piliyintinji-ki staff have said that when they go home, there is no break from family violence issues. For example L.T. has a unit in town, and people come and see her at all hours of night.

Piliyintinji-ki staff have often reflected on the difficulty of their work: "We talk amongst ourselves of our worries. If we worry, we need to help ourselves but we also need an independent person to get their views and advice also. Who are suitable independent people? Aboriginal or non-Aboriginal? The new Counsellor on the staff?"

Pepy Simpson has advised that staff need to set the house rules for their own houses. He mentioned the case of his relative who wanted to move back in; Pepy told him that he must follow the house rules. [Staff could do a proforma of house rules in a workshop – a Recommendation.]

One response for dealing with worry is for a staff member to spread the responsibility for a problem back to the extended families of the people causing the problem – i.e. share the worry. Pepy explained that we use to do

that early Night Patrol time – the Night Patrol had respect, was voluntary, and there was care. One workshop explored the idea that under Aboriginal law and kinship rules, there were specific kin and skin relations who had responsibilities for any given individual and that these people need to be engaged to assist addressing a violence perpetrator.

These findings affirmed the need for Piliyintinji-ki staff to develop their own Personal and Family Plans to allow them to cope with the violence and social problems impinging on themselves, prior to building their own capacity to reach out to other sectors of the Barkly Aboriginal communities. The current Manager clearly recognizes the need to provide this support and to take steps in the case of a staff member experiencing large-scale problems to prevent a situation of ‘staff burnout’.

A Burn-out Plan for staff ideally requires the following elements:

- (i) An independent person or counsellor (need trust) for support and advice.
- (ii) Mutual support and trust amongst the Piliyintinji-ki team members.
- (iii) The role of stress leave to be acknowledged within Anyinginyi.
- (iv) Recognizing the need for stress leave (admitting to one's self – self-recognition of the need).
- (v) The need for mutual trust amongst the Piliyintinji-ki staff.
- (vi) Having a pool of potential Piliyintinji-ki workers who can step in to fill the gap if one team member needs time out. This could be achieved by having two CDEP workers (or alternately volunteers) attached to the Unit on a part-time basis.
- (vii) Having a methodological approach to day-to-day work that spreads the responsibility and liability for a problem person (perpetrator).

These steps were discussed in a workshop with staff in August 2006.

#### **Yapakurlangu Men's and Women's Violence Workshop, Nov. 2006**

This workshop was held at the Tennant Creek Civic Centre Hall on 8<sup>th</sup> to 9<sup>th</sup> November 2006. It was sponsored by Anyinginyi Aboriginal Health Aboriginal Corporation, organized by the Piliyintinjiki staff and facilitated by Paul Memmott and Sandi Taylor who were in turn assisted by other Piliyintinjiki Stronger Families Staff Members. A stand-alone workshop report was produced by the consultants, copies of which are available from Piliyintinji-ki (Memmott & Taylor 2006). The workshop materials produced by community groups are to be found in Appendix 2 of this report.

The objectives of the Workshop were as follows:-

- (a) To continue the process of talking about Family Violence and Sexual Assault issues and needs for Aboriginal and Torres Strait Islander people of the Tennant Creek and Bush communities of the Barkly region.
- (b) To identify how Aboriginal cultural practices and ways of working can be used to fix up Family Violence problems.
- (c) To find ways to move forwards with the Barkly Region Family Violence Plan.

A total of 43 people participated in the workshop on Day 1, and 37 on Day 2, including representatives from Epenarra, Canteen Creek and Ali Curung as well as a core of personnel from Tennant Creek Aboriginal organizations and Town Camps.

The workshop started with a Welcome to Country by Patrick Ah Kit on behalf of Warumungu Traditional Owners. Opening presentations were made by Barb Shaw (AHAC), Pat Brahim (JCAC), and Doug Rosas (CERP).

Further presentations on Day 1 were made by Xavier Desmarchelier on the work of Piliyintinji-ki/Stronger Families and by consultant Paul Memmott on the twelve types of Indigenous Family Violence and the four categories of response to Indigenous Family Violence (see elsewhere in this report for these topics).

#### Activity 1.

Participants broke into the following groups: (i) Canteen Creek & Ali Curung women, (ii) Tennant Creek women, (iii) Tennant Creek & bush community men. Utilising local facilitators, participants worked through the following questions:-

*Question 1: Did anything happen recently in your community that would be considered a family violence and/or sexual assault incident? If yes, please describe what happened and how was the matter dealt with? Do you think that was the right way to deal with the situation? If yes – explain why it was the right way. If no – explain why it wasn't the right way.*

*Question 2: Which community group are being mostly affected by family violence and/or sexual assault offences? Identify the group/s mostly affects:*

- (a) Children
- (b) Teenagers
- (c) Young Adults
- (d) Women
- (e) Men
- (f) Elders – Men or Women

*Question 3: Is there mainly one group always suffering family violence and/or sexual assault in your community? If yes – which group?*

*Question 4: What are some of the causes that lead to family violence and/or sexual assault situations?*

#### Activity 2.

Participants broke into workshop groups: (i) Tennant Creek men, (ii) Tennant Creek women. Facilitators worked with participants on a set of questions using butcher's paper.

*Question 5: What are ways to fix the problems of family violence and/or sexual assault in people's lives in Tennant Creek and/or in bush communities?*

- a) *How do we stop it ever happening? (Early Prevention)*
- b) *How do we stop it just before it happens? (Early Intervention)*
- c) *How do we help people just after it happens? (Late Intervention);*
- d) *How do we stop it happening again? (Late Prevention)*

*Question 6: Should the traditional owners from these communities be involved in helping address and solve family violence and/or sexual assault problems in their communities? If yes – How should traditional owners be involved?*

#### *Summing up of Day 1 session by Paul Memmott*

- Barb Shaw gave us the Anyinginyi ideology: AHAC do not work just with individual clients, but with whole families and whole communities. We need a whole Barkly approach to F.V. The key is to fit in with Aboriginal cultural practices. It is now 'catch-up time' on all sorts of illnesses because not enough preventative work was done in earlier decades.
- Anyinginyi is asking for tools and information and advice from this Workshop on how AHAC can fix unwell being in the Barkly.
- Pat Brahim talked about the Julilakari Council approach: the use of Night Patrol, keeping people out of harm and people safe. Referral to Day Patrol to interview all relevant parties in the conflicts, and then to make further referrals to CERP, AHAC, Piliyintinji-ki/Stronger Families. She also called for Wumperani way (not Papalanji way) "If we don't do this, we lose who we are".
- Doug Rosas of CERP: An attitude amongst a minority of bush people, is that anyone can come into Tennant Creek and do what they like. He spoke about the struggle to make customary law compatible with Aboriginal Law. The need to straighten it out together. The cultural protocols for behaviour and respect first came from the Warumungu. Then CERP was formed from eleven language groups in Tennant Creek. It is Customary Law to ask people who are breaking Wumperani law, to leave. The CERP Plan is to develop a strong Justice Group and then call for Elders from all language groups to join this, recognizing it will be hard work.
- The first workshop yesterday was about 'what' and 'why'? What types of violence are occurring in your Town Camp or community? And why are they happening?

- The second day of workshopping is about 'how': How to respond to violence using early prevention, early intervention, late intervention, late prevention?

#### Activity 3 (Day 2).

Participants broke into workshop groups to address three questions, viz (i) Tennant Creek women's group, (ii) Tennant Creek and Bush Community men.

*Question 7: How can there be better working relationships between the Police and Aboriginal communities in Tennant Creek and Bush communities?*

*Question 8: How can the Aboriginal Community Police Officers (ACPOs) have a more constructive role in the community?*

*Question 9: How can the Police be more proactive in building the capacity of community response to family violence situations?*

#### Activity 4.

Broke into workshop groups:

*Question for Tennant Creek Women: Women to discuss the proposed Women's Centre being initiated by Piliyintinji-ki/Stronger Families female staff members. And address the following questions:-*

- How could the proposed women's centre stop family violence and/or sexual assault from ever happening?*
- How could the centre stop it just before it happens?*
- How could the centre help just after it happens?*
- How could the centre stop it happening again?*

*Question for Bush Women: Bush Community representatives to use the template for the Community Family Violence Plan for Epenarra and Ali Curung communities.*

*Question for Men's Group: Revisit Minutes of Men's Meeting last year – a representative to provide overview to participants. Distribute proposals that arose from this meeting, and ascertain if they are relevant and/or appropriate for the current situation. Also discuss Men's House and its operations as managed by Anyinginyi (AHAC).*

#### Resolutions from the Regional Family Violence Workshop, 9/11/06

- Letter to be sent to Minister Brough seeking financial support for Night Patrol vehicle etc and ACPO at Canteen Creek and Epenarra (link to Brough's Strategy for Family Violence).
- Letter to Minister Brough seeking to restore funding for Ali Curung Law and Justice Programme.
- Combined Aboriginal Organisations to develop a Yapakurlangu induction and orientation for government departments especially health, police and education. To achieve this send a letter to the N.T. Chief Minister requesting support for the development of a regional-specific Orientation/Induction Program for Government Departments in Tennant Creek (with emphasis on Family Violence and Community Wellbeing/capacity building).
- More community consultation on Family Violence as a lead-up to a combined Aboriginal and Government Services Provider Workshop in 2007. This Workshop should aim to establish a Joint Working Group to progress the planning framework for a whole of community approach in the Barkly Region.
- AHAC to keep facilitating the Epenarra/Canteen Creek Family Violence Plan with these communities.
- Letter to Anglicare asking for support for Northern Territory/Tennant Creek for family crisis and recommend visit by Anglicare to Tennant Creek to learn of local plans.
- Letter to Aboriginal Hostels/NAHS for funding support for proposed Women's Centre.
- Piliyintinji-ki to formalize the Men's Steering Committee and re-activate.
- Develop more Men's House Activities.
- Plan an Annual Men's Day.



- (k) AHAC to keep working on the Barkly Family Violence Plan.
- (l) Language Centre to participate in Family Violence Planning using traditional cultural methods.
- (m) Family Violence Plan to involve all Barkly Aboriginal organizations including Julalikari, CERP, AHAC, Language Centre and other Bush Communities and Town Camp organizations.
- (n) Endorse the current Workshop as the beginning of the Yapakurlangi Family Violence Regional Plan.

These resolutions clearly set the agenda and endorsement for Anyinginyi (AHAC), and in particular Piliyintinji-ki to carry out the ongoing design and implementation of the Yapakurlangu (Barkly Region) Family Violence Plan. Finally, Barb Shaw on behalf of Anyinginyi Aboriginal Health Corporation thanked everyone for participating and thanked the Piliyintinji-ki Facilitators: L.T., Patrick Ah Kit, Trish Frank; plus Noel Speed and Duane Fraser for the organization of the Workshop.

Comment: Much valuable information and new ideas for violence response were generated from this conference, and are embedded in the Workshop Report (Memmott & Taylor 2006). These include ongoing suggestions for the proposed Women's House as well as suggested improvements for the Men's House programmes (see Appendix 2). Several basic draft Community Violence Response Plans were also generated from the Workshop using a planning technique developed by the consultant (P.M.)...see Chapter 6.

Recommendation: That Piliyintinji-ki staff continue to use the workshop findings to aid and inform their own planning for all aspects of their work.

#### **Piliyintinji-ki Achievements in late 2006 and early 2007**

When the consultant (P.M.) returned to Tennant Creek in mid-February 2007 after a physical absence of about three months (albeit one with regular telephone communications), the Piliyintinji-ki Aboriginal staff self-reported in a workshop on the following positive achievements and initiatives taken during this interval:-

- (i) Piliyintinji-ki staff were invited to visit Canteen Creek (1/12/06) as an outcome of the November workshop and ran a suicide response workshop, as a result of a recent suicide attempt there. Canteen Creek community invited Piliyintinji-ki staff to return in February 2007 to run a second workshop on violence response planning.
- (ii) Ali Curung Council invited Piliyintinji-ki staff to visit the Ali Curung Community to discuss violence response planning and had arranged a night's accommodation and meals for them in a local motel to facilitate a two-day visit. This trip was about to be implemented at the time of finalizing this report.
- (iii) Piliyintinji-ki staff had commenced an Alcohol Counselling Workshop programme to service the clients of a local employment agency (ITEC), which required that Aboriginal people whose employment prospects are handicapped by their alcohol abuse, undergo weekly group counselling as part of their employment efforts and to be eligible for ongoing employment benefits.
- (iv) Piliyintinji-ki staff ran a suicide response workshop in Tinggkali Town Camp in early 2007, where there had recently been some attempted suicides. This workshop was well attended and had a strong positive effect in drawing the Town Camp residents together for communal action. As an outcome, it is planned to run this workshop in every Town Camp during 2007.
- (v) Piliyintinji-ki staff became actively involved in trying to resolve an inter-group conflict between Tinggkali Town Camp and Wuppa Town Camp residents at the end of January 2007. Despite a meeting of both parties to resolve the matter, Piliyintinji-ki staff were disappointed at the lack of actually supportive action with the Police. Nevertheless the incident has added to the Piliyintinji-ki capacity to respond to these different types of conflicts.
- (vi) Piliyintinji-ki staff implemented a meeting with the N.T. Department of Family and Community Services arising from their repeated observations of a service gap in the response to children suffering abuse and neglect in the Tennant Creek Town Camps. This has resulted in some improved outcomes. In addition, it resulted in a four-page internal memo written by the Piliyintinji-ki Women's Team Leader, L.T., outlining various problems of responding to incidents of child abuse and neglect of Aboriginal children throughout 2006. This memo supplemented an AHAC Policy Statement issued as a "Statement to Board of Inquiry into the Protection of Aboriginal Children from Sexual Abuse".
- (vii) During early 2007, Piliyintinji-ki staff designed and printed a set of information pamphlets and a card for their Barkly clients. One pamphlet was titled "Tennant Creek questions about rules and laws?"; another was "Yarn with an Indigenous Support Worker". The card contained contact information for persons

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concerned about suicide and other family violence problems. These items were being given to clients both at AHAC and during outreach to Town Camps and Bush Communities.

### **Findings on the Building of Capacity within Piliyintinji-ki**

Since its inception in 2004-2005 until when the consultant commenced work in August 2006, Piliyintinji-ki had retained a core of Aboriginal staff, specifically Linda Turner, Duane Fraser, Pepy Simpson, Melanie Brody, Colleen Aplin, John Duggie and Lewis Charles. Patrick Ah Kit was also a member of the original team, and despite leaving Piliyintinji-ki was still employed in AHAC and in regular contact with the team members providing support. In August 2006, based on interviews and accounts from staff conveyed to both the consultant and the new Manager, Xavier Desmarchelier, the team had passed through a difficult time for their morale, having experienced a range of managerial and performance problems in face of demanding and growing social problems throughout the region. However there nevertheless had been some positive achievements in this development period for the Piliyintinji-ki group, including the establishment of the Men's Centre, the Barkly Men's Meeting (July 2005) and a period of productive although difficult self-leadership by the Aboriginal Team Leaders (L.T., Patrick, Duane).

With the arrival of the new Manager in July 2006 and the advent of the current consultancy, a program of workshops, vision-setting, value-definition, team-building and management reform has followed. Team cohesion and solidarity were well displayed by the Aboriginal staff when they took full responsibility to organize the regional violence workshop in November 2006 with only limited managerial direction. This resulted in a reinforced self-confidence and motivation displayed in their work patterns during December to February (2007), during part of which the Manager was absent on his annual leave. From the achievements listed above that occurred during this three-month period, it can be seen that the team has been very proactive, both with outreach work on to Town Camps and to Bush Communities and with respect to networking with selective government partners, as well as with their own skills and leadership development.

There has clearly occurred a strong capacity-building period for the Piliyintinji-ki team since August 2006, in conjunction with the advent of the Yapakurlangu Family Violence Regional Activities Programme (FVRAP), and with valuable outcomes in terms of skills and knowledge acquisition, teamwork and leadership, outreach and planning, and improved violence response.

## CHAPTER 3: THE PILIYINTINJI-KI STRATEGIC ACTION PLAN

### **The Piliyintinji-ki Strategic Action Plan and its constituent aims and programmes**

Based on a holistic concept of mental health, the AHAC Board during 2003-2004 made the decision to integrate the work of its Social and Emotional Wellbeing and Alcohol Aftercare Units to provide a more coordinated service for clients. AHAC then secured funding to develop a Regional Family Violence Action Plan and during 2004-2005 began to develop a comprehensive Regional Strong Families, Safer Communities Program for implementation from 2005-2006 (AHAC 2004).

Promotion and prevention initiatives are recognised as fundamental to improving Aboriginal physical, social and emotional health status. AHAC's Operational Philosophy is to enhance the capacity of Aboriginal people to define the problems and to work with AHAC to develop strategies to address them. AHAC's work aims not only to address the needs of the individual but to seek to support families experiencing emotional and social wellbeing problems associated with trauma and grief, forced separation of children from their families, sexual abuse, family violence and suicide. (AHAC 2004.)

Stronger Families Piliyintinji-ki Program Service Delivery Action Plan was prepared in accordance with AHAC's Board of Directors' directive that Piliyintinji-ki's work supports and encourages clients and members of the community in general to increase their knowledge and capacity to identify their own health needs, to choose a healthy life style and to manage and positively influence their own health outcomes. (AHAC 2004.)

The following section outlines the principal components in the Piliyintinji-ki Strategic Action Plan, viz:-

1. Substance Misuse Strategy;
2. Social and Emotional Well-being Strategy;
3. Family Violence Strategy;
4. Management Strategy;
5. Linkages and Coordination Strategy;
6. Community Involvement Strategy.

For each strategy, the strategic aims and associated strategic activities have been included as set out in the Strategic Plan. However it should be noted the Strategic Plan only contains strategic aims and activities for components 1, 2, 4, 5, 6 as these components were the most advanced in their planning at the time of preparation of the Plan. The current author has developed and inserted the aims for component 3 as part of his current consultancy. For each component of the Strategy, profiles of Piliyintinji-ki's programmes have also been included as per recurrent or recent grants received from government agencies and operational in late 2006.

### **1. The Substance Misuse Strategy**

Substance Misuse Strategic Action Plan Aim No. 1: To promote community strength and well-being through culturally responsive support services.

Associated Strategies:

- Work within cultural and community social structures and health frameworks.
- Understand the cultural world view of the client and the family.
- Use culturally specific case planning, clinical assessment and treatment planning.
- Conduct outreach services for the Yapakurlangu Region.

Substance Misuse Strategic Action Plan Aim No. 2: To ensure programs are informed by cultural "consultants".

Associated Strategies:

- Cultural advisors to ensure programs and interventions reflect the values of clients.
- Cultural advisors to ensure case management and data management is culturally sensitive.

Substance Misuse - Strategic Action Plan Aim No. 3

To develop workable collaborative arrangements to ensure that the individual, the family and community has access to the most beneficial support available to them to help break the cycle of substance misuse, self-harm, family violence and family breakdown.

## Associated Strategies:

- To develop and maintain Client Support/Care Plans.
- To monitor Client's progress against statement of goals in Support/Care Plan.
- To follow up on clients after they reach their goal and report their status at three months, six months, nine months, twelve months.
- To follow up on clients who exited the program prior to achieving their goal as stated in their Support/Care Plan and report their status at three months.
- To undertake activities to encourage clients to recommence their Support/Care program.
- Provide counselling and support services at the hospital.
- Provide cell visits and support for detainees.
- Provide alcohol aftercare support services for clients of BRADAAG on release.
- In collaboration with school staff, develop and deliver school substance misuse education sessions.
- Provide monthly substance misuse education sessions for clients in the workplace at Julalikari-Pink Palace.
- Develop MOU and protocols and provide counseling support to clients at the Sobering-Up Shelter.
- Develop and deliver youth substance misuse education sessions at YDU.
- Establish links with CDEP, Art groups and other agencies who can provide activities and work experience for clients.
- To take testimonies from individuals affected by past substance misuse and preserve the records for future generations.
- To participate in National Sorry Day commemorations.
- Develop in collaboration with relevant stakeholders parenting and family well-being programs that assist with an understanding of the ongoing effects of substance abuse and the need for change for the next generation.
- To provide orientation sessions for health professionals working in the Barkly to ensure they understand the ongoing effects of substance abuse by individuals on families and communities.
- To encourage family reconciliations and to develop individual family support programs to work with the family as a group rather than just the individual.
- To work with the families of children who are the subject of DFACS removal proceedings to attempt to positively influence the family circumstance that has led to the removal of a child from their family (children considered at risk).
- Encourage clients to participate in AHAC or any other Active Life Programs.

Stakeholders (Involved Parties): Include OATSIH, Tennant Creek Hospital Mental Health Team, external substance misuse providers, BRADAAG, AHAC.

Current Grant #1: Department of Health & Ageing (Cth) 2005/06 OATSIH Program Funding Agreement

## Funding Purpose:

The provision of Primary Health Care services for Indigenous people in the Tennant Creek Region with specific funds for Substance Misuse Services.

The Service must provide one or more of the following:-

- Residential treatment/rehabilitation,
- Residential respite,
- Sobering-up centre/program,
- Program for clients diverted from the legal system,
- Non-residential counselling/rehabilitation,
- Community-based education and prevention,
- Advocacy,
- Mobile assistance patrol/night patrol.

## Approved OATSIH Budget 2005/2006:-

Total income:	\$420,123.00
Total Salaries & Wages:	\$311,141.00
Total Wage Oncosts:	\$65,745.52
Total Expense:	\$43,236.48
TOTAL:	\$43,123.00

This funding contributes to most of the salaries of the Piliyintinji-ki team. (S.W., 31/7/06.)

Comment: a large proportion of Piliyintinji-ki salaries are drawn from the Commonwealth Department of Health and Aging “Substance Misuse Services”. But of the six targeted services of this funding programme, Piliyintinji-ki would be mainly focusing on three: services for legal system divertees (prisoner support), non-residential counselling and education. There is potential for Piliyintinji-ki to extend counselling services into a bush-based Aboriginal-run residential rehab centre (unlike BRADAAG’s) as currently proposed by CERP (following CAAPU models) and which is considered to be a more culturally appropriate treatment approach than the urban-based BRADAAG facility.

Substance Misuse Strategy could be articulated through a new Commonwealth funding initiative which is discussed at the end of this Chapter under the title of “Expanding the Alcohol and Drugs Service”.

## **2. The Social and Emotional Well-being Strategy**

### Well-being Strategic Action Plan Aim No. 1

To promote individual and community well-being through a range of coordinated strategies aimed at addressing the effects of forced separation and assimilation policies including: insecurity and lack of self-esteem; feelings of worthlessness; depression and suicide; delinquency and violence; alcohol and drug abuse; lack of trust and intimacy.

#### Associated Strategies:

- To provide assessment and counseling services to people affected by past removal policies.
- To develop and effectively monitor reporting system of client services.
- Ensure collaborative arrangements in place with AHAC Health Clinic for Case Management of Clients.
- To develop Client Support/Care Plans.
- To monitor Client’s progress against agreed statement of goals for completion of Support/Care Plan.
- To provide Client follow up after exit from program prior to achieving their goal and their status at three months.
- To undertake activities to encourage clients to recommence and complete Support/Care program.

### Well-being Strategic Action Plan Aim No. 2

To develop workable collaborative arrangements to ensure that the individual, the family and community has access to the most beneficial support available to them to help break the cycle of substance misuse, self-harm, family violence and family breakdown.

#### Associated Strategies:

- Review MOU and referral arrangements with NT Mental Health Team. Implement amended referral arrangements.
- Develop MOU and protocols and provide counseling support to clients of Women’s Shelter.
- Review and amend MOU and protocols with Sexual Assault Counsellor and work in collaboration to case manage clients.
- Facilitate family reunions and return to country.
- Encourage clients to record their testimonies about their life experiences as a result of removal policies.
- To take steps to preserve clients’ testimonies for future generations.
- To assist with National Sorry Day commemorations.
- To develop in collaboration with relevant stakeholders Aboriginal Family Well-being Programs that assist with an understanding about the ongoing intergenerational effects of forcible removal and assimilation policies.
- To provide education sessions for the general public about the history of forcible removal and assimilation policies and the continuing effects on families, communities and the next generation.
- To provide orientation sessions for health professionals working in the Barkly to ensure they understand the ongoing effects of forcible removal and assimilation policies.
- To provide support services for Aboriginal prisoners on their release from prison.
- Work with Legal Aid and Correctional Services to develop appropriate life skills, substance misuse, emotional wellbeing and anger management program. Facilitate delivery of program to referred clients.
- Facilitate Family Wellbeing Program (Tangentyere Council).

- Introduce Jannawi “I know that now” Program and use the model to develop community identified strategies to address social and emotional wellbeing issues.
- Encourage clients to participate in AHAC or any other Active Life Program.

Stakeholders (Involved Parties): TC Hospital, Stolen Generation and other relevant external providers, AHAC

#### Current Grant #2: Prisoner Support and Rehabilitation Services Programme

[This fits under Aim No. 3 of Substance Misuse Strategy, but more specifically with Aim No. 2 of Social and Emotional Well-Being Strategy.]

The funding source is the Indigenous Justice and Legal Assistance Division of the Attorney-General's Department (Cth) under its Prevention Diversion, Rehabilitation and Restorative Justice Initiatives.

The Program *outcomes* of the Prisoner Support and Rehabilitation Services are (i) to develop and undertake activities that will divert Indigenous Australians away from adverse contact with the legal system; and (ii) to facilitate activities that will rehabilitate and support Indigenous Australians who have been incarcerated or are in custody. The *objectives* are to reduce recidivism and to assist in the rehabilitation of incarcerated Indigenous Australians into the community.

The grant period is 20/6/05 to 30/6/2006. The total grant is \$45,100.00, inclusive of GST.

Performance Indicators:

['N' means a narrative indicator measure is required; 'S' means a statistical or numerical indicator measure is required.]

- (i) Describe the ways in which the activities have promoted early resolution of legal and parole related problems. (N)
- (ii) Number of Indigenous prisoners and family members provided with director support. (S)
- (iii) Number of persons assisted for each of the funded activities/services provided. (S)
- (iv) Outline any protocols, partnership arrangements or memorandums of understanding between the service provider and relevant government and non-government bodies, which have been developed and implemented, including an assessment of their effectiveness. (N)
- (v) Report on the ways in which the activity has contributed to a reduction in the rate of adverse contact and recidivism for Indigenous Australians. (N)
- (vi) Undertake client surveys/evaluation of the service delivery performance and provide report on outcomes. (N)

#### Extracts from Piliyintinji-Ki quarterly report Jan-March 06: Prisoner support and rehabilitation (written by Duane Fraser)

Activity Statement: Prisoner support and rehabilitation services were provided in the following ways:

- To assist *Piliyintinji-Ki* staff to provide appropriate and meaningful support to prisoners and their families all staff are enrolled in the *Families Well Being Program*, a Certificate II course conducted by the Institute for Aboriginal Development (IAD).
- A referral process operates for clients to other organizations within the Barkly Region (eg BRADAAG/JCAC/YDU) and within other Anyinginyi program areas (eg PHC/Men's group). This also includes Youth.
- The counselors provide professional input and assistance to prisoner rehabilitation and to families.

Quantitative performance measures:

- Prison visitation. A system was being developed between Correctional Services and Anyinginyi Health Aboriginal Health (AHAC) that will facilitate unlimited access of AHAC staff to Alice Springs Prison. This was to allow easier access to family and block visitation.
- Court attendance. AHAC staff (average of four) attended each Court day during this period to assist clients and families. There is a growing need for support and advocacy for this client group.

- Video linkage. Discussions were in progress with Correctional Services to establish a permanent video conference facility to improve access for family members of both adult and juvenile offenders.
- Programs were conducted by Senior men and women that developed social skills for clients and their families eg cooking, budgeting, shopping, accessing financial assistance.

**Table 3.1: Prisoner Support Report by Piliyintinji-ki for January - March 2006**

Type of Support	Number of Females	Number of Males
General Court Support	8	25
Support for Youth (Court and Diversionary)	2	4
Support for Domestic Violence	9	
Corrections referrals and Court Orders		14

Total number of clients January-March 2006: 62

#### Qualitative performance measures

- Guidance and direction provided through the Council of Elders and Respected Persons (CERP).
- Personal and family counselling.
- Interaction with the Anyinginyi primary health system.
- Encouragement of clients to respect stronger family culture with guidance from Senior men and women.
- Provision of personal and emotional support for clients that results in growing confidence and self esteem.

Conclusion: The family-focused services provided by Piliyintinji-ki through the Prisoner Support Program were gaining a wider acceptance among clients and the community as a result of the more holistic approach to supporting clients. The need to further develop the referral system for clients was being processed by the Senior health worker. This was to provide a more accessible pathway for clients and to engage other relevant services. [*Funding for this service then ceased.*]

*Prisoner Support and Rehab* This is a "Pathways Out" programme for prisoners and involves pre-detention and post-release work. The aim is to support and then integrate prisoners back into community and prevent recidivism. Piliyintinji-ki staff assist plaintiffs through the courts – providing support and an explanation of the process. Court in Tennant Creek occurs in the first week of every month. More and more, the courts are instructing offenders to attend Stronger Families. Piliyintinji-ki staff link up with legal aid via the Legal Resource Centre [see profile]. A male and female worker from Piliyintinji-ki are involved.

*Funding for this work had ceased as of August 2006. Duane has had a central role in this programme. Part of it involves video conferencing between prisoners and their families or other support people. There is a video conferencing facility at the Corrections Office in Tennant Creek. There was a proposal to house the video facility at Piliyintinji-ki.*

*This court work still continues, despite the cessation of funding. An issue is whether Piliyintinji-ki wishes to attempt to regain this funding given that it has been continuing with this work in some capacity. Such a Prisoner Support funding application would go to Commonwealth Attorney-General's. (S.W. 31/7/06.)*

#### Current Grant #3: Bringing Them Home

Funding is from the Department of Health and Ageing for 2005/06 through its Office of Aboriginal and Torres Strait Islander Health (OATSIH), and is provided for the purpose of engaging a Bringing Them Home counselling service and the provision of a range of relevant support services consistent with the Commonwealth Government's response to the Bringing Them Home Report. Three trained counsellor positions are recurrent and included in the base allocation.

The Bringing Them Home (BTH) Project provides funds for organizations to employ counsellors to improve the social and emotional wellbeing of Aboriginal and Torres Strait Islander individuals, families and communities affected by past policies of forced removal of children, through a holistic and culturally appropriate approach to

mental health service provision. Clients referred by Link Up Services are an important target group for this project.

Specific Conditions of the funding prescribed that Aboriginal and Torres Strait Islander Mental Health Workers are to be engaged, including BTH Counsellors. And they must undertake continuing education and/or in-service training, including BTH related training, that encourages further skill development in addressing the needs of Aboriginal and Torres Strait Islander people including the social and emotional needs of those affected by past removal policies.

The grant covers the counsellor's salaries and on-costs, administrative support, professional development and training, professional supervision and mentoring from a qualified health professional.

Anyinginyi must develop and maintain close working relationships, where possible, in formal memorandums of understanding (MoUs), with relevant services including mainstream mental health services, Link Up Services and Social and Emotional Wellbeing Regional Centres to facilitate smooth referral pathways and a coordinated approach to the provision of counselling and other mental health care.

The funding period is from 1 July 2005 to 30 June 2006 and the funding amount is \$282,053 recurrent (\$310,258.30 with GST).

*Note that this grant funds all of Xavier's salary and Colleen's salary. It also provides salaries for two Counsellors who were not yet employed as of August 2006. Colleen's work covers Stolen Generation clients and Link-Up agencies. (S.W., 31/7/06.)*

Comment: The Social and Emotional Well-Being Strategy has a broad set of aims that overlap with most other Strategies in the Piliyintinji-ki Strategic Action Plan. However two of the four programs that fund the work in this strategy area have a fairly narrow focus: 'Prisoner Support' and 'Bringing Them Home' (Stolen Generation). The briefs of the 'Harmony Program Coordinator' and 'Aftercare/Case Management Coordinator' are much broader. This strategic area is reasonably well served by these four programs, although there is not necessarily a close match between all the defined program activities and exactly what Piliyintinji-ki staff are actually doing.

The Harmony Program Coordinator has a strong mandate in her brief to promote coordinated agency/whole of government service delivery. The idea of follow-up meetings or a workshop on violence response in 2007 with selected service agencies fits well into this brief.

#### Current Grant #4: Harmony Program Coordinator

Anyinginyi made a submission to the then N.T. Department of Community Development, Sports and Cultural Affairs to access funds from the Community Harmony Project for the establishment of a Program Coordinator in Tennant Creek. The grant submission was successful with the contents of the application becoming the conditions of the grant expenditure by Anyinginyi for a Harmony Officer (and set out as follows).

Using this grant, Anyinginyi Congress Aboriginal Corporation engaged a Program Co-ordinator for twelve months to engage agencies and individuals in setting up formal processes and structures to improve outcomes for clients in Tennant Creek and surrounding areas. It was envisaged this position would act as a catalyst for remedying the gaps in service delivery and collaboration which result in a fragmented experience for clients, and that these formal structures and processes would become a legacy for service providers to continue to focus on their clients and the efficiency of their services.

*General Objectives* are to make a significant contribution to the Tennant Creek community by helping to address the following tasks and issues:

- Establishing a stakeholders' forum in order to establish formal service agreements and referral systems to improve service delivery and outcomes for clients in the area;
- Recidivism of public intoxication and the resulting level of support required;
- The costs to the community of anti-social behaviour;
- Health in the community;
- Support for those individuals having a desire to improve their quality of life;
- Contributing to the community;
- Community education regarding anti-social behaviour; and



- Homelessness.

*Coordinator Position Objectives:*

- a) To serve the following target groups and service providers to this group:
  - Homeless people/itinerants;
  - Habitual Sobering Up Shelter and Women's Shelter clients; and
  - Clients discharged after a period of rehabilitation (e.g. prison, other programs)
  - All substance misuse clients and their families
- b) To engage various community organisations to work in collaboration to develop and implement a strategic approach to delivering services to the target groups, through formalised referral systems and service agreements.

Organisations envisaged as participating in service development would include, amongst others:

- i. Barkly Region Alcohol and Drug Abuse Advisory Group Inc. (BRADAAG);
  - ii. Anyinginyi Congress Aboriginal Corporation;
  - iii. Julalikari Council Aboriginal Corporation;
  - iv. Tennant Creek Women's Refuge;
  - v. Tennant Creek Town Council;
  - vi. Community Corrections;
  - vii. NT Police;
  - viii. Julalikari Night Patrol;
  - ix. Health care agencies;
  - x. Barkly Region Safer Communities Strategy Committee;
  - xi. Educational institutions;
  - xii. Angli-care;
  - xiii. Government agencies (Federal and Northern Territory); and
  - xiv. Sport & Recreation Officers from various agencies.
- c) To establish a collaborative forum of service providers and facilitate meetings to advance service delivery to improve outcomes for target groups
  - d) To meet with clients and advocate their issues to service providers at the forum and feedback outcomes to the community
  - e) To help reduce the anti-social affects and individual hardship caused during times of increased community activity (e.g. football carnivals, funerals) through strategic approaches developed at the service providers forum and client consultation
  - f) To promote services and changes in services to the community and target clients, raising their awareness of access to community resources and organisation service profiles.
  - g) To compile records and prepare reports.
  - h) To review service agreements and plans and perform follow-up to determine the quantity and quality of service delivery provided to clients is effective and efficient in meeting client needs and maximizing resources.
  - i) To develop formal linkages with relevant agencies to ensure supplementary information such as employment, financial status, medical records, or school reports are readily accessible by agencies as required, whilst maintaining strict client confidentiality.

*Expected Outcomes:*

- Formalised service agreements and referral system between service deliverers;
- Established community reference group consultations to ensure continuous improvement to service delivery;
- Reduction in recidivism;
- Reduction in costs associated with anti-social behavior, e.g. litter, graffiti, etc;
- Better use of existing facilities. For example, the Sobering Up Shelter can be opened during the day for social support purposes;

- Encouragement of nutrition before drinking, for example, breakfast can be provided in return for time spent tidying up public areas;
- Health benefits;
- Establishment of greater opportunities for intervention with and education for recidivist drinkers;
- A start towards instilling community values in people prone towards anti-social behavior; and
- Provision of increased community support to those clients having a genuine desire to improve their lifestyle.

## Budget:

Estimated Initial Establishment Costs (advertising, relocation etc)	\$10,000
Wages	\$44,000
Oncosts	\$15,600
Vehicle expenses	\$7,000
Other Administration costs	\$6,660
Total Annual Recurrent Costs	\$73,260

All of the points detailed in the above objectives are fully relevant to the following objects of the Community Harmony Project:

- To achieve the outcomes of developing Cultural Protocols, it needs to be with the direction and support of the Aboriginal Community;
- Through the process of maintaining traditional practices and cultural beliefs, develop Cultural Protocols to reduce the impact of anti social behavior within the Tennant Creek and the Barkly Region;
- To encourage Aboriginal people to influence outcomes that are going to be workable; and
- To empower the community to think of customary law as a tool to use as a strategy to Restorative Justice and Diversionary tactics.

The appointment of a Program Co-ordinator was also to assist in addressing 26 issues defined in the Barkly Region Community Safe Strategy Action Plan [which see].

*The following documentation pertains to the approved application above, but the description of activities is somewhat different, complying to the N.T. Government's required performance indicators, which cross over with the substance misuse strategic area.*

Current Grant: Aftercare/Case Management Coordinator for Alcohol and Other Drugs Program

Funding is from the N.T. Department of Health and Community Services (DHCS) the period of grant is 01/07/2005 to 30/06/2008. The 2005/2006 funding for the Alcohol and Other Drugs Program is \$83,260.00 (or \$91,586.00 with GST).

The Program outcome is to promote individual and community well-being by minimising the harm associated with alcohol, tobacco and other drugs through a co-ordinated range of approaches. The Service outcome is to achieve a reduction in the incidence of alcohol and other drug related difficulties for people in the Tennant Creek region.

DHCS requires project reports on a six monthly or on an as-needs basis. Anyinginyi is also required to participate in the Alcohol and Other Drug Client Monitoring System (AODCMS) by completing and submitting data collection forms provided by AODP on an ongoing basis.

The Aftercare/Case Management Coordinator is required to provide a high level of assistance, support, referral and advocacy for clients that are affected by alcohol and/or other drugs in the Tennant Creek region.

## Service Activities:-

- i. Reduction in recidivism;
- ii. Reduced costs of anti-social behaviour;
- iii. Better utilization of existing facilities;
- iv. Better nutrition;
- v. Better health;
- vi. Better opportunity for intervention;
- vii. Instilling community values;
- viii. Increased community support to clients.

Corresponding performance measures:-

- i. Re-admissions, re-referrals, repeat offences and Community feedback.
- ii. Amount spent by community organizations as a result of anti-social behaviour. Cost of health agencies, Police apprehensions and costs to correctional services.
- iii. Number of client accessing service and availability of services.
- iv. Number of clients accessing health services as a result of poor nutrition.
- v. Number of clients accessing health service as a direct result of alcohol and other drug abuse.
- vi. Number of inter-agency referrals made, number of interventions conducted as a result of liaison between services, number of follow-up services resulting from initial intervention.
- vii. Number of clients accessing community-based activities and/or services, number of clients engaging in community oriented activities in return for assistance and support.
- viii. Number and types of inter-agency linkages established, number of community based activities available, number of community-based activities available, number of community oriented activities that can be accessed in return for assistance and support, number of client accessing the above.

This funding provides L.T.'s salary to the end of 2007. There is a need to plan for obtaining her salary post 2007. L.T. has a strong focus on family violence issues in her work. (S.W. 31/7/06.) This is the only N.T. Government grant held at the time of writing.

### 3. The Family Violence Strategy

#### Family Violence Strategic Action Plan Aim No. 1:

To conduct violence prevention programme with children, youth and young adults.

- Educational programs for schools, families and men's and women's groups.
- Linkage to police, courts, prisoners, Women's Refuge.

#### Family Violence Strategic Action Plan Aim No. 2:

To help stop violence when it is occurring.

- Preparation of Camp and Community Violence Plans.
- Outreach, networking, use of Day/Night Patrols, mediation, counselling.

#### Family Violence Strategic Action Plan Aim No. 3:

Help to change violence offenders

- Counselling, family linkage, reconciliation.

#### Current Grant #5: Yapakurlangu Family Violence Regional Activities Program (FVRAP)

Funding from FaCSIA (Cth).

#### *Program objectives:*

FVRAP aims to provide practical and flexible support for grassroots projects that have been identified by Indigenous communities as a local priority to address family violence, sexual assault, and child abuse. Projects aim to reflect the importance of protecting all family members especially women and children, and breaking the cycle of family violence. FVRAP also seeks to trial new and innovative approaches to reduce family violence in indigenous communities.

#### *Characteristics of FVRAP projects:*

- use culturally appropriate, ways of reducing and preventing family violence
- take a holistic approach to addressing the social emotional and cultural wellbeing of the whole community
- promote or produce effective solutions which involve all elements of the community
- increase the skills of community members in understanding, preventing and responding to family violence
- develop, support, and/or create community capacity and social capital
- gather information about innovative and culturally appropriate responses to family violence that can inform government policy and help community organizations working to reduce family violence.

#### *Programme outcomes to be achieved:*

1. Promotion of community discussion and understanding of family violence that contributes to a change in community perceptions to realise that family violence is illegal and not acceptable.

2. Participation of the community in identifying and implementing strategies to reduce and prevent family violence and child abuse in the community and/or develop and promote child protection strategies.
3. Improvement in collaboration between levels of government, regions, communities, and organizations.
4. Improvement in capacity across jurisdictions to respond to family violence and child abuse concerns identified by Indigenous communities.
5. Sharing innovative solutions with other communities, organisations and government agencies.
6. Building sustainable social capital within communities, which will lead to longer-term capacity to stop or reduce family violence.

*Project activities:*

- Services delivered to communities, counselling, referral services, cultural peer support from elders.
- Educational and awareness raising services by conducting information sessions to individuals, families or the community holistically.
- Behavioural change activities, meetings, workshops, training courses, conflict resolution courses or counselling, family violence, and perpetrator or victim support.
- Planning initiatives development of individual, family or community plans and/or strategies, consultation, training, capacity building and conferences.

*Men's Issues*

At the AGM held in November 2005, the community requested AHAC concentrate on Men's Health and Wellbeing. There were high levels of male perpetrators relating to Family Violence and Abuse in the region against women and children, for which the men recognised the need for assistance. AHAC was providing a range of services through the Men's House and had reached a stage whereby a Men's House Coordinator was needed.

Activities here included and will continue to address:-

- (i) Foundations in counseling skills;
- (ii) Correctional services and court systems referrals;
- (iii) Men's house activities; and
- (iv) Addressing youth gang fighting with CDEP.

*Project activity timetable:*

- Dependant of seasonal conditions activities will be ongoing. Community information sessions monthly.
- Activities as required and previously established i.e. Cooking classes weekly, Counselling daily.
- The project will operate between 1 July 2006 to 30 June 2007.

*Performance measures*

- Statistics from the recorded NT Police and Correctional Services assault and DV IT system showing evidence increases or decreases.
- Number of Partnerships/MoUs with other relevant bodies.
- Number and Topic of Referrals.
- Number of Clients assisted/treated. Number of Counselling sessions across are areas.
- Number of FV and DV Education/Information sessions held location undertaken.
- Reporting against the Piliyintinji-Ki Stronger Families Strategic Plan.
- No of internal referrals and assistance/treatment supplied.
- Evaluation by Board and General Manager on Sections outcomes and outputs 6 monthly, assessment to AGM community meeting for community feed back.

Key risks involve:

- Maintenance of professional staff - AHAC has just employed for two years two male and female counsellors who have indicated their long term commitment. Counselling staff are local people who have a vested interest.
- Crisis intervention on various subjects does absorb both human and infrastructure resources which may delay planned projects/activities for 48 hours.
- Increase of client need beyond ability to provide the service - the Section maintains multi skilled staff to respond to various situations; with seasonal demands increase or decreasing depending on cash flow, weather, sports and royalty payments.

*Performance Indicators:*

- Description of how the activities undertaken will lead to improved community capacity to respond to family violence.
- Description of how the project has assisted victims and/or contributed to reducing family violence /sexual assault in Indigenous communities.
- Description of outcomes during the reporting period.
- Provision of a quantitative report, detailing measurable aspects of the project: e.g. the number of persons assisted by age and gender (categories as per the workload data); number of meetings/workshops conducted number of sessions attended or conducted.

#### *Budget*

Salaries	20,711.00
Motor vehicles	5,200.00
Services	18,664.00
Travel allowances	2,000.00
Total (GST incl)	\$51,232.50

#### Current Grant #6: Yapakurlangu Men's Program funded by FaCSIA

Note: this grant application was prepared by Anyinginyi for work in the 2005-2006 financial year, but it was not received from FaCSIA (Cth) until the end of that financial year. The agreement was then amended so that the majority of the work could occur in the 2006-2007 financial year. FaCSIA have identified their grant as falling under 'Family Violence Regional Activities'. (S.W.)

Program background and the needs of men in the Yapakurlangu region:

The lack of men's support in the Yapakurlangu Region has been identified by the community as a priority for AHAC to address. Lack of men's support has contributed to:

- limited or nil health and wellbeing outcomes for men;
- limited or nil access to appropriate health services for men;
- the lack of identification of the service gap for men's support; and most importantly
- the lack of identified priorities by men to improve their access to early intervention, treatment and ongoing support for themselves and other men at high risk.

At the AHAC AGM in November 2004 community people targeted men's issues as a high priority as it was a contributing factor to the poor men's health, family violence and anti-social behaviour of Tennant Creek and the wider Barkly community. There have always been barriers preventing men accessing a range of services including early intervention programs and health and wellbeing services. It is well known fact that men have lower literacy and numeracy levels than women and in as such men are disadvantaged upon leaving the education system. This has meant that very few men access counselling programs, seek support and information on improving their health and socio-economic status. Men have never had access to infrastructure specifically for men.

'Band aid' programs for men have proven to be unsuccessful in managing and maintaining change, e.g. a sexually transmitted infection program treats the patients acknowledging that they need treatment, however does not attract young men who ignore treatment needs, nor provides follow up and continuing education in practising safe sex. The same can be said for patients with depression and anger management issues. AHAC is reactive to these problems (again due to the ever increasing DV issues) instead of being proactive and teaching men to address their frustrations positively for better outcomes,

The Men's Committee has identified the need for a Coordinator and Liaison Officer to maintain and operate a Men's House and assist men visiting this house. This will be seen as the first point of contact many men will have in addressing a range of health and social and emotional wellbeing issues. The Male Liaison Officer will work with the younger men in the area to encourage them to participate in screenings, have regular health checks and provide basic men's health education workshops. Strong Elders will be able to discuss in a culturally appropriate environment, men's issues with younger men currently caught in the substance abuse and welfare cycle; it would also provide personnel who could concentrate on both old and young men's health which to date has not been resourced in the region previously.

Program objectives:-

The main objective is to support a sustainable men's program to address men's social and emotional wellbeing needs through their representation and prioritisation of needs.

AHAC's Men's Health Committee will not only look at the health and social wellbeing of men in the region, it will also expand into self-esteem building, addressing family violence perpetrators, mentoring for young men, family planning and employment. The Committee is seen as the first stage in breaking down the "stereotyping" and "fear" men have in addressing their mental and socio-economic development. AHAC envisages breaking down the barriers, looking outside the square and assisting men in acknowledging that it is perfectly ok to seek and receive assistance.

The Men's Committee has acknowledged and recognised that the change for men must come from themselves. Further specific Men's goals will be established as the Committee becomes fully functional.

Activities/core services to achieve the required objectives:-

- The Men's Health Committee will work collaboratively with the Council of Elders, leading men representatives, and other service providers to reduce barriers so that men can access a range of services.
- AHAC has recognised the need for a culturally appropriate men's area and as such has allocated a house and infrastructure resources to begin building a healthier male population.
- Support the community capacity with training of men to meet the needs of other men at risk.
- Improve outcomes for men.
- Provide increased opportunities for men to access services in the community.
- Support recommendations identified in the Yapakurlangu Family Violence Action Plan.
- Support the development of early intervention programs targeting male youth who are identified at risk.
- Implement programs that support best practice approaches to men's social and emotional health.
- Develop and maintain information resource kits for promoting services available to men.
- Identify barriers for men clients accessing further intervention, case management or treatment facilities.
- Encourage young Aboriginal men to consider employment as Health Workers and support existing male Aboriginal Health Workers in the primary health care clinic.
- Work with a range of service providers to ensure programs are culturally responsive.
- Conduct of community consultations to identify the requirements of men's issues;
- Development of a range of programs to address men's needs, culturally resourced and tailored to the individual, group, or community.
- Develop an Aboriginal men's database covering all relevant activities such as community based programs, service providers, research, results of screenings, best practice protocols and Government policies and programs.
- Continually review status of male Health and well-being through the database developed.

Broad program outcomes:-

- Improvement to the physical, social and emotional wellbeing, economic, cultural and personal status of men.
- Improvement to the capacity of men to address problems through positive means rather than substance abuse and anti social behaviour.
- Improved home and lifestyle environment of families in the Barkly Region.
- Improvement in young men receiving and attending literacy and numeracy education.
- Improved appropriate access to health services for men
- Improved men's advocacy in their ability to identify and prioritise access to early intervention, treatment and ongoing support for themselves and other men at high risk.

Performance measures:-

- A written report each quarter detailing: (a) the activities undertaken by the Men's Group, (b) meetings held with stakeholders to prioritise and address men's issues.
- A report detailing the number of persons assisted by age
- Description of activities to improve men's capacity to respond to family violence.
- Description of how the initiatives have assisted victims and/or contribute to reducing family violence/sexual assault in Indigenous communities.
- Description of outcomes during the reporting period.

Milestones

July 2005	Appoint Coordinator for the Men's House; Appoint Liaison Officer.
August 2005	Fully establish a regional representative body for men's issues.
December 2005	Complete community consultation to identify men's health and well being needs; Develop strategies to address issues raised through community consultations.
Quarterly	Meetings with the elected Barkly Men's Committee.
Six Monthly	Review male health and well-being status from the men's database.
Daily	SFP staff work with men face to face, assisting in a range of ways and organising appointments.
Workshops	A range of workshops focusing on Family Violence, suicide awareness, anger management, positive communication, money management, self esteem building and healthy lifestyles.
Budget (now for 2006-2007):	
Total Operational Salaries	\$106,290.00
Fuel&Oil	\$1,000.00
Total (ex GST)	\$107,290.00

#### Current Grant #7: FaCSIA Family Violence Regional Planning

[Current planning project as described in this report.]

Comment: The Family Violence Strategy is targeted using two Australian Government FVRAP grants, one for regional activities and one for planning, as well as the 'Men's Programme'. Piliyintinji-ki staff have been fairly active in these three programs over the last twelve months. However much more could be achieved arising from the current planning proposals, and additional funding should be sought for same.

#### **4. The Management Strategy**

Funding from OATSIH/ICC.

Not analyzed in detail here. See Piliyintinji-ki Strategic Plan for the Integrated Service Management Plan.

Management Strategic Aims:-

- To provide efficient and accountable management of Stronger Families Piliyintinji-ki Program Section.
- To ensure that all staff are working within a best practice framework in a safe productive work place environment.
- To provide professional and accountable management Services for an integrated Social & Emotional Wellbeing Alcohol Aftercare Program.
- To ensure adequate facilities for delivery of client services.
- To ensure that all staff are working within a best practice framework in a safe work place environment.
- To ensure staff members receive the training and support required to carry out their duties in a competent manner.

#### **5. Linkages & Co-ordination Strategy**

AHAC believe that collaboration and case management between services is essential to addressing the needs of clients. Development of a 'client criteria' for inclusion in our programs and the formally developed collaborative arrangements with other service providers are required to ensure a comprehensive and coordinated service delivery model. (AHAC 2004.)

##### Linkage and Co-ordination Strategic Action Plan Aim No. 1

Enhance the continuum of care by establishing linkages within AHAC.

Associated Strategies:

- Enter into collaborative and co-ordinated arrangements and programs with other AHAC sections.
- Maintain productive partnerships with other section managers.
- Internally refer clients where appropriate & participate in case management meetings

##### Linkage and Co-ordination Strategic Action Plan Aim No. 2

To achieve coordination between programs intricately linked ensuring culturally responsive program delivery.

Associated Strategy:

- MoUs developed with relevant service providers as detailed in Service Delivery Section of this Plan.

#### Linkage and Co-ordination Strategic Action Plan Aim No. 3

To formalize collaborative service arrangements to ensure that the individual, the family and community has access to the most beneficial outreach support available to them to help break the cycle of substance misuse, self-harm, family violence and breakdown.

Associated Strategies:

- In collaboration with AHAC Clinic and NT allied health professionals develop and deliver Active Life & Healthy living education sessions and facilitate promotions at appropriate locations.
- Work with other SEWB Centres for the purpose of family reunions and service delivery development.
- Work with AHAC Public Health Unit to collate and analyse data for identification of need and service delivery planning.
- In collaboration with BRADAAG, the Department of Justice, NT Health Services, DFACS, OATSIH and other stakeholders directly involved in the funding or provision of services in the program area develop a comprehensive interagency Harm Prevention & Family Support Program in which each Agency will have a specific role to play.
- Manage the work of the Stakeholders Coordinator on behalf of the Barkley Region Safer Communities Committee.

## **6. The Community Involvement Strategy**

#### Community Involvement Strategic Action Plan Aim

To ensure that all programs are developed, delivered and evaluated in consultation with the Community.

Associated Strategies:

- Establish Men's Cultural Reference Group.
- Establish Women's Cultural Reference Group.
- Identify long-term sober people (role models) for the development and delivery of education sessions.
- Community Consultations - Bush Meetings.

During 2004-2006 Piliyintinji-ki began working with AHAC Public Health Unit to develop baseline data, appropriate tools to evaluate performance in addressing the emotional and social wellbeing issues in the Barkly. (AHAC 2004.)

[End of Plan.]

#### **Analysis**

A close examination of the Strategic Aims and strategies reveals that they in fact overlap and are intertwined due to the holistic health philosophy on which the work of Anyinginyi is based. Furthermore a close examination of the goals and objectives of the various programmes also indicates that they pertain to most if not all Strategic Aims and do not neatly sit exclusively under one Strategic Aim, as they are shown under the preceding description.

To illustrate this complex set of relationships it is necessary to prepare a more simplified version of the Strategic Action Plan by reducing it to a set of core elements and then constructing a two-dimensional matrix with the Program objectives. The following pages of this chapter contain the summary version of the plan followed by the matrix of the Strategic aims and methods matched to the seven funded programmes described previously.

#### Final Comment

There are some clear anomalies that have emerged in the conceptualization of the Strategic Plan following three years of Piliyintinji-ki's service design and evolution. In particular, Strategy 2 'Social and Emotional Well-Being' could be an over-arching strategy as it clearly overlaps with Substance Misuse and Family Violence aims. Most AHAC senior staff agree that the Linkage/Coordination and Community Involvement Strategies should not be included in the Strategic Plan as 'Strategies' because they are merely techniques to achieve the first three strategies. If funding continues for the expansion of the Yapakurlangu Family Violence Regional



Plan, then another key component of the Piliyintinji-ki Strategic Plan should be 'regional planning' and the associated transfer of violence response planning skills to community personnel.

#### Recommendations

Senior AHAC management and Piliyintinji-ki staff to hold a planning workshop to revise the Piliyintinji-ki's Strategic Plan creating a more coherent structure, so that it is very clear to all staff how the range of services for Stronger Families and the Piliyintinji-ki staff roles are generated from the strategic aims. This will enable grant applications and acquittals to be more clearly articulated against what staff are actually doing on the ground.

Maintaining a clear endorsed Strategic Plan, understandable to all AHAC team members, is also particularly important in assisting those staff to find ways of coping with imposed expectations from funding bodies that may not align with the Strategic Plan. As one group reported at the Violence Workshop of November 2006:

"It is the expectations of the funding bodies that drive the process. Organizations are under constant pressure to fulfil their reporting requirements. The Aboriginal organizations have different priorities. How do we change the process around? Funding bodies are driving the agenda."

A clear Strategic Plan could be used to help persuade funding bodies how their programs could best fit into the Piliyintinji-ki and AHAC agenda.

## Piliyintinji-ki Strategic Plan – summary version

### 1. Substance Misuse

*Aim 1.1: Stronger Community through culturally responsive service*

- Use cultural/community frameworks.
- Use cultural understanding of families and clients.

*Aim 1.2: Cultural consultants to inform programs*

- Programs to reflect cultural understanding (and values).
- Culturally sensitive case management.
- Cultural orientation for incoming health professionals.

*Aim 1.3: Break the cycle of substance abuse, violence and family breakdown*

- Use both client and family casework, support, Case Plans, community outreach.
- Link services to Hospital, Police, Sobering-Up Shelter, BRADAAG, Active Life.
- Substance misuse education for children, youth, families.

### 2. Social and Emotional Well-being

*Aim 2.1: Address the effect of forced assimilation and separation policies*

- Help clients with their insecurity, depression, substance abuse, violence etc.
- Counselling and case management for removal and assimilation victims.

*Aim 2.2: Break the cycle of substance abuse, violence and family breakdown*

- Link services to Mental Health, Women's Shelter, Sexual Assault Counsellor, Prison release.
- Support family reunions, return to country, life history recording, Sorry Day.
- Education on assimilation and removal policies and their ongoing effects.
- Address parenting issues and generational effects (eg cyclic violence).

### 3. Family Violence

*Aim 3.1: Violence prevention with children, youth, young adults*

- Educational programs for schools, families and men's and women's groups.
- Linkage to police, courts, prisoners, Women's Refuge.

*Aim 3.2: Help stop violence when it is occurring*

- Preparation of Camp and Community Violence Plans.
- Outreach, networking, use of Day/Night Patrols, mediation, counselling.

*Aim 3.3: Help to change violence offenders*

- Counselling, family linkage, reconciliation.

### 4. Linkage and Coordination

*Aim 4.1: Linkages within AHAC*

- Care Plans and referral across AHAC services.
- Joint case management with AHAC sections.

*Aim 4.2: Linkages to other agencies*

- Develop work agreements with other service providers.
- Ensure use of culturally responsive methods across agencies.

*Aim 4.3: Break cycle of substance misuse, violence and family breakdown*

- Promote Active Life and Healthy Living education.
- Data collection and strategic planning across agencies and in AHAC.

### 5. Community Involvement

*5.1: All work done with community consultation*

- Use Men's and Women's Reference Groups.

- Bush community outreach, meetings and skill/resource sharing.
- Make use of community role model persons.

**Table 3.2: Piliyintinji-ki Strategic Plan and Programmes – summary version**

- Programmes:
1. OATSIH Substance Misuse
  2. Attorney-General Prisoner Support/Rehab [funding ceased 31/7/06, but program continues]
  3. OATSIH Bringing Them Home
  4. N.T. DHCS Harmony Coordinator
  5. FaCSIA Men's Programme
  6. FaCSIA Family Violence Regional Activities
  7. FaCSIA Family Violence Regional Planning

Strategic Planning aims and methods	Programmes (as listed above)							
	1	2	3	4	5	6	7	8
<b>1. Substance Misuse</b>								
<i>Aim 1.1: Stronger Community through culturally responsive service</i>								
• Use cultural/community frameworks.	x	x		x	x	x	x	
• Use cultural understanding of families and clients.	x	x			x	x	x	
<i>Aim 1.2: Cultural consultants to inform programs</i>								
• Programs to reflect cultural understanding (and values).	x					x	x	
• Culturally sensitive case management.	x					x		
• Cultural orientation for incoming health professionals.	x					x		
<i>Aim 1.3: Break the cycle of substance abuse, violence and family breakdown</i>								
• Use both client and family casework, support, Case Plans, community outreach.	x			x			x	
• Link services to Hospital, Police, Sobering-Up Shelter, BRADAAG, Active Life.	x	x		x			x	
• Substance misuse education for children, youth, families.	x			x	x		x	
<b>2. Social and Emotional Well-being</b>								
<i>Aim 2.1: Address the effect of forced assimilation and separation policies</i>								
• Help clients with their insecurity, depression, substance abuse, violence etc.	x	x	x	x	x	x		
• Counselling and case management for removal and assimilation victims.			x					
<i>Aim 2.2: Break the cycle of substance abuse, violence and family breakdown</i>								
• Link services to Mental Health, Women's Shelter, Sexual Assault Counsellor, Prison release.		x	x					
• Support family reunions, return to country, life history recording, Sorry Day.			x					
• Education on assimilation and removal policies and their ongoing effects.			x					
• Address parenting issues and generational effects (eg cyclic violence).			x					
<b>3. Family Violence</b>								
<i>Aim 3.1: Violence prevention with children, youth, young adults</i>								
• Educational programs for schools, families and men's and women's groups.	x	x		x	x	x	x	
• Linkage to police, courts, prisoners, Women's Refuge.		x						
<i>Aim 3.2: Help stop violence when it is occurring</i>								
• Preparation of Camp and Community Violence Plans.					x	x	x	
• Outreach, networking, use of Day/Night Patrols, mediation, counselling.	x				x	x	x	
<i>Aim 3.3: Help to change violence offenders</i>								
• Counselling, family linkage, reconciliation.	x	x			x	x	x	
<b>4. Linkage and Coordination</b>								
<i>Aim 4.1: Linkages within AHAC</i>								
• Care Plans and referral across AHAC services.		x				x	x	
• Joint case management with AHAC sections.		x				x	x	
<i>Aim 4.2: Linkages to other agencies</i>								
• Develop work agreements with other service providers.				x	x	x	x	
• Ensure use of culturally responsive methods across agencies.				x	x	x	x	
<i>Aim 4.3: Break cycle of substance misuse, violence and family breakdown</i>								
• Promote Active Life and Healthy Living education.							x	
• Data collection and strategic planning across agencies and in AHAC.					x	x	x	
<b>5. Community Involvement</b>								
<i>5.1: All work done with community consultation</i>								
• Use Men's and Women's Reference Groups.				x	x	x	x	
• Bush community outreach, meetings and skill/resource sharing.	x			x	x	x	x	
• Make use of community role model persons.						x	x	

P. Memmott, 10/10/06

### **Expanding the Alcohol and Drugs Service**

In keeping with a Position Paper of June 2006 prepared by AMSANT (the Aboriginal Medical Services Alliance Northern Territory) and titled "The Integration of Drug and Alcohol Programs within Aboriginal Community Controlled Primary Health Care", the following argument for the integration of a fully funded program of Alcohol and Other Drugs services and Mental Health Services into Anyinginyi Health Aboriginal Corporation and in particular into Piliyintinji-ki, was developed by the consultant upon request of the Anyinginyi General Manager.

The argument of support involves at least the following points:-

1. There already exists a dedicated unit within AHAC that takes a specialized approach to (a) substance misuse, (b) social and emotional well-being, and (c) family violence. Known as Piliyintinji-ki Stronger Families Program, this unit has a Strategic Action Plan of goals and activities which addresses both alcohol and drug abuse and a range of mental health issues amongst the Barkly Aboriginal population.
2. Clients who present to Piliyintinji-ki usually have a set of problems that encompass alcohol and/or drugs, mental health issues (including depression, anger, identity crisis, trauma, or grief) as well as violence (including suicide and self-injury).
3. Because of the holistic philosophy to health and well-being of Piliyintinji-ki, the need to incorporate services on alcohol and drugs and mental health are thus already well defined in the unit's Strategic Plan, notwithstanding the potential to improve the Plan and the service delivery and outcomes.
4. The Unit employs some eight Aboriginal staff all of whom have counselling skills. Several of them have had experience in working at CAAAPU in Alice Springs on Aboriginal Alcohol Programs. The Unit also has two positions for formal Counselling Psychologists, one of which is currently filled (Noel Speed B.Sc, B.E., M.A., Dip.Couns.) and the other is vacant.
5. The Unit has experienced regular difficulty over the years in conscripting and holding high quality staff who are prepared to remain for lengthy periods of employment working on a very difficult set of problems in a remote setting. The existing human resources of Piliyintinji-ki are therefore highly valued by AHAC which would like to see their capacity enhanced through the benefits of more secure funding programs. There are no other Aboriginal-controlled organisations in Tennant Creek who would be in a good position to carry out the proposed new Commonwealth programs. Any other organization who chose to take on this work would be faced with the same problems of finding and keeping suitable staff while they adapt to the difficulties of local working conditions.
6. Members of the Unit have been involved in planning discussions with the Tennant Creek Council of Elders and Respected Persons (CERP) concerning the conversion of a Warrumungu outstation into a bush-based residential treatment centre for people with alcohol/drug problems; planning discussions are ongoing and Piliyintinji-ki staff would like to see this go ahead.
7. Most recently the Piliyintinji-ki Unit has been planning to engage a firm of Melbourne psychologists to train the Piliyintinji-ki Aboriginal staff in Cognitive Behaviour Therapy (CBT) with a view to culturally adapting this technique for Yapakurlangu use.

Recommendation: That AHAC continue to monitor opportunities for Piliyintinji-ki to expand the current alcohol and other drug services and mental health services provided by Piliyintinji-ki into a more holistic programme including group therapy, counseling, bush-based residential treatment and culturally relevant aspects of Cognitive Behaviour Therapy (CBT). And further, that these proposals be incorporated into the Piliyintinji-ki Strategic Plan.

## CHAPTER 4: PROFILE OF THE YAPAKURLANGU (BARKLY) REGION

### Introduction

This chapter seeks to answer the following three questions:-

- How extensive is the Barkly Region?
- What are the current Aboriginal settlements of the region that will form part of the Yapakurlangu Family Violence Regional Plan/Programme? and
- What statistical evidence on violence is there for the Barkly Region?

### Settlement Profile of the Region

#### Settlement Geography – Inner and Outer Barkly Regions

A brief analysis is required of the Aboriginal settlement geography of the Yapakurlangu (Barkly) region in order to understand how many Aboriginal settlements and communities exist in the region and which ones should be included and/or prioritised for the Regional Family Violence Plan.

At the time of carrying out this planning, the regional boundaries of the N.T. were in a state of flux and debate as reform in local government was a political topic. However it was decided for current planning purposes to adopt the old ATSIIC boundary (see Figure 4.5 at the end of this chapter). The defined region was then broken down into four parts for consideration: (1) North-west, (2) South-west, (3) South-east, and (4) North-east (see Figures 4.6 to 4.9). In understanding which were the larger, better resourced Centres and how Aboriginal sub-regions were organized, the ATSIIC Regional Planning map by Focus (n.d.:3) was also useful (Figure 4.10).

At the time of planning, Piliyintinji-ki staff had already commenced preliminary outreach to the Tennant Creek Town Camps, Elliott Township, Epenarra (Wutungurru or Wutungurra), Orwaitilla (pronounced Awarratilla, Canteen Creek) and Ali Curung. This range has defined an Inner Barkly Region of outreach (see Figure 4.5) in which Piliyintinji-ki had collegial and client contacts in communities. Of the Tennant Creek Town Camps, there were seven with formal leases some of which had ancillary camps. There were also a few informal camps with no lease (eg Drive-In Camp). In Elliott there are also two sizeable Town Camps.

The population centres in the Outer Yapakurlangu or Barkly Region comprised (a) the Barkly Tableland communities in the north-east, including the Wakaya/Wambaya outstations excised from the pastoral stations of Alroy Downs, Brunette Downs, Alexandria (eg Corella Creek, Connells Lagoon outstations) and the Waanyi outstations on the Nicholson River basin (Nujaburra, Wangalingi, Murun Murula), (b) the larger community of Alpururulam (or 'Lake Nash') on the south-east and (c) in the south-west, the various decentralized Kaytej communities around Barrow Creek that are serviced by Thangkenhenge Aboriginal Corporation.

This division between the Inner Region and the Outer Region is relevant for planning because it is recommended that given the limited resources and capacity of Piliyintinji-ki, that it remain focused in the Inner Region until such time as its capacity is stronger.

#### Yapakurlangu Outstations

There are a number of spreadsheets, tables and reports on the numerous outstations and homelands of the Yapakurlangu Region and they all differ with respect to various information and are of varying stages of being outdated. It is difficult to obtain a reliable up-to-date working knowledge of the distribution of Aboriginal populations in those outstations as the populations are quite mobile. Some are only used seasonally and many are unoccupied for various reasons (eg lack of basic infrastructure). The author has drawn upon Julalikari's "Homeland Resource Centre Profile Document" (Dreaver 2006)<sup>1</sup> which was produced in March 2006 in compiling Table 4.1 which lists only six out of 38 homeland centres that had a population of 15 or more as at or just before that time.

Due to the limited resources of Piliyintinji-ki it is suggested that only these six larger centres be targeted for outreach type work in the near future. It is interesting to note that Epenarra (Wutungurra) and McClaren Creek (Mungkarta) are both listed as 'Homelands' and not discrete communities despite their having had population estimates of 150 to 90 respectively at that time.

<sup>1</sup> I am also indebted to Tony Lake of the Tennant Creek ICC office for providing profiles of Barkly Region outstations.

**Table 4.1: Barkly Homelands with a population of over 15 people in March 2006 according to Julalikari Homelands Report (Dreaver 2006).**

Barkley Region	Sub-	Name	Alternate Names	Population March 2006	Location
N.E.		Connells Lagoon		22	Near Alexandria
N.E.		Corella Creek	Nganaarra, Kardalantiji	30(?)	Near Brunette Downs
S.W.		Epenarra	Wutungurra	c150	East of Tennant Creek
S.W.		Mungkarta	Munkarta, McClaren Creek	90	South of Tennant Creek
S.W.		Pultalki	Pulkalki, Pultulki, Putulki	22	50kms NE of Tennant Creek
N.W.		Wogyala	Wakayala	26	near Rockhampton Downs
N.W.		Likkaparta		?	

**Table 4.2: Aboriginal settlements in the Barkly Region divided between Inner and Outer parts of the Region**

Inner Region	Outer Region
<u>North-west settlements</u> Elliott Township Elliott Town Camps <ul style="list-style-type: none"> <li>• Gurungu (North Camp, Elliott)</li> <li>• Wilyungu (South Camp, Elliott)</li> </ul>	
<u>South-west settlements</u> Tennant Creek Tennant Creek Town Camps <ul style="list-style-type: none"> <li>• Tingkarli</li> <li>• Wuppa</li> <li>• Kargaru including the ancillary 'Top Camp', Partalki</li> <li>• Ngalpa Ngalpa (Mulga Camp)</li> <li>• Marla Marla (Dump Camp)</li> <li>• Munji Marla (Blueberry Hill)</li> <li>• Nyinkkanyura (Village Camp aka Nyinkkuuyu, including the ancillary Little Village Camp)</li> <li>• Wakariji (Drive In Camp)</li> </ul> McClaren Creek (Mungkarta) Ali Curung Orwaitilla (Awarratila or Canteen Creek) Epenarra (Wutungurra)	Barrow Creek and outlying centres including Tara. <sup>2</sup>
<u>South-east</u>	Alpurrurulam (Lake Nash).
<u>North-east</u>	Upper Nicholzen River outstations including Nujaburra.  Barkly Tableland Outstations (inc. Corella Ck., Connell's Lagoon).

<sup>2</sup> In 2004, a Barrow Creek community leader reported that the population of Barrow Creek was eleven people and that there were two Aboriginal communities – the Tara community, 12 km to the north-east, about 80 people, and the Pmatajunta community at Stirling Station [Wilora] about 35 km south-west with about 120 people. (Pilton 2004.) Angkweleyelengkwe and Thangkenhareng are two other small communities in the Barrow Creek area with population around 55 (ICC, 2006).

## The Barkly Region Population and Statistics relating to Family Violence

### The Population of the Barkly Region

In 2004, the population of the Barkly Region was estimated at 5,840 (ABS 2005). This figure was extrapolated from the 2001 Census figures (ABS 2001) which provided the only readily available and detailed breakdown of the Barkly population at the time of this report. From Table 4.3 we note the following demographic characteristics in 2001. A total of 2760 people resided permanently in the regional Centre of Tennant Creek of whom 1090 were Indigenous (including a population of about 100 or so in each of six of the Town Camps). In the north-west of the Barkly there were 524 people in Elliott and its Town Camps, pastoral stations and outstations, of whom 369 people were Indigenous. Other sizeable Aboriginal population centres were Wutungurra (near Epenarra Station) with 157 Aboriginal people, Canteen Creek or Awurratila (Owairtilla) with 149 Aboriginal people, Ali Curung with 472 Aboriginal people and Alpurrurulam with 346 Aboriginal people. Other places were all so small they were aggregated together with a total of 603 Aboriginal people.

**Table 4.3: Population estimates for the Barkly Region in 2001  
2001 Census Counts (a), Indigenous geographic areas (b).** (From ABS 2001:62-63.)

<i>Indigenous geographic area</i>	INDIGENOUS STATUS			<i>Total no.</i>	PROPORTION OF POPULATION	
	<i>Indigenous no.</i>	<i>Non-Indigenous no.</i>	<i>Status Unknown no.</i>		<i>Indigenous %</i>	<i>Status Unknown %</i>
<b>Tennant Creek</b>						
Tennant Creek (T): town camps						
Karguru	108	-	-	108	100.0	-
Marla Marla /Munjimarla	148	-	-	148	100.0	-
Wuppa/Ngalpa Ngalpa	344	-	-	344	100.0	-
Total	600	-	-	600	100.0	-
Tennant Creek (T): excl. town camps	490	1317	353	2160	22.7	16.3
Elliott & os.						
Elliott	268	69	10	347	77.2	2.9
Gurungu (Elliott) os.	101	54	22	177	57.1	12.4
Total	369	123	32	524	70.4	6.1
Julalikari Buramana os./ Canteen Creek/ Tara						
Canteen Creek	149	3	18	170	87.6	10.6
Wutungurra	157	6	-	163	96.3	-
Waanyi/Garawa	14	-	-	14	100.0	-
Julalikari Buramana Barkly Tablelands os.	161	234	17	412	39.1	4.1
Julalikari Buramana West os.	50	11	4	65	76.9	6.2
Julalikari Buramana East os./ Tara	378	84	8	470	80.4	1.7



Total	909	338	47	1294	70.2	3.6
Alpurrurulam	346	19	-	365	94.8	-
Ali Curung	472	27	-	499	94.6	-
<b>Total</b>	<b>3186</b>	<b>1824</b>	<b>432</b>	<b>5442</b>	<b>58.5</b>	<b>7.9</b>

Note: Indigenous Location not shown if equivalent to Indigenous Area.

- nil or rounded to zero (including null cells)

(a) Usual residence. Excludes persons whose place of usual residence was inadequately described.

(b) Indigenous geographic areas represent three levels (ATSIC Region, Indigenous Area and Indigenous Location) which form the Australian Indigenous Geographical Classification. (For more information see Appendix 1 in ABS 2001:74-76.)

The Regional Centre of the Yapakurlangu (or Barkly) Region is Tennant Creek.

Tregenza and Tregenza characterized the unique nature of Tennant Creek's multi-culturalism as follows:-

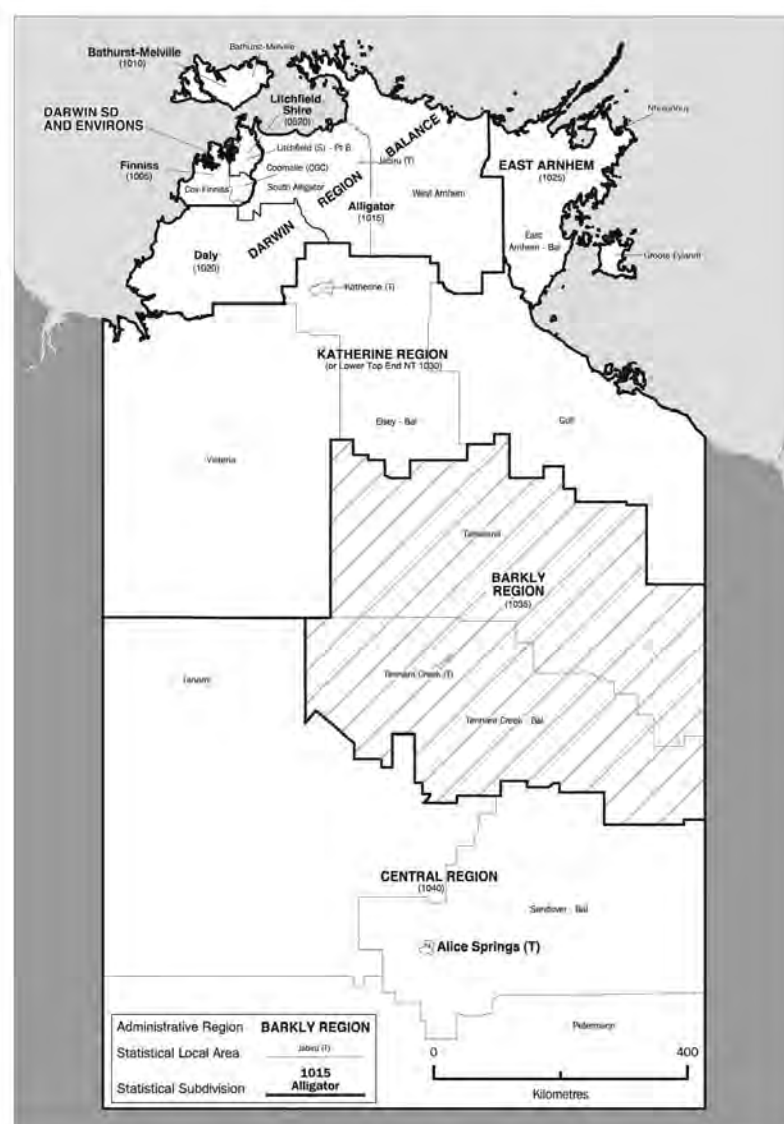
"The town is a multicultural town. Tennant Creek is on Warumungu land and contains residents representing eleven of the seventeen Aboriginal language groups in the Barkly region<sup>3</sup> as well as other Australian, European and Asian families.

Tennant Creek may be described as two communities occupying the same space. While the division is not strictly along racial lines, there is essentially a traditional Aboriginal community living in the same location as a non-Aboriginal community with the expectations of living in an 'ordinary' Australian rural town. The two sets of expectations do not always coincide. Tennant Creek is really at the cutting edge of communities learning to live together." (Tregenza & Tregenza 2004:14.)

<sup>3</sup> Papulu Aparr Kari Language Centre lists 17 groups as follows: Mara, Yanyuwa, Binbinga, Burunga, Kudanji, Ngarnga, Jingili, Mudpurr, Garruwa, Warnbaya, Waanyi, Warumungu, Wakaya, Warlmanpa, Warlpiri, Kaytetye, Alywarr.

### The Barkly Region Population in Territory Perspective

For comparative purposes, the Australian Bureau of Statistics (ABS) divides the N.T. into six regions, viz (1) Darwin SD and Environs<sup>4</sup>, (2) Darwin Region Balance<sup>5</sup>, (3) East Arnhem Region, (4) Katherine Region, (5) Barkly Region, (6) Central Region (see map in Figure 4.1). Table 2 contains population estimates for these regions in mid-2004. Whereas the total N.T. population was almost 200,000 (199,913), the regions ranged in population size with the highest in Darwin (Region 1) consisting of some 111,365 people and the lowest regional population in the Barkly Region (Region 5) with some 5,840. However of the six N.T. regions, Barkly is one of the largest in the area with a little over 283,000sq.kms, and second only to the Central Region (Region 6) surrounding Alice Springs in the south.



**Figure 4.1: Administrative Regions, Statistical Subdivisions and Statistical Local Areas in the N.T., 2001**

(adapted from ABS 2001, 2005).

<sup>4</sup> Made up of Darwin City, Palmerston-East Arm, Litchfield Shire, Cox-Finnis.

<sup>5</sup> Made up of Daly, South Alligator, West Arnhem, Bathurst Melville

**Table 4.4: Summary of Northern Territory Population by six constituent Regions (adapted from ABS 2005)**

	Unit	1 Darwin SD and Environs	2 Darwin Region Balance	3 East Arnhem Region	4 Katherine Region	5 Barkly Region	6 Central Region	Northern Territory (total)
<b>Area</b>	sq km	10,262	132,012	37,997	336,674	283,648	546,572	1,346,200
<b>Total Pop'n</b> Est. resident pop'n at 30 June 2004p	no.	111,365	12,632	14,115	17,212	5,840	38,749	199,913
<b>Indigenous pop'n, Census 2001</b>								
0-4 years	no.	1,231	1,076	986	867	377	1,398	5,939
5-14 years	no.	2,594	2,270	1,816	1,850	810	2,972	12,314
15-44 years	no.	4,905	4,396	4,102	3,756	1,546	6,501	25,261
45-64 years	no.	1,191	917	874	811	386	1,608	5,798
65 years and over	no.	227	205	162	237	100	530	1,473
Total Indigenous persons	no.	10,148	8,864	7,940	7,521	3,219	13,009	50,785

Statistically the Barkly Region is subdivided into three Statistical Local Areas (SLAs) named 'Tennant Creek' (T), 'Tennant Creek – Bal' and 'Tableland' (see map in Figure 4.1).

ABS (2005) identified those four SLAs in the N.T. as of 30 June 2001, with the highest proportion of Indigenous people and where there were more than nine out of ten people estimated to be Indigenous. These four SLAs were the 'Tennant Creek Bal' SLA along with three other Top End SLAs that are historically Aboriginal Reserve areas ('Bathurst-Melville', 'West Arnhem', 'East Arnhem-Bal'). There are in marked contrast with several urban SLAs in the N.T. which contained nine non-Indigenous persons out of every ten residents. (ABS 2005.)

Note that the 'Tennant Creek-Bal' SLA contains the Aboriginal communities of Ali-Curung, Epenarra (Wutungurru), Owairtilla (Canteen Creek), Murray Downs, and McLaren Creek.

#### Assaults recorded by the Tennant Creek Hospital 1995-2001

Williams et al (2002) have comparatively analysed assault data relevant to both Tennant Creek and Alice Springs for the period July 1995 to June 2001 on the basis of persons admitted to the respective hospitals in these two towns who have given assault as the cause of their injuries.

The demographic profile of these people is contained in Table 4.5. Note that these figures are for a six-year period. During this period there were 545 people treated at Tennant Creek Hospital and 2449 at Alice Springs, a rate of about 1:4.5; that is, the number of Barkly victims was about 22.2% of the Alice Springs victims. However the ratio of populations served by these hospitals, if assumed to be in proportion to those of the

Barkly and Central regions<sup>6</sup>, is in the ratio of about 1:6.6; that is the Barkly population is only approximately 15% of that of the Central Region.

**Table 4.5: People admitted to Alice Springs Hospital (ASH) and Tennant Creek Hospital (TCH) for assault, July 1995 to June 2001**

(adapted from Williams et al 2002:301).

	ASH	TCH
<b>Totals</b>	<b>2449</b>	<b>545</b>
Age (years)		
≤ 14	42 (1.7%)	24 (4.4%)
15–24	372 (15.2%)	69 (12.7%)
25–34	916 (37.4%)	227 (41.7%)
34–44	728 (29.7%)	152 (27.9%)
≥ 45	391 (16.0%)	73 (13.4%)
Sex		
Male	986 (40.3%)	247 (45.3%)
Female	1 463 (59.7%)	298 (54.7%)
Ethnicity <sup>‡</sup>		
Aboriginal	2 210 (95.2%)	485 (89.0%)
Non-Aboriginal	112 (4.8%)	60 (11.0%)

<sup>‡</sup>Ethnicity was unknown for 127 individuals at ASH.

Despite these overall regional population differences, the incidence of assault in the Barkly region according to these figures is about 1 1/2 times that in the Central Region (although this is only a rough guide). The figures also indicate that Aboriginal victims are by far and away the majority in the two regions (89% at Tennant Creek and 95.2% at Alice Springs). The proportion of females to males is not as wide as one might expect. In Tennant Creek 54.7% of victims were female and 45.3% male. One would not assume that such a high proportion of males was as a result of spousal violence alone, which suggests that there are other underlying types of violence (eg male on male, gang conflicts etc) occurring.

Table 4.6 indicates that about 37% of the 545 Tennant Creek victims were in the category of 'alcohol-associated'. This presumably indicates they were intoxicated themselves or they reported their assailant(s) as being intoxicated. This table also provides a breakdown by years, which indicates a range of 67 to 106 assault victims per year at Tennant Creek, with a drop from 106 to 62 during the years from 1996-97 to 2000-01.

**Table 4.6: Alcohol-associated assault admissions (n) as a proportion of the total assault admissions (N) for Alice Springs Hospital and Tennant Creek Hospital between July 1995 and June 2001** (adapted from Williams et al 2002:302).

Year	Alice Springs Hospital						Tennant Creek Hospital					
	Female		Male		Total		Female		Male		Total	
	n/N	(%)	n/N	(%)	n/N	(%)	n/N	(%)	n/N	(%)	n/N	(%)
1995–96	47/179	(26.3%)	57/131	(43.5%)	104/310	(33.5%)	11/47	(23.4%)	6/48	(12.5%)	17/95	(17.9%)
1996–97	50/183	(27.3%)	44/127	(34.6%)	94/310	(30.3%)	18/60	(30.0%)	17/46	(37.0%)	35/106	(33%)
1997–98	98/229	(42.8%)	80/160	(50.0%)	178/389	(45.8%)	13/58	(22.4%)	24/48	(50.0%)	37/106	(34.9%)
1998–99	106/271	(39.1%)	82/171	(48.0%)	188/442	(42.5%)	20/48	(41.7%)	19/41	(46.3%)	39/89	(43.8%)
1999–00	99/280	(35.4%)	97/180	(53.9%)	196/400	(49%)	28/57	(49.1%)	18/30	(60.0%)	46/87	(52.9%)
2000–01	136/321	(42.4%)	95/217	(43.8%)	231/538	(42.9%)	12/28	(42.9%)	15/34	(44.1%)	27/62	(43.5%)
<b>Total</b>	<b>536/1463</b>	<b>(36.6%)</b>	<b>455/986</b>	<b>(46.1%)</b>	<b>991/2449</b>	<b>(40.5%)</b>	<b>102/298</b>	<b>(34.2%)</b>	<b>99/247</b>	<b>(40.1%)</b>	<b>201/545</b>	<b>(36.9%)</b>

Unfortunately we do not have a comparable set of data for 2001 to 2006. However we can turn to the N.T. Office of Crime Prevention's police data for part of this period.

<sup>6</sup> This working assumption however does not bring with it a great deal of methodological precision because although many assault victims may be brought to the Regional Centre for treatment, still others would be treated in small bush community clinics (and in the case of Alpururulam, at Mt Isa Hospital in Queensland).

### Offences Against the Person Recorded by the Police

The N.T.'s Office of Crime Prevention regularly reports the recorded offences committed in six major urban centres in the Northern Territory: Darwin, Palmerston, Alice Springs, Katherine, Tennant Creek and Nhulunbuy. The main category of offence that has been extracted for presentation here is 'Offences Against the Person' in Tennant Creek. 'Offences Against the Person' can be subdivided into the following categories of crimes.

- Murder
- Attempted murder
- Manslaughter
- Robbery
- Assault
- Sexual assault
- Other offences against the person

The analysis of recorded offences against the person covers the period December Quarter 2003 to the June Quarter 2006.

The sources from which statistics were derived include the Northern Territory Police Real-time on-line Management Information System (PROMIS) which is used to record incidents that come to police attention. It is well understood that there is a varying degree of under-reporting across the different types of offences listed above. A number of reasons are given for an offence not being reported to police: the victim believed that the offence was too trivial for police intervention; the victim did not want the offender punished; the belief that police could do nothing due to the personal nature of the offence; and that the victim would deal with the matter. As a result, figures given in this report do not represent the actual level of crime being committed in the community, however, "recorded crime is adopted nationally as the best data available for measuring changes in the nature and volume of crime over time" (N.T., O.C.P. 2006a:105-106).

For the purpose of this project, the information pertaining to Tennant Creek will be outlined here. Tables and graphs illustrate the type of offence and the number of times the offence was committed in Tennant Creek from December 2003 to June 2006.

The small population of Tennant Creek results in relatively low numbers of offences that are particularly volatile and may result in large proportional swings from one period to the next. The following Table 4.7 presents the number of recorded offences by offence category on a quarterly basis.

**Table 4.7: Recorded Offences Against the Person in Tennant Creek**

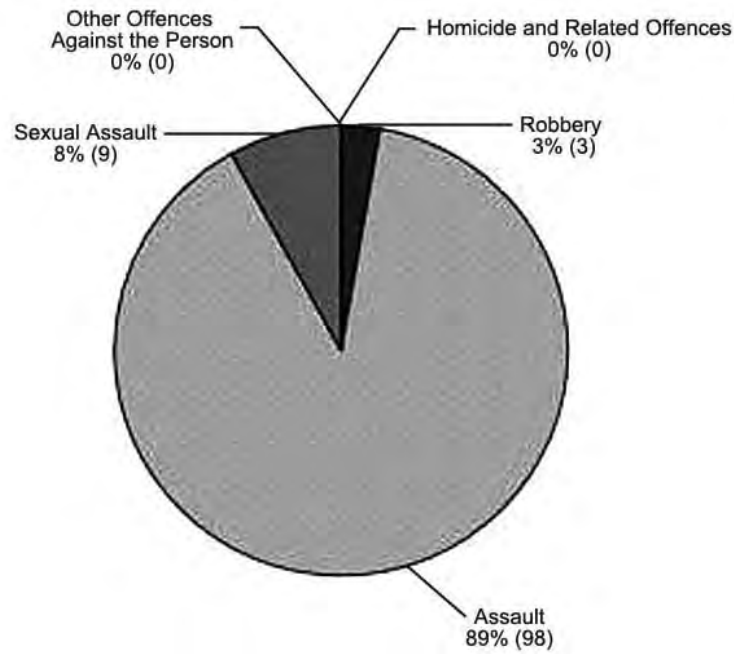
	Dec	Mar	Jun	Sep	Dec	Mar	Jun	Sep	Dec	Mar	Jun
	Qtr 2003	Qtr 2004	Qtr 2004	Qtr 2004	Qtr 2004	Qtr 2005	Qtr 2005	Qtr 2005	Qtr 2005	Qtr 2006	Qtr 2006
<b>Offences Against The Person</b>											
Homicide and Related Offences											
Murder	0	0	0	0	0	0	0	0	0	0	0
Attempted Murder	0	0	0	0	0	0	0	0	0	0	0
Manslaughter	0	0	0	0	0	0	0	0	0	0	0
Robbery	0	0	0	1	1	0	1	0	0	0	2
Assault	84	81	99	69	77	85	62	88	94	128	98
Sexual Assault	2	1	6	0	5	4	5	5	2	6	9
Other Offences Against the Person	3	0	5	1	2	0	0	0	2	0	0
<b>Total</b>	<b>89</b>	<b>83</b>	<b>111</b>	<b>70</b>	<b>85</b>	<b>89</b>	<b>67</b>	<b>93</b>	<b>100</b>	<b>135</b>	<b>110</b>

[Extracted from N.T., O.C.P. 2005:Table 6:63 & 2006a:Table 6:64.]

On an annual basis this Table indicates that in 2004 there were 326 assaults and twelve sexual assaults, and that in 2005 there were 329 assaults and 16 sexual assaults, as reported by the Tennant Creek police data. These figures would indicate a far higher incidence reported to the police than as recorded by the hospital (even though the data samples are from different time periods).

Figure 4.2 demonstrates that in the June 2006 quarter, Tennant Creek recorded a total of 110 offences against the person – 89% of these offences were for Assault, while Sexual Assault was recorded at 8% and Robbery at 3%. During this period there were no recorded offences listed under Other Offences Against the Person or Homicide and Related Offences (N.T., O.C.P. 2006a:65).

**Figure 4.2: Recorded Offences Against the Person in Tennant Creek – June 2006 Quarter**  
(from N.T., O.C.P. 2006a:Figure 46:65).

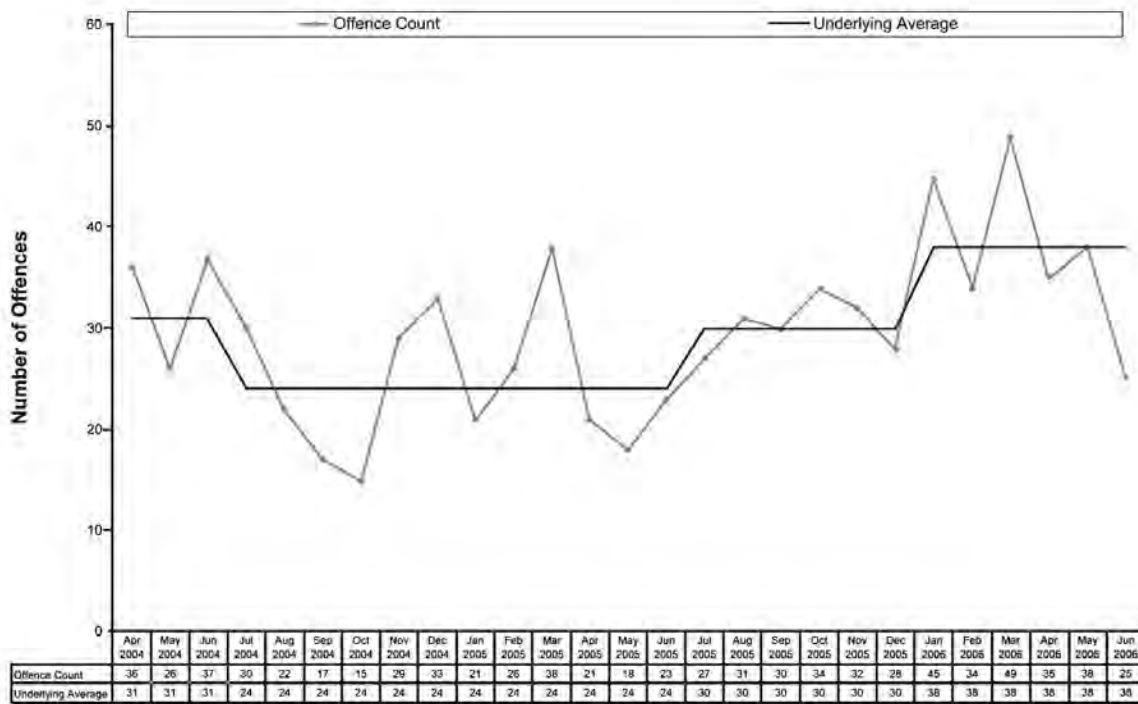


#### Assault Offences in Tennant Creek

Figure 4.3 below illustrates that the assault offences in Tennant Creek during the nine quarters from April 2004 to 6 June 2006, ranged between 24 and 38 per month. The report states that the current level of 38 per month is at the higher end of the scale.

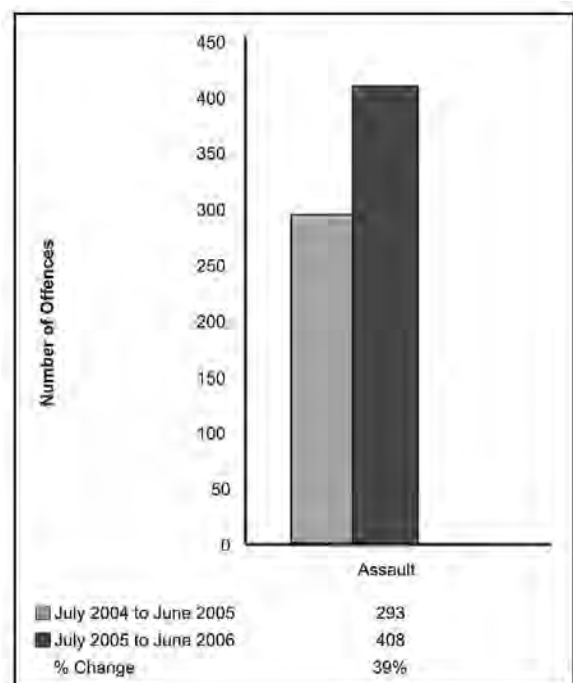
Ninety-eight assault offences were recorded in Tennant Creek in the June 2006 quarter. This is a decrease of 23% (or less 30 assault offences) than the previous quarter and an increase of 58% (or 36 more assault offences) than the same quarter the previous year (N.T., O.C.P. 2006a:66).

**Figure 4.3: Monthly Recorded Assaults in Tennant Creek**  
 (from N.T., O.C.P. 2006a:figure 47:66.)



The graph below illustrates the level of assaults recorded at Tennant Creek for two consecutive years, in the period July 2004 to June 2005, and the period July 2005 to June 2006. These findings demonstrate that recorded Assaults in Tennant Creek in the 12 months leading to the end of June 2006 had increased by 39% (or 115 more) than the previous 12 months, representing a total of 408 Assault offences (N.T., O.C.P. 2006b).

**Figure 4.4: Offences in Tennant Creek, July 2004 to June 2005 and July 2005 to June 2006.**



(Adapted from N.T., O.C.P. 2006b.)

#### Sexual assault and related offences

The ABS has published comparable data for sexual assault and related offences in the six administrative regions of the N.T. (ABS 2005.) It can be seen from Table 4.8, that although the incidence of sexual assault and related offences in the Barkly Region was relatively low (3<sup>rd</sup> lowest) compared to some other N.T. regions (eg 222 in Darwin SD), taken on a per capita basis the Barkly Region incurred the highest rate of offences (0.342% offences per capita). The sexual assault rate in Barkly was more than three times of the region with the lowest rate, East Arnhem even though it had a little more than a third of the population of East Arnhem.

**Table 4.8: Recorded sexual assault and related offences in the Northern Territory, 2004 (based on ABS 2005)**

	Unit	1 Darwin SD and Environs	2 Darwin Region Balance	3 East Arnhem Region	4 Katherine Region	5 Barkly Region	6 Central Region	Northern Territory (total)
<b>Pop'n, 2004</b>		111,365	12,632	14,115	17,212	5,840	38,749	199,913
<b>Sexual assault and related offences, 2004</b>	no.	222	16	15	42	20	47	362
<b>% of offences per capita</b>	%	0.199	0.127	0.106	0.244	0.342	0.121	0.181



Recorded Offences against Indigenous victims in the Barkly Region, 2003 to 2005

Below is recorded victim data for the Barkly region. Owing to the small numbers in some communities. These data should only be used in aggregated form. Please note that these statistics have been provided on the basis that they are for internal use. Approval should be sought from the N.T. Office of Crime Prevention prior to use for any other purposes.

Table 4.9: Barkly Region – Recorded Offences Against the Person – Victims – 2003/2004 to 2005/2006

Barkly Region - Recorded Offences Against the Person - Victims - 2003/2004 to 2005/2006

ABS SLA	Offence Type <sup>1</sup>	Domestic Violence	2003/2004					2004/2005				2005/2006							
			SepQ	DecQ	MarQ	JunQ	Total	SepQ	DecQ	MarQ	JunQ	Total	SepQ	DecQ	MarQ	JunQ	Total		
Tableland	Assault	Indigenous	No	1	7	0	0	8	-1	1	0	2	4	1	4	2	1	8	
		Yes	2	1	0	0	3	2	4	2	2	11	4	0	3	0	7		
		Indigenous Total		3	8	0	0	11	-4	5	2	4	15	5	4	5	1	15	
		Non-Indigenous	No	0	0	0	0	0	1	0	4	2	7	0	2	1	1	4	
		Yes	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	
		Non-Indigenous Total		0	0	1	0	1	1	0	4	2	7	0	2	1	1	4	
	Not known	No	0	1	1	0	2	1	0	1	1	3	0	2	0	0	2		
	Yes	0	0	1	0	1	0	0	0	0	0	0	1	1	0	0	2		
	Not known Total		0	1	2	0	3	1	0	1	1	3	1	3	0	0	2		
	Assault Total		3	9	3	0	15	6	5	7	7	25	6	16	6	2	30		
	Sexual Assault	Indigenous	No	0	0	3	0	3	0	0	1	0	1	0	0	0	0	0	
	Yes	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	
Indigenous Total		0	0	3	0	3	0	0	1	1	2	0	0	0	0	0	0		
Sexual Assault Total		0	0	3	0	3	0	0	1	1	2	0	0	0	0	0	0		
Other Against the Person	Indigenous	No	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0		
Indigenous Total		0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0		
Other Against the Person Total		0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0		
<b>Tableland Total</b>			<b>3</b>	<b>9</b>	<b>7</b>	<b>0</b>	<b>19</b>	<b>6</b>	<b>5</b>	<b>6</b>	<b>8</b>	<b>27</b>	<b>6</b>	<b>16</b>	<b>6</b>	<b>2</b>	<b>30</b>		
Tennant Creek - Bal	Assault	Indigenous	No	0	3	3	4	13	2	0	0	1	2	1	1	4	0	6	
		Yes	1	3	2	4	10	2	3	0	7	12	7	2	3	1	13		
		Indigenous Total		1	6	5	8	23	4	3	0	8	15	8	3	7	11	19	
		Non-Indigenous	No	1	0	0	0	1	0	0	0	0	0	0	1	0	0	1	
		Yes	1	0	0	0	1	0	0	0	0	0	0	0	1	0	0	1	
		Non-Indigenous Total		1	0	0	0	1	0	0	0	0	0	0	1	0	0	1	
	Not known	No	0	0	0	0	0	1	0	0	0	1	0	1	0	0	1		
	Yes	0	0	1	1	2	0	0	0	1	1	0	0	0	0	1	1		
	Not known Total		0	0	1	1	2	1	0	0	1	2	0	1	0	0	1	2	
	Assault Total		2	9	6	9	26	5	3	0	9	17	8	5	7	3	22		
	Sexual Assault	Indigenous	No	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
	Yes	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Indigenous Total		0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
Sexual Assault Total		0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
<b>Tennant Creek - Bal Total</b>			<b>2</b>	<b>9</b>	<b>6</b>	<b>9</b>	<b>26</b>	<b>6</b>	<b>3</b>	<b>0</b>	<b>9</b>	<b>21</b>	<b>8</b>	<b>5</b>	<b>7</b>	<b>2</b>	<b>23</b>		
Tennant Creek (T)	Robbery	Indigenous	No	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	
		Yes	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
		Indigenous Total		0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0
		Non-Indigenous	No	0	0	0	1	1	0	1	0	0	1	0	1	1	2	4	
		Yes	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1	2	
		Non-Indigenous Total		0	0	0	1	1	0	1	0	0	1	0	1	1	2	4	
	Not known	No	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1		
	Yes	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
	Not known Total		0	0	0	0	0	0	0	0	0	0	0	0	1	0	1		
	Robbery Total		0	0	1	1	2	0	1	0	0	1	0	2	1	3	6		
	Assault	Indigenous	No	18	24	25	26	93	20	21	15	18	56	22	16	20	24	82	
		Yes	29	33	40	43	145	29	23	46	35	133	52	25	29	48	226		
Indigenous Total			48	58	65	69	238	49	44	61	53	205	74	41	49	73	311		
Non-Indigenous		No	13	17	8	24	63	6	17	15	10	51	5	16	18	15	54		
Yes		1	3	0	1	5	2	2	0	0	4	3	4	3	1	11			
Non-Indigenous Total			14	20	8	25	68	8	19	15	10	55	8	20	21	16	65		
Not known		No	2	3	0	2	7	4	4	1	3	12	2	1	5	4	13		
Yes		2	0	3	0	5	0	2	0	1	3	0	1	3	5	6			
Not known Total			4	3	3	2	12	4	6	1	4	15	2	2	8	9	19		
Assault Total			66	78	74	96	315	64	69	65	67	235	84	63	72	95	385		
Sexual Assault		Indigenous	No	1	0	1	2	4	0	0	2	4	6	2	0	3	4	9	
Yes		0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
Indigenous Total		1	0	1	2	4	0	0	2	4	6	2	0	3	4	9			
Non-Indigenous	No	1	2	0	3	6	0	1	1	0	2	1	1	2	2	6			
Yes	0	2	0	3	5	0	0	0	0	0	0	1	1	2	2	6			
Non-Indigenous Total		1	4	0	6	11	0	1	1	0	2	1	1	4	4	12			
Not known	No	0	0	0	0	0	0	2	1	0	3	1	1	0	4	6			
Yes	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
Not known Total		0	0	0	0	0	0	2	1	0	3	1	1	0	4	6			
Sexual Assault Total		2	2	1	5	10	0	3	4	4	11	4	2	6	11	23			
Other Against the Person	Indigenous	No	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0		
Indigenous Total		0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0		
Non-Indigenous	No	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0		
Non-Indigenous Total		0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0		
Not known	No	0	0	0	0	0	0	1	0	0	1	0	0	0	0	0	0		
Yes	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
Not known Total		0	0	0	0	0	0	1	0	0	1	0	0	0	0	0	0		
Other Against the Person Total		0	0	0	2	2	0	1	0	0	1	0	0	0	0	0	0		
<b>Tennant Creek (T) Total</b>			<b>68</b>	<b>91</b>	<b>76</b>	<b>104</b>	<b>329</b>	<b>64</b>	<b>74</b>	<b>81</b>	<b>69</b>	<b>288</b>	<b>88</b>	<b>97</b>	<b>130</b>	<b>109</b>	<b>424</b>		

Source: NT Police PRCMIS System October 2006

Notes:  
 1. All reports are initially recorded as an incident. If a formal complaint is made and/or credible evidence of an offence is available then NTP will also record an offence against the incident, otherwise no offence is recorded.  
 2. There were no recorded Murder, Attempted Murder, or Manslaughter offences during this period.

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Table 4.9 provides a finer-grained analysis for Recorded Offences in the Barkly Region broken down by (i) the three ABS SLAs making up the Barkly Region, (ii) assault, sexual assault and other offence types, (iii) Indigenous/Non-Indigenous, (iv) whether domestic violence or not. (Note that there were no recorded murders, attempted murders, or manslaughter offences during this period.) This table was kindly provided by Mr Joe Yick, Deputy Director of Research and Statistics, N.T. Office of Crime Prevention. A summary of the key figures for Indigenous victims is drawn from Table 4.9 and outlined in Table 4.10. It is clear that by far the majority of offences are recorded in Tennant Creek. This is understandable given the comparatively high population of the Regional Centre and the access to alcohol, but it can also be assumed a good proportion of incidences occurring in those bush communities that are without resident police, go unrecorded. The figures also indicate that over half (67.5%) of the assault victims are domestic violence victims (a total of 576 out of 852). The sexual assault victims occur in all three Barkly SLAs, with an average of one a month occurring across the Region from July 2004 to June 2006.

**Table 4.10: Summary of Recorded Offences against Indigenous victims in the Barkly Region, 2003/2004 to 2004/2005**

'Tableland' SLA		2003/2004	2004/2005	2005/2006
	Assault Indigenous, Total	11	15	15
	Assault Indigenous, DV	3	11	7
	Sexual Assault, Indigenous	3	2	0
'Tennant Creek Bal' SLA	Assault Indigenous, Total	23	15	19
	Assault Indigenous, DV	10	12	13
	Sexual Assault, Indigenous	0	4	1
'Tennant Creek (T)' SLA	Assault Indigenous, Total	238	205	311
	Assault Indigenous, DV	145	136	229
	Sexual Assault, Indigenous	4	6	11
Totals for Region	Assault Indigenous, Total	272	235	345
	Assault Indigenous, DV	158	169	249
	Sexual Assault, Indigenous	7	12	12

#### Recorded Domestic Violence related property damage

Another indicator of Domestic Violence can be drawn from the N.T.'s statistics on recorded D.V. related property damage offences. Table 4.11 (also prepared by Joe Yick) provides the relevant figures for the Barkly Region broken down by SLAs. In 2003-2004 there were four such offences; in 2005-2005, twelve such offences, and in 2005-2006, eight such offences.

**Table 4.11: Recorded Domestic Violence Related Property Damage Offences**

	Jun Qtr 2003	Sep Qtr 2003	Dec Qtr 2003	Mar Qtr 2004	Jun Qtr 2004	Sep Qtr 2004	Dec Qtr 2004	Mar Qtr 2005	Jun Qtr 2005	Sep Qtr 2005	Dec Qtr 2005	Mar Qtr 2006	Jun Qtr 2006
Tableland					1				1				
Tennant Creek - Bal	1				3	3	2	1	4	1	3	1	1
Tennant Creek (T)		4	2	2									
<b>Total</b>	<b>1</b>	<b>4</b>	<b>2</b>	<b>2</b>	<b>4</b>	<b>4</b>	<b>2</b>	<b>1</b>	<b>5</b>	<b>2</b>	<b>3</b>	<b>2</b>	<b>1</b>

#### Domestic Violence Applications

Domestic violence applications are the initiating document in a domestic violence matter. They can be lodged by individuals or by police. In 2004 there were 1,687 domestic violence applications lodged in the Magistrates Court, up 5% from 2003. Between 2003 and 2004 the proportion of applications lodged by individuals decreased slightly from 58% to 55% while the proportion of applications lodged by police increased from 42% to 45% over the same period. Domestic violence applications lodged by police outnumbered applications by individuals in three of the N.T.'s six regions – Darwin Region Balance (69% of all applications), Barkly Region (62%) and East Arnhem Region (56%). In 2004 Barkly Region recorded the highest rate of domestic violence applications lodged per 10,000 population (207.2), which was nearly two and a half times more than the N.T. total application rate (84.4). In contrast, East Arnhem Region and Darwin SD and Environs recorded the lowest application rates (60.2 and 61.9 respectively). (ABS 2005.)

#### Suicide Statistics

The author has experienced difficulty in obtaining reliable Aboriginal statistics on both completed suicides and attempted suicides for the Barkly Region. With the placement of a Life Promotion Program worker in Tennant Creek in late 2006, by the Mental Health Association of Central Australia (MHACA), this communication situation has begun to change, but the data is still fairly tenuous. All parties agree that a significant number of attempted suicides, particularly those involving only a verbal threat to suicide (as opposed to physical self-harming) go unreported in the government records.

The Mental Health Association of Central Australia provided the author with the following data on four completed suicides in or close to the Barkly Region in 2006. MHACA in turn, obtained the data from the N.T. Police (Alice Springs) and the N.T. Coroner's Office. (See Table 4.12.) In addition to these, there was one completed suicide in Tennant Creek in January 2007.

**Table 4.12: Aboriginal Suicide Deaths, Barkly Region, 2006.**

Date	Resident Community	Suicide Location	Age	Gender
7-Mar	Ali Curung	Tennant Creek	29	M
18-Oct	Tennant Creek	Tennant Creek	24	M
31-Oct	Tennant Creek	Tennant Creek	26	M
24-Dec	Ampoilatwatja	Sandover Hwy near Soakage Br	20	M

To place this in a longitudinal perspective, one of the Life Promotions staff provided the following figures for the 'Bottom End' of the N.T.. From January 2001 to February 2007 these had been 75 completed suicides (or suicide deaths) of which 64 were male and eleven female. Of these, 56 were Indigenous and 19 non-Indigenous. Geographically these suicide occurrences were given as 24 in Alice Springs, 14 in Tennant Creek and 36 in remote locations. (P.c. C.A., MHACA, 23/2/07.)

Because of the lack of division of these 'remote' 'Bottom End' figures into the Barkly and Central statistical regions, and the lack of a corresponding breakdown into Indigenous and non-Indigenous, little can be gleaned from these figures specifically in relation to the Aboriginal people of the Barkly Region. We are only given a total of 14 suicides in Tennant Creek over six years and six weeks but some of these may have been non-Indigenous.

Attempted suicides are recorded by the Tennant Creek Police and presumably also by the Tennant Creek Hospital, but these figures are even more difficult to come by for ethical reasons (especially for a consultant working for an NGO). The Police are not without some methodological critique as to how they decide what constitutes an 'attempted suicide' and whether there is a consistency of reporting on such (p.c. L.G, MHACA, 23/2/07).

According to information obtained by MHACA from the Police for Tennant Creek, there had been at least five attempted suicides in January 2007 of which three appeared to be directly linked to and following the completed attempt. At least eight attempts had been recorded in February (up until February 23<sup>rd</sup>). (P.c. C.A., MHACA, 23/2/07.) It is estimated that suicide attempts for 2006 must have numbered well into the 30s.

**Recommendation:** That Piliyintinji-ki, Tennant Creek Police and N.T. Mental Health continue to work on a coordinated strategy both to record attempted and completed suicides, as well as to developed coordinated intervention strategies both for victims and victim's extended families.

#### Prisoners and Detainees in Correctional Facilities

The following information demonstrates the high level of incarceration of Indigenous Australians in Correctional Facilities in the Northern Territory during period from the June quarter 2004 to the June quarter 2006. The data used to illustrate these findings was extracted from the *Northern Territory Correction Services Monthly Daily Average Returns*. The report states that "The quarterly daily average is the average number of persons held in institutions per day over the stipulated three-month period" (N.T., O.C.P. 2006a:91).

**Findings – Adults:** In the current quarter, the daily average of adult Indigenous prisoners and detainees held in correctional facilities in the Northern Territory is 662, which is 1% (or seven) lower than the previous quarter but 2% (or eleven) higher than the same quarter in the previous year. In the current quarter, Indigenous prisoners and detainees represented 82% of the total daily average prison population. The daily average number of Indigenous prisoners and detainees ranged between 557 and 669 during the last nine quarters (N.T., O.C.P. 2006a:91).

**Findings – Juveniles:** The quarterly daily average of juvenile detainees ranged between 13 and 25 over the period June quarter 2004 to the current quarter. Indigenous juveniles represented a high 96% (or 24) of the daily average population detained in correctional facilities in the current quarter (N.T., O.C.P. 2006a:93).

[Need to get Barkly figures for comparison.]

There were in the September quarter of 2005, 62 prisoners from the Yapakurlangu Region comprising two in Darwin, and 60 in Alice Springs. Eighty percent of those incarcerated resulted from assault offences related to family or community violence. (Source: NTG Police stats for 2005/2006 September Quarter). (AHAC 2006 – FVRAP application.)

#### Use of statistics as a performance measure for Piliyintinjiki and Anyinginyi

The Piliyintinji-ki consultant, Dr Memmott has been liaising with several government agencies in an attempt to develop the above statistical indicators of Indigenous family violence for Tennant Creek and the Barkly Region. It is hoped that these measures will eventually provide a useful set of performance indicators for Piliyintinjiki and Anyinginyi, but their relevance in understanding violence trends will be over a scale of years and quarter years (seasonal characteristics). The most helpful statistics in this regard are likely to come from the N.T. Office of Crime Prevention, Research and Statistics, and the N.T. Police, but ongoing liaison is necessary to fully finalise these measures.

**Table 4.13: Selected Anyinginyi Clinic Statistics for period 1/01/05 to 3/8/06 (unless otherwise indicated)**

<b>Alcohol related</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Alcohol Excess			1
Alcohol Abuse (2005-06)	19	10	29
Alcohol Excess	13	6	19
Acute Alcohol Intoxication			1
Alcohol Dependence	3	2	5
Alcohol Abuse Binge Drinking			1
Alcohol Induced Hepatitis	1	1	2
Drinker Advised to quit			7
Alcohol Withdrawal	2	1	3
Alcohol Hallucination		1	1
<b>Other Substance Abuse</b>			
Drug Abuse THC	10	7	17
Aerosol Addiction		2	2
<b>Violent Events</b>			
Domestic Violence	1	7	8
Abuse of Partner, Physical			1
Assault, Orbital (head injury)			1
Assault Child Sexual	-	1	1
Emotional Abuse by Parent	-	1	1
Assault/Harmful Event (2006)	-	18	18

Admission from self-harm threat			0
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In the meantime, Anyinginyi has been endeavouring to upgrade the quality and performance of its own Clinic's e-database and it is expected this will be operational in early 2007. An early indication of the types of data that will be available is indicated in Table 4.13. We note from this table the high client figures recorded for 'alcohol abuse' (29 no) and 'alcohol excess'(19 no); these are clients who actually visit the clinic for treatment. There is a correlating high figure for 'assault/harmful even' (18 incidents). Domestic violence also has a significant score (eight no). These numbers probably only represent a small proportion of actual violence incidents as many, if not most, would go unreported.

### **Summary of Statistical Findings**

#### **The Population of the Barkly Region**

Of the six N.T. administrative regions, Barkly has the smallest population. In 2004 this was estimated at 5,840 of which 3,220 were Aboriginal. However Barkly has one of the largest areas of the N.T. regions, being 283,000 sq kms and second to Central Region. 'Tennant Creek Bal' SLA is one of four with the highest proportion of Aboriginal people in the N.T.

In 2004, the population of the Barkly Region was estimated at 5,840 (ABS 2005). This figure was extrapolated from the 2001 Census figures (ABS 2001) which provided the only readily available and detailed breakdown of the Barkly population at the time of this report. The following demographic characteristics can be outlined in 2001. A total of 2760 people resided permanently in Tennant Creek of whom 1090 were Indigenous including a population of about 100 or so in each of six of the Town Camps. In the north-west of the Barkly there were 524 people in Elliott and its Town Camps, pastoral stations and outstations, of whom 369 people were Indigenous. Other sizeable Aboriginal population centres were Wutungurra (near Epenarra Station) with 157 Aboriginal people, Canteen Creek or Awurratila (Owairtilla) with 149 Aboriginal people, Ali Curung with 472 Aboriginal people and Alpururulam with 346 Aboriginal people. Other places were all so small they were aggregated together with a total of 603 Aboriginal people.

#### **Violence Statistics**

During 1995-2001 (six years), Tennant Creek Hospital recorded, through its treatment statistics, an incidence of assault in the Barkly region that was about 1½ times that of the Central Region, per head of population. The majority of victims were Aboriginal (89% at Tennant Creek). 54.7% of the victims were female and 45.3% male. (Suggests more than D.V. happening.)

During the period October 2003 to June 2006, N.T. Police records show offences against the person. The most significant type of offence is 'assault' with a range of 62 to 128 reported offences per quarter (every three months), or five to nine per week. Assaults in Tennant Creek during 2005-2006 increased by 39% (or 115 more) than in 2004-2005. The second most significant type of offence was 'sexual assault' of which there were one to nine per quarter (every three months).

On a per capita basis, the Barkly Region has the highest rate of reported sexual offences in the N.T. (0.34% per capita). This sexual assault rate is three times that of the region with the lowest rate, East Arnhem, even though it has little more than a third of the population of East Arnhem.

The majority of Indigenous assault offences in the Barkly Region occur in Tennant Creek (87.5%). Over half of the Barkly assault victims (58%) are domestic violence victims. Sexual assault victims are more evenly disbursed across the entire region.

In 2004, Barkly Region recorded the highest rate of domestic violence applications lodged (207.2 per 10,000 population), which was nearly two and a half times more than the N.T. total application rate.

Accessible suicide statistics are yet to be accurately and thoroughly compiled for the Barkly Region. But from the limited available data, suicide is clearly a threatening and looming problem. The incidence of attempted suicide in Tennant Creek appears much higher than completed suicide. We can assume (based on reports by Piliyintinji-ki staff) that the evidence of threatened (vocalized) suicide is much higher again, indicating an unhealthy psychological propensity for suicide particularly amongst young male adults involved in substance abuse.

### **Comment and Recommendations on Regional Violence Response Activity**

Barbara Shaw, the General Manager of Anyinginyi has commented as follows: The prevalence of deaths by suicide and other violent means on the Barkly she symbolizes as 'catch-up' time, a result of the government failure to adequately invest in regionally-planned primary healthcare. There has thus been a lack of preventative health work in the Barkly. The high cost of living and difficulty of access to resources exacerbate mental health problems. There has never been solid population health planning in the Barkly Region but one requires such evidence-based information to plan adequate services; then per capita equations to determine funding [and these need to be adjusted for remote circumstances]. She noted that factors to be considered in mapping out resources to the Barkly include poor housing and inadequate infrastructure which add to social pressures re family violence.

**Recommendation:** Given the immense use of the Barkly Region and the extreme distances and high costs associated with staff travel, plus the fact that two-thirds of the Aboriginal population resides within the Inner Region, it is recommended that Piliyintinji-ki rationalize its violence outreach activities by maintaining its focus for the immediate future, within the Inner Region rather than over-stretching its capacity to the Outer Region.

#### Distribution of Aboriginal Population in 2001:

Tennant Creek:	1090 (Inner)
Elliott area:	369 (Inner)
Ali Curung:	472 (Inner)
Wutungurra:	157 (Inner)
Canteen Creek:	149 (Inner)
Alpurrurulam:	472 (Outer)
Other:	603 (mostly outer)

Chapter 4 revealed that one type of violence that is strongly prevalent and reported in Tennant Creek is assault (male on female (or D.V.), and male on male, are clearly prevalent), and includes alcohol-associated assault. A small number (albeit high per capita by comparison with other regions) of sexual assaults have been occurring, which are spread throughout the Barkly Region. Attempted and completed suicides are also clearly of concern. Chapter 5 explores other qualitative evidence on the types and prevalence of violence.

It was noted at the Yapakurlangu Violence Workshop (November 2006) that although the statistics for the Barkly Region may indicate that violence is on the increase, they may equally indicate that the frequency of reporting is on the increase due to growing social and personal courage amongst victims, as well as due to support for them by service agencies such as Piliyintinji-ki.

**Recommendation:** That AHAC seek programme funding to maintain and expand its statistical records and surveillance for at least a ten-year period whilst Piliyintinji-ki expands its violence response planning services.

No invitations have been received by Piliyintinji-ki from Alpurrurulam, Barkly Tableland outstations or the Barrow Creek communities to provide any sort of violence response planning or Stronger Families type services. Nor has Piliyintinji-ki had any formal contact with these communities. Ali Curung personnel have attended the workshops at Policeman's Waterhole (Frew River) and Tennant Creek. Ali Curung personnel have endorsed Piliyintinji-ki as the regional Family Violence Planning agency.

**Comment:** It is not appropriate in Aboriginal Law for Piliyintinji-ki to impose itself on any community to assist with violence planning without invitation and an agreed mandate for action. Relationships with communities, especially those in the Outer Region, have to be established gradually in accordance with protocols in order to be constructive. Implementation will need some degree of facilitation by AHAC or by the consultant.

**Recommendations:** That Stage 2 Planning involve a fact-finding and relationship-building visit by either an AHAC Manager or the consultant (P.M.), with one or two Piliyintinji-ki staff to Alpurrurulam, and to the Barkly Tableland and Barrow Creek communities once appropriate invitations are put in place.

That the annual planning meetings at Policeman Waterhole involving Canteen Creek, Epenarra and Ali Curung be continued, drawing on the resources of both Piliyintinji-ki and the AHAC 'Grow Well' programme and used for ongoing regional Community Violence Response Planning and support.

That Piliyintinji-ki continue a programme of visits to Epenarra, Canteen Creek, Ali Curung and Elliott to encourage and facilitate these communities to engage in Community Violence Response Planning and to advise and assist with Plan implementation.

## CHAPTER 5: QUALITATIVE FINDINGS ON VIOLENCE AND VIOLENCE RESPONSE IN THE YAPAKURLANGU REGION

### Introduction

This chapter commences by setting out a categorization of Indigenous family violence types and assessing, with the aid of Piliyintinji-ki staff, which of these violence types were prevalent in Tennant Creek at the time of the consultancy. The violence types occurring in Tennant Creek are further explained in varying detail drawing on the limited literature sources, and knowledge gathered from Piliyintinji-ki workshops and staff interviews. After discussion on violence in the Tennant Creek Town Camps, some findings on violence are also outlined for Elliott, Epenarra, Canteen Creek and Ali Curung. Identified agencies providing services on violence response are then listed with a link to their profiles in Appendix 3. This is followed by a summary of service gaps and deficiencies identified by the consultant.

### A model of family violence types for use in planning response

In considering qualitative evidence on violence in the Yapakurlangu region it is useful to draw on the categorization of violence types as defined in "Violence in Indigenous Communities" (Memmott et al 2001: Sect 2).

- (1) **Spouse assault:** typically alcohol is a contributing factor; police are frequently called to couples in conflict but their response and involvement is minimal; there has frequently been a prior conviction and gaoling of the offender; the victim has typically tried many strategies including a women's shelter, restraining orders and separation; the relationship is characterised by repeated abuse and reconciliation; in-laws may defend the offender; assaults may continue for years or end only when the victim dies; in up to 60% of cases a weapon may be used by the offender.
- (2) **Homicide:** occurs (both as victim and offender) at about 10 times the non-indigenous rate; most frequently, as with other factors of disadvantage (suicide, low life expectancy, high unemployment, poor education), in remote communities; correlated with high rates of alcohol abuse and family violence; women in communities are dying as a result of violence at a rate which exceeds the level of Aboriginal deaths in custody.
- (3) **Rape & sexual abuse:** reportedly increasing in frequency and intensity (eg group rape) in some communities; one estimate asserts that 80% of young Aboriginal females involved with the criminal justice system have been sexually abused and that 50% of children involved with the court system have been victims of incest; in some communities women are 16 to 25 times more likely to be raped than the State's entire population.
- (4) **Child violence:** includes child neglect, incest, child assault by adult carers, paedophilia and rape of infants by youths; most common in remote communities; children often left unsupervised, especially when adults drinking at canteen; children may stay away from home to avoid potential domestic disputes; in some communities there are many offenders guilty of many offences against children.

Piliyintinji-ki Women's Team Leader L.T. has provided the following definitions of 'child neglect':

*Neglect is failing to meet the child's basic physical and emotional necessities of life including adequate supervision of young children for long periods, nutrition, clothing, personal hygiene, safety in the home, medical care, love and affection or even failure to use available resources to meet those needs. In it's extreme form it includes abandonment.*

*"Child Abuse is usually a pattern or cycle, not a one-off incident. As distinct from the occasional verbal 'outburst' in a generally loving home, abuse is a pattern of negative and harmful interactions, which cause long-term damage unless there is intervention."*

*Child abuse takes many forms. Adults may harm children through actions (or omission) toward the child, both in a verbal or physical way. They may also harm children through the neglect (omission) of their care. Rarely does a child experience only one form of abuse. Children who are being physically abused are often emotionally abused as well. Many children who are sexually abused are also physically and emotionally abused.*

*Distinguishing between the abuse types and clearly defining them is helpful in gaining greater clarity about what exactly is the abuse of children.*



(5) **Suicide:** occurs at several times the rate of non-Indigenous suicide; most common in remote communities; largely affects adolescent males but with growing numbers of older males and females; appears to be a strong 'copycat' element in the timing and method.

(6) **Self-injury:** includes self-mutilation; like suicide, occurring with increasing frequency; a prominent pattern is a history of interpersonal loss and unstable relationships; frequently associated with alcohol consumption; evidence of higher frequency among males and childless women; recent evidence of high frequency among victims of child sexual abuse.

(7) **Same-sex, one-on-one adult fighting:** may be one of the most common kinds of Indigenous violence, regularly resulting in injury, but is the least reported and inadequately researched; the form of fighting has changed over the last 30 years - used to be controlled to some degree by elders and in some cases inter-family feuds would be confined to fights between their 'champions'; fighting is now less structured and potentially more brutal.

(8) **Inter-group violence:** major conflict between groups residing in one community but from different geographic origins; includes 'reverberating' violence where fight spreads quickly as relations from both sides are drawn into the conflict - at the same time the focus of the conflict may shift from the original protagonists to some older intergroup issue; some inter-group feuds reverberate for years; includes urban gang conflicts, which may be between groups (mainly young male) from different Indigenous enclaves within a major centre; inadequate research into this form of violence.

(9) **Psychological abuse:** includes verbal abuse, threats, constant denigration and undermining of another person.

(10) **Economic abuse:** the withdrawal or extraction of money or goods so as to hurt another; often involves the taking of welfare money or wages and its use for alcohol or gambling; frequently involves husbands, sons or grandchildren demanding money from wives, mothers or grandparents - community elders, traditionally respected, often suffer; a roll-on effect broadens outcomes to related families; offenders may be relatively welfare-deficient males or childless females.

(11) **Cyclic violence:** family violence over a number of generations can mean that violent behaviours "become the norm in families where there have been cumulative inter-generational impacts of trauma on trauma, expressing themselves in present generations as violence on self and others" (Atkinson 1996:7). Sometimes called inter-generational violence; passed from parent to children.

(12) **Dysfunctional community syndrome:** Communities wherein multiple violence types are occurring and appear to be increasing over generations, both quantitatively (number of incidents) and in terms of the intensity of violence experiences, for example, victims of sexual abuse may include very small children. (End of Memmott et al 2001:51.)

At a Piliyintinji-ki workshop in August 2006, staff identified the following types of violence from the above categorization as being prevalent in Tennant Creek.

Categories of Indigenous Violence, with reference to Tennant Creek (asterisks indicate types of violence in Tennant Creek as identified by Piliyintinji-ki staff, August 2006.)

- Spouse assault\*\*,
- Rape and sexual assault\*,
- Child Violence\*,
- Suicide\*,
- Self injury\*,
- Inter-group violence\*\*,
- Psychological abuse\*,
- Economic abuse\*,

- Cyclic violence\*.

### **Qualitative Findings on Violence Problems in Tennant Creek**

Trogenza and Trogenza (2004) consulted with Aboriginal Elders including Warumungu Traditional Owners and representatives of other language groups living in Tennant Creek during March 2004. They were told that anti-social behaviour in Tennant Creek was a relatively recent phenomenon and attributed it to the following causal factors:-

- “a perception by people from outlying communities that Tennant Creek is an 'open' or 'free' town,
- a general lack of respect and acknowledgement of Traditional Owners and their country,
- a lack of respect for senior Aboriginal people and their role in society,
- the erosion of social control and family breakdown in each language group,
- the availability of alcohol and other drugs in Tennant Creek,
- a perception that Aboriginal people are marginalised and discriminated against in town, and
- increased mobility” (Trogenza & Trogenza 2004:4,5).

The Consultant asked Piliyintinji-ki staff what caused violence in Tennant Creek. Mr Jones and Pepi Simpson answered: grog, marijuana, jealousy, football, Stolen generation issue, sexual abuse. Everyone agreed that non-drinkers could be violent as well as drinkers, so grog is not the only cause. It was said that a cultural shift had occurred; there were few avenues to participate in culture these days. (M.J., P.S.)

Nevertheless it was recognised that alcohol abuse had grown to be a big problem in Tennant Creek. One public venue where binge drinking was occurring was at the top of the drain in town – participants used the Bluestone Liquor outlet. One potential problem identified by Piliyintinji-ki staff was young teenagers under the influence of alcohol being vulnerable to sexual assault. Glue sniffing and minor paint sniffing also occur in Tennant Creek. Petrol sniffing incidence was also said to be low in Tennant Creek; abusers are often people from Central Australia coming up for treatment. Some psychotic episodes occur.

The Consultant also asked Piliyintinji-ki staff, what made stronger families in the old days? Duane Fraser replied that it was more respect for people in the family. L.T. stated “More love, not as much money around – this has led to disrespect, drinking; Culture – respect – need to get better.”

The women attending the Yapakurlangu Family Violence Regional Workshop (November 2006) provided the following list of causes of violence in Tennant Creek:- grog, gunja, mental health issues, children’s welfare money being spent on alcohol and gambling resulting in child neglect, systematic racism, poverty with no hope for the future, children drawing their values from American television culture, loss of Aboriginal culture and respect, and getting married too young within wrong-skin marriages.

### **Definitions of anti-social behaviour**

Trogenza and Trogenza (2004:14) found that Aboriginal definitions of anti-social behaviour concur with the wider community's definitions but Aboriginal people also included offences which were culturally specific.

“The whole community recognises that offences against the person (including murder, attempted murder, manslaughter, robbery, sexual assault and other assault) and offences against property (including unlawful entry with intent, motor vehicle theft and related offences, other theft, property damage and other property offences), are wrong...Public drunkenness, humbugging (begging) for money in public places, were decried, although it was pointed out that there are limited places that Aboriginal people can drink, and people who beg are poor...Additionally, there are specific cultural offences identified by Aboriginal people. These include 'swearing in language' or breaking religious taboos, which could be an offence punishable by death.” (2004:14.)

Other culturally specific forms of anti-social behaviour identified by Trogenza and Trogenza (2004:14) were:

- Failing to show respect for other people's country (2004:15).
- Failing to show respect for, and acknowledge Traditional Owners, on the part of Aboriginal and non-Aboriginal people was seen as contributing to anti-social behaviour by undermining the authority of the Elders in Tennant Creek. (2004:15.)

- Non-Aboriginal people failing to show respect for knowledge of Traditional Owners, and for Aboriginal customs and society, also undermines the authority of Traditional Owners. (2004:15.)
- Swearing (both in English and in language as described above) is a serious offence. (2004:15.)
- Young non-Aboriginal men driving unsafely 'hooning cars' around the streets of Tennant Creek including streets where children might play. (2004:15.)
- Begging was seen as undignified, as opposed to demand sharing which is culturally appropriate. (2004:16.)
- Aboriginal people are alarmed by the incidents of people who are in trouble in other communities coming to Tennant Creek to escape payback and the payback party following them to town - one example of this occurred during the consultation period. (2004:16.)
- Fighting, particularly large-scale fighting between families is a particular form of antisocial behaviour that has evolved recently. (2004:16.)

One of the questions asked at the Yapakurlangu Regional Family Violence Workshop in November 2006 was whether there was "mainly one group always suffering family violence and/or sexual assault in your community?" The Tennant Creek women identified the following groups as suffering from violence:

- Age groups from 10 to 30 (children/teenagers/young adults);
- Women and children;
- Children as the victims of inter-generational (or cyclic) violence (children's welfare money is being spent on grog); and
- Elders (old people).

One group who were always suffering from violence were Elders and old people. They have to worry about their children and grandchildren and are humbugged from drunks and people taking their food – resulting in physical, emotional, and financial effects. The women concluded that the whole of the community was affected by violence. The Men's group at the Yapakurlangu Violence Workshop (November 2006) also concluded that it was the whole community who was suffering from Family Violence, but particularly women and children.

The Tennant Creek Men's group from the Yapakurlangu Planning Workshop outlined the following list of violence problems in Tennant Creek:

- Gangs have been causing big trouble in Tennant Creek recently.
- A lad recently stabbed in the arm by a family member.
- Jealousy is a common cause.
- After deaths, people are hurting themselves, talking about suicide – due to their grievance.
- Too much 'sorry business' – people are always mourning.
- Alcohol brings out violent behaviour.
- Royalty time fights – money divides families.
- Gambling is a problem – gamblers lose money, then stand over people for their food. They might say to their grandfather – "if you don't buy me gunja, I'll burn your car".
- "Boredom – people then look for gunja.
- Leaving one's partner – then the man goes drinking out of sorrow and violence then happens.
- If there is an addiction (grog/cigarettes), an individual will get 'toey' when going without and become easy to rile.

Of particular concern, was violence emanating from football games in Tennant Creek.

A Key Situational Factor in Tennant Creek: Violence at the football ground and football impacts

The football teams comprise Ali Curung, Epenarra, Canteen Creek, Elliott, and Tennant Creek. The football season is April to September. Elliott and Ali Curung Night Patrols also come into Tennant Creek for football weekends. Elliott team and visitors come in a bus and always go back promptly, but some visitors from other communities always stay. Visitors may stay for two weeks – and then go back for two weeks – then cycle in again.

People also all come in for the Lightening Carnival which is a pre-football season carnival – Ampilatwaja, Willowra, and Ti Tree communities come in for this (a wider regional catchment is involved extending to the south and outside of the Barkly Region). The football ground is located in Ambrose Street, not far from Mulga Town Camp.

There is a Code of Conduct sign at the football grounds:- “Statements about derogatory language based on race or gender; foul and abusive language; swearing; respect; intoxicated person to be removed; Police Patrol here.” The Piliyintinjiki Men’s Team Leader, Mr Jones says this means nothing for Aboriginal people. The sign should be stronger. A second sign says: “No alcohol – cars will be searched”. A member of CERP has suggested that both the white laws and blackfeller laws be combined into a new code of conduct for football, and to be sent out to all bush communities (CERP mtg, 8/06).

Violence levels are increasing at the football according to both women and men. Spectators drink and swear at the players. People also pick fights in the street outside the football – psychological violence is prevalent. Brawls sometimes occur outside the football gate; Ali Curung mob were involved in such a brawl in 2006 with sticks, knives and rocks. Once the whole Ali Curung team was banned for a season. Ali Curung Night Patrol is at the football – but only has limited capacity (M.J.). Mr Jones says the gatekeeper should not let drunks in. A stronger security fence is required at the ground – grog is passed under the fence. (M.J., P.G.) On Saturday afternoons and nights, the streets are full of drunk people: “they think they have got right of way; the drunks swear at you” (S.W.).

Because of the representation within the Tennant Creek Town Camps of Aboriginal language groups from throughout the Barkly Region, and the profound impact of visitors from the region’s communities (especially at football time) it is clear that any violence response for Tennant Creek and its Town Camps needs to be linked to planning for the bush communities. Such planning should be directed at getting bush community leaders and Elders to share responsibility for their people when they visit Tennant Creek.

#### Child neglect

Note, this was a BRSCC priority in August 2006, but action seemed to transpire when the BRSCC Coordinator left Tennant Creek.

Anti-social behaviour that includes or affects children was found to be of particular concern in Tennant Creek during 2003.

- Underage drinking is of concern to Aboriginal families.
- Supply of alcohol to minors by other families was not accepted.
- Gambling is an issue that leads to neglect of children.
- Unacceptable levels of absenteeism and truancy exist.
- Smashing glass is attributed to children.” (Trogenza & Trogenza 2004:16.)

Child abuse was also recognized as a problem in Tennant Creek at the July 2005 Men’s workshop. The common causes for this problem were given as “People drink too much, others take too much drugs; Parents too involved in gambling instead of looking after their children; lack of respect for family values, drinking in public places, and families living in over-crowded houses.”

There is no paedophilia that Xavier and the BRSSCC Coordinator were aware of in Tennant Creek (BRSSC, 31/7/06). However two paedophilia charges have occurred in Elliott in recent years (see notes on Elliott).

Whilst sexual assault on young children appears to be a relative rarity in the region according to the available information and statistics; physical abuse, lack of care and neglect of children are prevalent and clearly linked to alcohol abuse by the parents. Child neglect issues in Tennant Creek are extensive and young mothers are going drinking. There is thus a chronic vulnerability to paedophilia in town camps due to widespread child neglect.

AHAC runs a 'Young Mother's Program – Anyinginyi Public Health', which started in 2006. There is also a breakfast program at the school. Piliyintinji-ki staff need to evaluate whether to get involved in these initiatives.

Suggestions for dealing with young people's antisocial behaviour identified by Tregenza & Tregenza (2004:27) included:

- "There should be a town curfew for kids on school days so that businesses agree not to serve children of school age.
- There is a need for food programs at school.
- A Youth Patrol could be useful, appropriately deployed. Appropriate deployment means that a Youth Patrol would only deal with children younger than themselves.
- The importance of mentors and role models is recognised and such programs should be instigated wherever possible.
- The need for Aboriginal cultural awareness courses in schools for all school children was widely identified. It is noted that Papulu Aparr Kari and Nyinkka Nyunyu have a number of trained interpreters and guides and significant resources some of which are currently deployed in delivering limited cultural awareness courses.
- The call for Aboriginal languages to be taught in schools was repeated; among other benefits teaching language generates respect and self esteem.
- There is a need for transport for kids so that they can get to school, reducing absenteeism and anti-social behaviour.
- There is what was described as an "education gap for the 10 - 14 age group" a failure to meet the educational needs of this group which the community sees as the responsibility of the Education Department.
- It was thought that more activities being available for children will help reduce anti-social behaviour, and popular activities named were gym, boxing, and art.
- Sport and recreation programs need ongoing funding for positions." (Tregenza & Tregenza 2004:27.)

#### Inter-group conflicts in Tennant Creek

Several inter-group conflicts have occurred in Tennant Creek over the last few years. Piliyintinji-ki staff reported as follows on these incidents.

During 2006, two camps became engaged in inter-group fighting and involving up to 200 people: Tingkarli Camp (Warlmanpa and Waramungu people) and Wuppa Camp (Borrooloola and Tableland people). Duane Fraser of Piliyintinji-ki became involved and took on a key role in defusing the conflict. (L.T.) Duane recalled that the Wuppa/Tingkkali Camps brawl arose from one man who had had disrespect for the CERP protocol. The Elders Council was said not to have acted quickly enough; it was the nastiest conflict Duane had seen in 37 years of living in Tennant Creek. 250 people were fighting at one time. The Police helped to slow it down over a couple of days. A problem is that there are no bye-laws to go with the CERP Protocol that would empower tribal law. The Elders Council should have attended to this when they were formed; they are only addressing it now. (D.F.)

On another occasion Duane addressed another gang conflict problem: A couple of gangs were active in Tennant Creek: the 'Bad Boys' and the 'Eastsiders'. The Council of Elders organized a meeting at the Showground which happened with their families. Everybody got to the bottom of the problem – it had involved relationships between rival gang members and their girlfriends. Eventually they shook hands. (L.T.)

L.T. respects Pepy and Duane as men who can stand up to people involved in gang conflicts. Note that Duane is tribally neutral in Tennant Creek having come from Queensland (a Bidjera man from Central Highlands). Pepy is a Warrumungu initiated man.

More details are contained in the notes from the Yapakurlangu Planning Workshop (November 2006) on the nature of these conflicts and how they were resolved (see Appendix 2, Tennant Creek Men's group).

The conflict between Tingkarli and Wuppa Camps had recurred in early 2007 and was now being described as an 'inter-community' fight rather than an 'inter-camp' fight, due to its reverberating nature and capacity to absorb extended families into the fray. This and/or other such inter-group conflicts are likely to recur.

Recommendation: That Piliyintinji-ki staff, CERP and Night Patrol hold a workshop to further analyze the recent inter-group conflicts in Tennant Creek (2005-07) and how they were resolved or temporarily halted, and to develop a written strategic response plan for future use when such incidents recur.

### Suicides

Although the accuracy of the statistical data obtained by the author is limited, there is clearly a major problem occurring in the form of completed suicides, attempted suicides and threatened suicides. There is some evidence that the 'copycat' syndrome is occurring whereby one suicide triggers or catalyses further attempts. Suicides were said by Anyinginyi staff to be usually alcohol related (after binge drinking) and sometimes drug related (speed or ecstasy), also associated with soft drugs – marijuana, hashish, prescription drugs.

Piliyintinji-ki staff produced a response poster to suicide in early 2006. At the time of writing they were producing a more in-depth response position to suicide in the community. Difficulty was being incurred in developing a coordinated strategy with the Police, N.T. Mental Health and MHACA. Despite this, Piliyintinji-ki were trying to develop and improve their outreach counselling service to both Town Camps and Bush Communities so as to intervene in suicidal violence.

### Spousal Sexual Assault

The Barkly violence statistics indicate the prevalence of both spousal assault and sexual assault (see Chapter 4; also see Client Profile and Utilization charts of the Tennant Creek Women's Refuge in Appendix 3). At the July 2005 Men's Workshop sexual assault was clearly recognized as a form of violence in Tennant Creek. "It is a crime mostly committed by men but sometimes by women. It is when someone takes sex by force. Both drunks and sober people do it. This causes loss of trust, trauma, and mental problems. It impacts on the community and on the family." It was attributed to excessive drinking, sexual depravity, lack of counselling, and a lack of family supervision.

### Psychological violence and mental health problems

As was reported at the Yapakurlangu Family Violence Workshop (November 2006), "emotional violence, psychological violence, and suicide are prevalent in Tennant Creek...Suicides and threats of suicides are happening...Continuous ongoing domestic violence is happening...Psychological violence is happening." Due to these various forms of violence occurring frequently and repetitively through each generation, there is a fear within Anyinginyi that a form of 'dysfunctional community syndrome' is emerging which will be very difficult to treat or arrest in a holistic manner. This problem was succinctly described to the consultant in an interview on 6/11/06 by Anyinginyi's Business Services Manager, Ms Clarissa Burgen, a long-term resident of Tennant Creek.

Clarissa Burgen believes there is a lot of unreported depression in the Barkly Region – but no adequate capacity to quantify it or to deal with it. She argues that mental health problems are higher than what are seen in any statistics. Neglected childhood and adult alcoholism are linked. People do not know how to train themselves to have a healthy mind. The following is an interview that was done with Clarissa on 6/11/06.

Clarissa Burgen is of the view there is a general anxiety disorder prevailing amongst the Aboriginal people of Tennant Creek, this disorder being a type of post-traumatic syndrome. It is a result of the constant difficulty of day-to-day and year-to-year survival, with its constant grief, deaths and guilt. Much of the grief arises directly from deaths. She said there had been 17 deaths in Tennant Creek during 2006, up to November of that year.

In Tennant Creek each suicide can be linked back to another death that occurred one to two months earlier. In mental health practice, it is said (according to Clarissa) that it is usually six months after a previous death that the reality sets in with its accompanying depression, which is when suicides were said to usually occur. But this timeline is much shorter in Tennant Creek.

Clarissa is of the view that it is the massive grief from multiple deaths and other forms of violence and accompanying factors that lead to suicide. Poverty and anger are widespread. Few individuals have any personal financial wealth. Court lists include Aboriginal people on charges of stealing, breaking and entering, and financial deception. There are many causal issues. People have “lost the plot”, but she does not know precisely why: “There is a widespread ‘mass depression’ syndrome. Those who have been on the ‘wagon’ are going back to the grog.”

There is definitely a generational change in lifestyle and propensity for violence. A non-parenting generation has arisen (= the ‘broken child’). They have a lifestyle of selling drugs, crime and wife-beating. This also extends into the non-Indigenous sector. Caring and sharing is breaking down massively in Tennant Creek. “The distinction is now being made very clear between self-survival versus selfishness.”

If a young woman wants to break the cycle she cannot. There is insufficient housing for her to rent her own house. Her extended family eat all the food in her fridge. Immediate family are dumping children on her to care for. There is a lack of economic wealth. She will have a sick dependant Elder (ie be in a carer role). If one cannot control one’s own house, how and where can one break the cycle? There is widespread overcrowding, lack of self-worth, insecurity, lack of loving and an educative environment. Another example is of the young woman who is told to look after her brother’s children – but she drinks and cannot get a job – she has no control over the children.

What are the contributing factors to violence? Overcrowding, alcohol and drugs: these are identifiable. There are many causal issues concerning the living areas (the Town Camps). Once they all had grass, trees, fences; now they are a depressing environment. Repairs and maintenance security, landscaping are all lacking. Old men get rolled for winning at cards or manhandled up to the ATM to get money out for their young relatives. Family structure and respect have been greatly eroded. The few houses with grass are those that have cheeky dogs. One cannot buy a hose to improve one’s garden, because hoses will be chopped up as weapons for flogging.

In terms of instilling moral values, Clarissa is of the view that one needs to focus on the eight to eleven year olds – “after that you lose them; it is too difficult to change their values.” Clarissa also outlined the need to develop an intervention model/approach. A set of Intervention Models is required, one for each form of violence (like suicide). [End of interview.]

Comment: In a situation of ‘Community Dysfunctional Syndrome’ there are many causal and situational factors that operate in conjunction over a number of generations (such as described in Figure 5.2 at the end of this chapter). Multiple responses and services need to be sustained over a number of generations to reverse such a pattern.

Each of the violence types prevalent in Tennant Creek requires an in-depth set of response strategies and procedures. It is clear that the Piliyintinji-ki staff have invaluable experience and specialist knowledge and skills in this regard (eg the experiences of Duane Fraser in dismantling inter-gang conflicts). It is recommended that the next stage of FVRAP activity incorporates the planning documentation and piloting of the response models to these specific types of violence.

Recommendation: That one of the ongoing planning goals during 2007 for Piliyintinji-ki be to develop draft intervention models for each of the types of violence listed as prevalent in Tennant Creek.

Violence in the Tennant Creek Town camps – general notes

There is one earlier report about violence and other related social problems in the Tennant Creek Town Camps. Some years ago [late 1990s?] P. Stein & H. Moran, as part of the Northern Territory Town Camp Safety Strategy, prepared a consultancy report titled "Ladies Talking in Tennant Creek". This project sought to document the needs of Aboriginal ladies from Tennant Creek Town Camps who were at risk of experiencing violence. The document provides a community profile and describes the history of town camps in the Tennant Creek region. Tennant Creek was the first community to put into place alcohol restrictions (see Wright 1997, 'Grog War'). Alcohol-fuelled violence often began in the Town Camps and spilled into the township. The report lists eleven services available in Tennant Creek at that time which were directed at targeting alcohol abuse and domestic violence.

Some common issues which arose from the consultations between the project leaders and the Aboriginal ladies included: the need for increased safety for ladies living in the town camps around Tennant Creek (both personal and public safety), use of culture to control violence, the need for increased access to basic resources to ensure a safe and secure environment, the need for increased access to education on sexually transmitted diseases, children's play areas, maintained community centres, sporting activities, safe houses, housing maintenance, and the need for a women's centre. (Stein & Moran n.d..)

The current author's first insight into the nature of violence in the Town Camps occurred at a meeting of the Council of Elders and Respected Persons (CERP) in Tennant Creek in August 2006. Representatives of CERP stated that a lot of people in the Town Camps were drinking, especially at Kargaru Camp – one boy had to be recently put in the hostel for his education (his home environment was too chaotic) (CERP, 8/06). Mulga Camp was also said to suffer from drinking problems. The general view was that those camps had weak leaders – some may even be perpetrators.

The Chairman of CERP stated the law; that there should be no grog in the Town Camps (CERP meeting, August 2006.). The N.T. Government's '2km' law is still valid, and it could be used to police the people who drink in the bough sheds outside of the Camp boundaries. He added that children could not sleep in the Camps – their food is taken – and they are not getting to school.

Piliyintinji-ki Men's Team Leader, Mr Jones reported that most of the visitors from Epenarra and Canteen Creek stay out at Kargaru Camp where the visitor violence problems prevail. Problem houses at Kargaru for visitors were said to be house 2, 6 and 7. People may fight all night at Kargaru Camp – shouting, swearing, and play very loud music. Police do not do anything about the noise – they should do something. The visitors should head back home like the Elliott mob do. (M.J.)

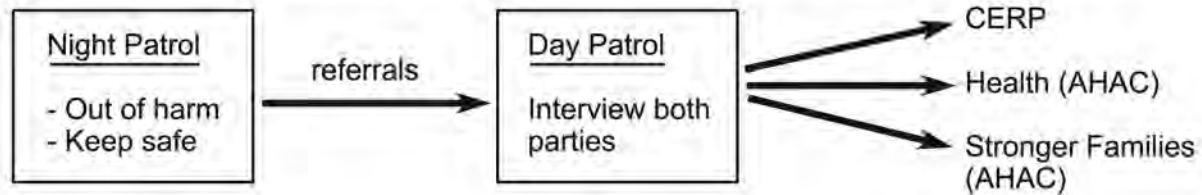
*Suggested Strategies for the Town Camps (from the CERP meeting 8/06):-*

- Tenants of leases are asking for help especially at Kargaru Camp. Police: they must phone-up when the trouble is happening. Reply: "They have phoned in the past and no officers turned up – so they don't bother doing anything anymore." The CERP Chairman said: "But got to say "forget the past" [and start a new relation with Police]." (CERP.)
- Night Patrol representatives said the Police and Night Patrol need to be more friendly with one another. The Police have told Night Patrol to 'piss off' in the past. The Police Superintendent pointed out the problem of the high staff turnover in the Police force for the lack of continuity of Night Patrol/Town Camp/Police protocols.
- The Police ask: "Are Kargaru people ready to say 'no' to the visitors?" (e.g. Epenarra and Canteen Creek visitors); Reply: "Yes, residents do not want grog there in the camp; women in tears every morning".
- It was said that Canteen Creek visitors were once told "if you don't go back home you will lose your houses" and they went back on that occasion.
- Julalikari representative T.L.: We need legal advice on visitors trespassing on Town Camps. There is a legal issue of whether drinkers are on private or public land. Visitors can drink on Town Camps if given permission; the 2km law does not apply inside Town Camps. Police response: There is a need to resolve where 'wet areas' are within the dry areas, maybe there are gazetted wet areas. If the camp is a gazetted dry area, the Police should have access.
- Example of police saying in the past "it's your problem they're drinking in your house".
- Mr Jones recommends that Piliyintinji-ki needs to meet with Julalikari about the Night Patrol; and discuss the problems with Night Patrol – "it is very hard to get hold of Night Patrol when you need it. It is run by one family group – so nobody wants to interfere for fear of criticism."



- Reference was made to the old Night Patrol (early 1990s): A culprit had to return to the Town Camp the next morning where everyone sat in a big circle to sort out the problem there. Everyone had to be honest about who/why did wrong. One problem was that people supported their own family. Families then took sides. But the town was smaller then – a tighter knit community [and easier to get outcomes].

**Figure 5.1: The Julalikari Referral Process** as outlined by Julalikari General Manager (11/06)



Comment: Intervention into violent incidents occurring in the Town Camps is difficult, with problem of coordination between the Police, Night Patrol, CERP and Day Patrol. Piliyintinji-ki's role needs to be carefully clarified so as not to exacerbate the already fragile relations.

Recommendation: Piliyintinji-ki start to develop their outreach planning into the Town Camps by holding a workshop with Julalikari representatives from Night Patrol, CERP and Day Patrol, and work towards a written protocol with complementary role definition for violence response, that can then be broadened to encompass individual Town Camp leaders.

### **A Tour of Town Camps with Piliyintinji-ki Workers Mr Jones and Pepy Simpson**

The following notes were recorded by the author during a guided tour of the Tennant Creek Town Camps by way of introduction to their individual social organization and specific social problems.

#### **1. Wartijilpungera Camp aka Kargaru Camp** (also given as Wartijilpakari Camp)

- Located on the south-east side of town, across the Town Drain
- Two signs are at the gate: '1<sup>st</sup> offence \$1000 or 6 months jail, 2<sup>nd</sup> offence \$2000 or 12 months jail, vehicles carrying liquor may be seized'. One sign is on the west gate; another on the southside.
- Mr Jones' has a back-up colleague at Kargaru: Harry Morrison – but he is a drinker too. Mrs Jones is another strong leader here.
- The Community Centre in the middle of the Camp is wrecked. In the mid-1980s the Camp was controlled properly but the other Elders are now all gone.
- The Camp has about 12 houses and tin sheds. Some individual houses have a sign: 'No Alcohol allowed on these premises'.
- There is a drinkers' shade outside the camp fence on the south side, and another shade on the north side. The tin sheds in the camp are used by football visitors who often run amok...from Epenarra, Canteen Creek and occasionally Ampilatwaja (predominantly Alyawarr people). Two houses contain Epenarra/Canteen Creek residents who cannot control their visitors.
- To the north is a hillock with a cluster of four tin sheds on one side and another cluster of four on the other side (each also with an ablution unit). One cluster (to the N.W.) is called Partalki (or Partipetalki) and contains Warumungu bush families. The other is used by Canteen Creek and Epenarra visitors (the most northerly cluster). Kargaru wet area is supposed to be at these tin sheds to the north of Town Camp proper.

#### **2. Mulga Camp or Ngalpa Ngalpa Camp**

- Located on the north side of town to the immediate east of the highway.
- Residents are of mixed tribal origins: Waramungu, Walmanpa, Wakaya and Warlpiri. Most are from Rockhampton and Alroy Downs, some from Banka Banka, and Ali Curung.
- Two business (initiation) grounds are a little to the north of this camp.
- A single people's house is unoccupied. There is a married couples' flat. There is also a Community Centre here. And one tin shed.
- 'No Alcohol' signs are to be seen on various houses. There are a lot of non-drinkers in this community – nine male householders plus their wives.
- Julalikari Child Care Centre is nearby – it is cheaper than the mainstream service.
- Mr Jones's elder brother Jimmy Jones (b.1931) lives here, an important Warumungu Elder.
- Camp Elders/Leaders from Mulga include: Rosy Thompson Nakamara, Walter Nelson, Connie Lovegrove.

### 3. Drive Inn Camp or Wakiriji

- This is a small informal camp (no land tenure) located along Peko Road and via Windley Street near where the old Drive-In Theatre used to be.
- Only four tin sheds here, including one for the Elder, Micky Nothing. Robert Edward (Dick Riley's) son was also here.

### 4. Village Camp and Little Village Camp (a new extension area adjacent) or Nyinkkanyunu [or Nyinkkanyura?]

- Located on the south-west side of town adjacent to Standley Street.
- A mixed tribal camp; people mostly from Ali Curung. Some tin sheds are to the south-west – a Kaydej Camp.
- Used to be a peaceful camp but at football time, there is visitor trouble.
- The same sign occurs on the fence re no alcohol on camps.
- One female resident is Bronwyn Newcastle (house 6). Some strong old ladies in this camp. Mr Jones' sisters are here: Mavis, Marlene and Joy.

### 5. Dump Camp or Marla Marla

- Located on the south-west side of town adjacent to Standley Street.
- Residents are all mixed, Warlpiri, Warumungu, and Kaydej identities. (One resident John Nelson (Warlpiri) is from either Irrulje or Ali Curung.)
- Two tin houses are designated for football visitors.

### 6. Munji Marla or Blueberry Hill Town Camp

- Located on Udall Road on west side of town.
- There are only two houses here and not many visitors. This is a fairly quiet camp; quite small and controlled.
- There is one Warlpiri family, Limpy Harry Jakamarra (his daughter is the Ali Curung Police Aide).

### 7. Wuppa Camp, sometimes known as 'Little Mulga'

- Located to the east of Mulga Camp, on the north-east side of town, at the end of Perry Drive.
- This camp is occupied by Tableland people: Wambaya, Wakaya, Karuwa, Yanyula, from Alexandria, Brunette, Alroy, Borrooloola way.
- Nobody was there at the time of our visit; all were attending a funeral at Borrooloola. (Mr Jones would not enter without the leaders being there.)
- Tony Willy and Cyclone Ward live here and are two of the senior men (Wakaya).

### 8. Tingkarli Camp

- Located on the far north-east side of town off the end of Perry Drive, and to east of Wuppa Camp.
- A drinking area is located near the camp.
- There is a sign re no alcohol at the camp entrance.
- Mr Jones's brother, Leon Jones is a resident who says it is a good camp. (Says he tries to support Mr Foster, an Elder. "We encourage them, if we under weather they swear us" [ie. reciprocal policing of one another].)
- Mr Jones's old wife also resides here (his 1<sup>st</sup> wife) with her daughters.
- Mr Jones says this camp is 'not bad' (i.e. for trouble). Here there is good control over men, a strong mob here.
- Residents are of mixed tribal origins: Waramungu, Warlmanpa, Alyawarr, Warlpiri. Elliott mob also stay here.
- One resident works at the Sobering Up Shelter.
- There are plenty of non-drinkers residing here – in eight houses.
- A Sorry and ceremony camp is to the north; three tin sheds and an ablution block there. (Unoccupied at time of visit.) The camp has a Kujika (initiation) ground, which is serviced for one to two weeks with a water drum when in use.

Comment on Town Camps: Although this was a brief tour, a number of observations are salient. Most camps are of mixed tribal origins but despite this there is some territorialisation of groups evident. For example, northern Alyawarr (Epenarra, Canteen Creek) seem to gravitate to Karguru Camp. Ali Curung people (southern Alyawarr, Kaytej, Warlpiri) and other southern Warlpiri seem to gravitate to the south-west camps (Dump Camp, Village Camp). Northern Warlpiri, northern Warumungu and Warlmanpa seem to be in Tingkarli Camp. Warumungu individuals may be encountered in many of the camps. Most camps have distinct Elders and leaders. Some camps have a reputation as visitor partying camps (eg. Karguru). Some camps are quiet. Some camps have an even mix of drinkers and non-drinkers (eg. Tingkarli, Mulga).

Mr Jones has kinship links into many camps and is a useful guide and source of knowledge as is Pepy Simpson. There is also a strong retention of male initiation ceremony which is sociospatially linked to certain camps (restricted-access performance grounds). The occurrence of such initiations implies there is a potential social bonding between a group of men which could be potentially activated to address Family Violence

Recommendations: That Piliyintinji-ki staff build up a Social Profile of basic information for each Town Camp, for future violence response planning, including a list of stable householders, camp executive members and leaders, the dominant language groups of residents, the type and extent of social problems and violence, useful resource people, and the home communities of visitors and their Elders to contact re visitor problems.

As part of the Men's Group activities, it is recommended that consideration be given to holding meetings of initiated men at convenient times and to recruit those individuals into assisting with planned responses to violence, under Aboriginal Law.

### **Findings on Violence Problems in Elliott**

In August 2006, Piliyintinji-ki Women's Team Leader (L.T.) and the consultants (P.M., S.T.) travelled to Elliott to commence profiling its violence problems and response initiatives. Further important planning work was then carried out by Ms Sharon Staines of LGANT.

In the 2001 Census, Elliott and its town camps and surrounding pastoral properties were characterized as having a population of 524 people of whom 369 (70.4%) identified as Indigenous. Sister Margaret McLean of the Elliott Health Clinic has kindly provided a profile of violence issues in Elliott (McLean 2006). Sister McLean has compiled statistics for alcohol problems recorded at the Elliott health clinic and provided AHAC with figures for four separate years between 1992 and 2004 to indicate the change of problem occurrence over time (see Table 5.1). She attributes the reduction in trauma incidence during this period largely to a change in liquor laws. Sister McLean also provided troubling comment on the extent of child neglect and associated child behaviour problems and school truancy.

In 2006, some FVRAP funding was to go to Gurungu (*Gurungku*) Corporation (North Camp), but their Corporation was being wound down due to becoming dysfunctional. Funds targeted to Gurrunga were being diverted to the Elliott Council.

#### Alcohol violence in Elliott

"Since the change in the liquor laws in 1995 there has been a huge change in the amount of violence. Prior to the change in the liquor laws, there was a 24 hour swill and the town was awash with alcohol. In a period of 8 months there were 9 violent deaths." (McLean 2006.)

"Currently, by and large the availability of alcohol has decreased however there are still serious problems. The main problem now in relation to alcohol consumption is grog running at times such as royalty time, tax cheque time and kid money time. People go to Tennant Creek, Dunmarra and Renner Springs for grog. Note that there is now a lot more money for children which equates to more money to spend on grog. Also, much more money is used on gambling and bingo. Despite the change in the liquor laws, there is still the group of drinkers. There are certain kids in certain families at risk." (McLean 2006.)

#### Child neglect and associated problems in Elliott

“With regard to children, the children who are not going to school are neglected. Children in the 5-14 years group are showing up as suffering from malnutrition and are at risk, particularly girls. The level of psychological and emotional neglect has increased in children. There is sexual exploitation of young ones. In some families children equate to currency as they attract welfare payments. One child described a good carer as “a person who makes me breakfast in the morning.” (McLean 2006.)

“The neglect and abuse of children and of older persons is becoming the norm. The spiritual beliefs are gone. Kids in the 5-14 years group have been petrol sniffers. There are kids roaming in the park at 1:00am and these are the kids of drinkers and gamblers. There is a level of complacency and denial. Non-reporting is thought to be associated with shut up or shame, and its everyone else’s problem but the parents, and people do not want their family members to go to jail and so there are threats to stop people from reporting.” (McLean 2006.)

“There has been an increase in behaviour problems at the school, fighting and swearing. Prior to the last 4-5 years there was only around 15% of truancy. Truancy has been at around 65% since mid 2004. The paedophile behaviour started in early 2004. There have been 11 school principals in 5 months. Around 104 children should be at school but there are only around 25-30 attending school.” (McLean 2006.)

#### Paedophilia in Elliott

On 14 February 2006 due to the return of two paedophiles (two non-Indigenous brothers with Indigenous kids to the township of Elliott, the Gurungu Council and families sought Anyinginyi’s assistance in addressing anger and hostility in the community and protection and education activities and/or strategies for young people. (AHAC 2006 – FVRAP application.)

The journalist Paul Toohey has recently highlighted two paedophile cases in Elliott (Toohey 2006). One was a “Catholic missionary-type in his mid-50s named Michael Anthony Nilsson who had been in Elliott in 2003, after which he received a jail sentence of ten months. The second was ‘Mr S.’ who appeared in court in November 2006 and was said to be a “long-time white resident” of Elliott. Eight Aboriginal children had originally complained to police about him but only one was brought forward as a witness and she was too intimidated to be examined in the court as a witness, resulting in a cessation of proceedings and the dropping of charges. (Toohey 2006.) It seems that Mr. S’s brother also had some role in these events.

In his article, Toohey develops a case that “parental neglect exposed children not just to paedophiles, but [to] permanent risk” (Toohey 2006).

#### Workshop Findings on a Proposed Safe House at Elliott

(recorded and facilitated by Sharon Staines of LGANT, p.c. 9/9/06).

Positives about Elliott were listed at the Workshop as: more pride, respectful, civil, and Police do not get called out as much as at Tennant Creek. Why was there a need for a Safe House? In response to this question, neglect of children and neglect of older people were mentioned, as was the man accused of paedophilia who was in court at the time.

For Elliott, 10 years ago it was a different story. Back then, there were more alcohol related incidents. There were nine violent deaths in eight months. It was pathologically dysfunctional. A submission was written to the Licensing Commission. The riot of 1992 led to a change in the liquor laws. Some of this “community thinking about grog problems” percolated down to Tennant Creek and influenced their thinking on how to come to grips with their grog problems.

The workshop participants stated that they needed the safe house to prevent violence, to give respite from violence, and to break the cycle of violence. Violence is exacerbated by substance abuse. It was said there is grog running in Elliott and problems with cannabis, and with spirits (alcohol). Cannabis comes in from Tennant Creek. The change is: these days the injuries are more severe. Children are not being fed well. The town has lost two teachers due to reduced school attendance. This had a big impact on the town. Last September there were 108 children enrolled with 86 children attending.

In a follow-up visit by LGANT to the police station, the police advised the proposed Safe House would be a valued resource in the town that they would use. It was estimated they would use it about five times per week at the minimum. (End of p.c. from Sharon Staines 9/9/06.)

**Table 5.1: Elliott Clinic figures on alcohol problems (including trauma) for the years 1992-93, 1994-95, 1999-00 and 2003-04.**

July 92 - June 93	July	Aug	Sept	Oct	Nov	Dec	Jan	Feb	March	April	May	June	Annual Totals
Trauma related to alcohol	33	17	21	26	25	23	42	22	45	26	20	19	319
AH calls related to alcohol	21	5	9	12	12	18	17	19	22	20	14	18	187
Psych most due to alcohol	4	5	3	9	12	8	13	11	2	16	12	10	105

Note: Figures only cover 11 months for 1994-95.

July 94 - June 95	July	Aug	Sept	Oct	Nov	Dec	Jan	Feb	March	April	May	June	Eleven Month Totals
Trauma related to alcohol	34	24	32	22	13	41	28	28	16	?	20	29	287
AH calls related to alcohol	10	7	10	23	19	21	15	18	16	12	17	?	168
Psych most due to alcohol	9	17	7	11	16	18	13	10	13	17	28	?	159

July 99 - June 00	July	Aug	Sept	Oct	Nov	Dec	Jan	Feb	March	April	May	June	Annual Totals
Trauma related to alcohol	6	6	8	15	12	12	6	6	7	8	3	7	96
AH calls related to alcohol	8	8	8	4	8	7	4	5	5	6	2	6	71
Psych most due to alcohol	5	4	6	6	2	2	1	4	2	7	10	1	50

July 03 - June 04	July	Aug	Sept	Oct	Nov	Dec	Jan	Feb	March	April	May	June	Annual Totals
Trauma related to alcohol	9	4	2	4	8	10	19	7	11	4	9	2	89
AH calls related to alcohol	6	3	2	4	5	6	7	5	7	2	2	0	49
Psych most due to alcohol	12	7	3	3	4	15	7	4	6	3	2	3	69

AH = after hours

### **Violence issues and responses at Canteen Creek and Epenarra**

The Canteen Creek women reported that due to the low incidence of family violence events they are often not well prepared when violence does happen. People can phone the nearest police station at Ali Curung, but they usually take twelve hours or more to respond. The families involved invariably have to sort out the problem themselves which is empowering if it works, but traumatic if it does not.

There were five strong male leaders identified at Epenarra. It was said that in the absence of grog and gunja, everyone is “happy and loving” at Epenarra.

### **Current background and problems at Epenarra**

Community representatives from Epenarra said there were children at Epenarra “with no mother”, their mothers now in town spending their welfare money. The children usually stayed with their grandmother. A few men however leave their keycards with the grandmother when they come to town with their wives for football and/or drinking.

Generally speaking however, wives are mainly non-drinkers; the husbands are the drinkers. When wives are assaulted by their drunk husbands, they do not want to ring the Police; they love their husbands. The husband always goes back to his wife.

Three Epenarra men were identified as currently in jail from D.V. charges. In the football season, the Tennant Creek Women’s Shelter is busy, including with some Epenarra women.

There have been some suicide attempts at Epenarra and Canteen Creek. One recent attempt highlighted the failure of government agencies to be able to provide a coordinated interventionist strategy of usefulness to the community.

### **Existing Programs/Responses at Epenarra**

- “At night we don’t sleep, we walk around - Night Patrol on foot. We tell all the ladies to stay in the house, and we chase the young (drunken) men and tell them to go to sleep.”
- AHAC’s ‘Grow Well’ Program: once a year women’s meeting at Policeman’s Waterhole, Ali Curung, Canteen Creek, Epenarra. All meet up to talk about women’s issues and plan programmes.
- Ali Curung Police go to Epenarra if there is bad trouble. “If ring Police at night – they come, but not till next day though.”
- Take the family/victim to a safe place. Talk to the perpetrator in the morning (shaming).
- Elders control payback, and are able to stop violence before it gets too bad.
- Traditional role figures for addressing D.V. on Alyawarr side: If a man beats his wife: his mother-in-law gets her brother to talk to the husband on behalf of his niece (the wife). The husband will take notice of his mother-in-law’s brother. On the Alyawarr side, we still got this custom. If the wife is playing up: then get her auntie to growl her (her father’s sister).
- A former nurse had a Safe House at Epenarra. Sometimes the Nurse left the husband behind in Epenarra and took the wife to Canteen Creek, because there was usually no trouble in Canteen Creek. However it was said at the workshop there was no regular nurse or health worker at Epenarra or Canteen Creek at present, to give support. In the past, resident nurses have also assisted by using their own house as a temporary safe house in spousal assault and by transporting victims to the Tennant Creek Women’s Shelter.

### **Response Needs**

At the Family Violence Regional Workshop, Epenarra and Canteen Creek women expressed the need for service providers to regularly visit their to bush communities to talk to families and provide education on F.V.. Appointments in town with service providers were often unable to be kept because of lack of transport. Training for local community members to deal with violence issues was also a strong request.

Epenarra community representatives outlined a draft violence response plan at the Family Violence Regional Workshop (November 2006) which contained a range of proposed initiatives. They have made a strong request for support to obtain a Night Patrol vehicle for Epenarra and Canteen Creek that could be also used in Tennant Creek during football weekends. These communities have also requested ACPOs (Aboriginal Community Police Officers).

Both Canteen Creek and Epenarra have requested regular outreach support from Piliyintinji-ki, who had taken steps in early 2007 to provide this service on a more regular basis.

### **Past Violence Responses at Ali Curung**

Ali Curung has a population of about 640 people and is a two-hour drive from Tennant Creek (approx. 150kms south). The main language groups which reside here are Warlpiri, Alyawarre, Kaitej and Warramungu. Ali Curung is a dry community, however, there are three licensed alcohol vendors located within 80 kms of the community. Ali Curung has crisis accommodation located within the community. (N.T., WHSU 2001.)

#### The law and order plan

Some years ago, Ali Curung implemented a 'Law and Order Plan' under the Law and Justice Strategy which was facilitated by the Office of Aboriginal Develop (OAD). The Law and Order Plan was initiated by community members who expressed concerns about policing issues in the community. As the Plan unfolded it was recognised that a number of underlying social issues were the cause of the unacceptable levels of violence in the community, rather than the issue of policing as was previously believed. Consequently, in 1997, the Ali Curung Community Council, Elders and a range of government agencies worked towards an holistic approach to address the social issues of the community. Meetings were held every three months where concerns and issues on family violence were raised and discussed.

The Law and Order Plan proved to be an effective approach for the Ali Curung community in dealing with community and family violence as it was approached through a holistic and community based strategy which involved government and non-government agencies and community Elders. "The Aboriginal Family Violence Strategy contributes its community development framework to address the underlying social structure that allows family violence to occur. Statistics so far, reflect the community's perception that this planned approach to reducing family violence is working. This approach required considerable coordination of services and resources." Unlike many other communities, Ali Curung was fortunate to have had access to the additional services made available to them during this period, in helping to deal with violence. (N.T., WHSU 2001.) At the time of writing the current report, it seems that these resources had ceased.

#### The women's safe house

The community-based women's safe house at Ali Curung has proven to be "a significant factor in reducing family violence in the community". The safe house is the most prominent initiative addressing family violence within the Law and Order plan. This is significant in that family violence together with alcohol abuse was highlighted as the most important community issue, among women who attended Law and Order workshops. Operation of the safe house commenced in 1988 in response to recognition that such a facility was absolutely essential for the women of the community who were placed at risk of violence. The safe house is located next to the local police station and is the responsibility of a management committee consisting of tribal elders, council members and women from the community. CDEP employs a number of the women to operate the safe house which involves staying overnight when women come in to utilise the service. Both women and children can stay at the safe house when they expect a violent incident will occur. Therefore, it acts as a preventative measure which is accepted and supported by the community men who "understand the domestic/family violence is a crime and that 'there will be trouble with the law' (ie police) if this law is broken" and who realise that they will be dealt with by community elders if they enter the safe house grounds. (N.T., WHSU 2001:33,34.)

Staff partake in training and workshops focused on family violence and women's issues. Women participate in activities such as painting which is perceived as a useful form of expression and in helping to understand family violence. The safe house management committee holds regular meetings to discuss issues and to raise any concerns with service providers, to obtain information regarding funding opportunities, and to talk about other matters not necessarily of a family violence nature. Employees of the safe house report to the Law and Order meetings. Regular meetings are a way of ensuring that family violence issues remain a primary issue on the Law and Order agenda. (N.T., WHSU 2001.)



The community-based safe house has produced a number of cultural benefits for the women of the community. The location of the safe house within the community rather than at a regional centre “alleviates men’s concerns that women are in fact meeting with potential future partners.” This was a concern raised by the men of the community when speaking about the refuges and safe houses located in town. (N.T., WHSU 2001:33.) Secondly, a community located safe house acts as a neutral space for women to retreat to in order to reduce potential conflict that may arise between family and skin groups. Thirdly, mediation through tribal elders can diffuse a family violence incident within 24 hours.

The safe house has proven successful at addressing family violence as it has been an effective “preventative mechanism for family violence incidents” in Ali Curung. This success is attributed to the community’s respect towards Aboriginal elders and the utilisation of traditional law in dealing with family violence. The elder’s involvement and support for the safe house initiative is “credited with being critical to the safe house’s utilisation”. (N.T., WHSU 2001:33,34.)

#### NT Police at Ali Curung

The police ‘bush station’ at Ali Curung is operated by two officers and one ACPO (Aboriginal Community Police Officer). Policing is considered an important function in reducing violence and crime at Ali Curung. By patrolling the community in the evenings, police have found that violence is reduced due to the increasing visibility of police. The ACPO provides knowledge and background information on community residents and incidents that arise. (N.T., WHSU 2001.)

#### Night Patrol at Ali Curung

There is one Night Patrol worker in Ali Curung who is also involved with the operation of the community safe house. The Night Patrol is responsible for preventing excessive alcohol coming into the community, to prevent fighting and violence and to ensure the community is safe. Other women from the safe house also voluntarily work as Night Patrol officers. The Community Council finds it difficult to recruit Night Patrol workers. (N.T., WHSU 2001.)

#### Ali Curung Health Centre

Ali Curung Health Centre employs two remote area nurses and one Aboriginal health worker. The centre provides medical care for incidents resulting from family violence. The health centre are not essentially involved in the Law and Order meetings. (N.T., WHSU 2001.)

#### Notes on violence issues at Ali Curung in 2006

Ali Curung representatives at the Yapakurlangu Violence Workshop reported that a prevalent form of family violence in their community was spousal assault (“husband and wife fighting”). The community Safe House was in use every night. Night Patrol was still active at Ali Curung but there was strong concern expressed by Workshop representatives about the cessation of Australian Government support for the Law and Justice Group which had been established and supported in earlier years. The community wish the Law and Justice Group to be re-vitalized and re-empowered. This latter issue was the subject of a recommendation arising from the Yapakurlangu Family Violence Regional Workshop (November 2006).

Other violence response initiatives at Ali Curung that have been reported to the author are:-

- A Crime Prevention Management Programme.
- Play group (have \$100,000 for a building project).
- Men’s House with a male project officer; targets men coming back from prison, counselling, taught to do their cooking etc.
- Police Aide of the Year, Gwen Brown, a Warumungu woman who works well with the Police Sergeant and has a reputation of maintaining an effective campaign against violence.

At the time of writing, the Piliyintinji-ki team had been invited to visit Ali Curung community to be taken for a tour of the community and to learn of its violence issues and response strategies with a view to identifying ongoing services or networking strategies that would strengthen mutual capacities.

Recommendation: That Piliyintinji-ki staff produce a written report from their Ali Curung visit to aid in profiling the extent of family violence in Ali Curung and the types of existing and proposed responses to violence, and to potentially assist with the drafting and development of a Violence Response Plan for Ali Curung at a future date.

### **Audit of Family Violence Agency Activities in the Yapakurlangu Region**

In order to carry out an audit of the Family Violence Regional Activities in the Yapakurlangu Region, PMA developed a standard profile for agencies and departments delivering services in response to Family Violence. Information for inclusion in these profiles was collected from websites, published literature, annual reports and by direct interviews with staff of the agencies. Where these interviews occurred in Tennant Creek, attempts were made to include Piliyintinji-ki staff in the interviews. (Most participation in this regard came from the female Team Leader, Ms Linda Turner.) The profiles of the following organizations, departments and agencies have been compiled, including their programmes that pertain to Family Violence. The profiles are contained in Appendix 3.

1. Ali Curung Community Council
2. Alpururulam Community Government Council
3. Anyinginyi Health Aboriginal Corporation (AHAC)
4. Attorney-General's Department, Indigenous Justice and Legal Assistance Division (Cth)
5. Barkly Region Alcohol and Drug Abuse Advisory Group Incorporated (BRADAAG)
6. Barkly Regional Safe Communities Committee (BRSCC)
7. Central Australian Aboriginal Legal Aid Service (CAALAS)
8. Central Australian Remote Health Development Services (CARHDS)
9. Council of Elders and Respected Persons (CERP)
10. Elliott District Community Government Council
11. Julalikari Council Aboriginal Corporation (JCAC)
12. Legal Resource Centre
13. Mental Health Association of Central Australia (MHACA)
14. Northern Territory Government, Department of Health and Community Services (DHCS)
15. Northern Territory Legal Aid Commission
16. Papulu Apparr-Kari Language Centre
17. Tennant Creek Hospital
18. Tennant Creek Police
19. Tennant Creek Town Council
20. Tennant Creek Women's Refuge
21. Youth Development Unit (YDU)

Of the above agencies, those with whom Piliyintinji-ki personnel and the consultants have been most actively engaged during July-December 2006 have been Anyinginyi itself, Julilakari Council with its Night Patrol, the Council of Elders and Respected Persons (CERP), and the Tennant Creek Police. Some meaningful interaction has also occurred with the Tennant Creek Women's Refuge and the Barkly Region Alcohol and Drug Abuse Advisory Group Incorporated (BRADAAG), both of which are relatively stable agencies with longstanding personnel. Some meaningful interaction has also occurred with a new agency established in Tennant Creek in late 2006, the Life Promotion programme of the Mental Health Association of Central Australia (MHACA). There was at the time of completing this report, an attempt by Piliyintinji-ki staff to promote better coordination with the NT Department of Family and Community Services concerning child neglect response (a psychological form of child assault). However there was also occurring in parallel a sense of frustration amongst Piliyintinji-ki workers at the difficulty of implementing strong coordination with a number of government agencies. This is reflected in the findings from the Yapakurlangu Family Violence Regional Workshop in November 2006, particularly in relation to the police (see Appendix2).

Most of the government agencies have high turnover of staff which creates difficulty for Aboriginal organizations in building continuity of stable relationships. (For example Aboriginal concern was often recorded about the high turnover of police in Tennant Creek and the difficulty of their adhering to agreed protocols.) This problem was also a topic of discussion at the Yapakurlangu Family Violence Regional Workshop and a resolution was passed on the need for cultural induction of new staff to Tennant Creek (see Chapter 2).

Recommendation: Piliyintinji-ki should maintain its focus with its key networking partners and gradually, in accordance with its capacity, engage with other agencies and departments to broaden its networks and improve coordinated service response.

Recommendation: Ongoing FVRAP planning activities needs to maintain and update the profiles of agencies and departments, add new ones as relevant agencies emerge and review how Piliyintinji-ki staff can best network and engage with these agencies in response to violence in the Barkly Region.

In particular more planning work is required in Alice Springs and Darwin to collect information on government policies and practices (eg the Court and Correctional systems need to be profiled.)

#### Service gaps and deficiencies

During the course of this violence planning a number of service gaps or deficiencies in family violence response have been identified by the Piliyintinji-ki staff and by the community representatives at the various workshops held. These areas of need for service improvement can be listed as follows:-

- Inter-agency coordination is a constant problem despite there often being good intentions on all sides. Each agency is restricted by its own resource limitations and internal protocols and rules which at times mitigate against ideal co-ordination. During late 2006 and early 2007, attempts have been made to varying degrees by Piliyintinji-ki to better coordinate with Night Patrol, CERP, N.T. Police, N.T. Mental Health, N.T. Child Welfare, BRADAAG, Women's Shelters, and Life Promotion. Much effort is still needed to develop mutually-agreed formalized protocols of joint co-ordinated response to particular forms of violence (eg suicides, spousal assault (or D.V.), inter-group conflict, child abuse) as well as during particular events (eg football carnivals).
- Of particular concern at the time of writing was the failure to have an agency-coordinated and culturally appropriate preventative response to suicide whereby those speaking of or attempting to suicide receive prompt and ongoing support. Increase in suicide in Tennant Creek and the occurrence of the 'copycat' syndrome are particularly disturbing.
- Piliyintinji-ki has identified the need for a stand-alone Women's House from which to deliver its services to Barkly women. A preliminary proposal for this was prepared by the consultants and is outlined below and on the following pages.
- A clear regional need is a dependable, culturally-appropriate, bush-community, outreach service on violence response training and planning. This is an initiative that Piliyintinji-ki has been beginning to implement (see further in Chapter 6). Response to violence in bush communities has been largely guided by traditional law and responsible kin, sometimes in conjunction with volunteer resident white staff. Government support has been minimal in remote places like Epenarra, Canteen Creek and Ampilatwaje. This has not always been successful in the case of more difficult violence events.

- Night Patrol is a fundamental response mechanism valued in all communities with whom consultation occurred. However resources for bush community Night Patrol are minimal. This is a significant service gap.
- Piliyintinji-ki needs to continue improving its outreach services to Town Camps and engage with Town Camp leaders in developing individual Town Camp violence response plans.
- Piliyintinji-ki also needs to develop interim written response plans for intervention into, and/or prevention of, each of the family violence types said to be prevalent in Tennant Creek including inter-group conflicts, suicide, spousal assault, sexual assault, child abuse and psychological and economic violence.
- Piliyintinji-ki and its consultants need to assist the communities of the region in profiling their own extent of violence and developing their own violence plans (see Chapter 6).
- The Ali Curung Justice Groups requires revitalizing and a Justice Group needs to be established for Tennant Creek under CERP.
- Recurrent and capital funding is required for Safe Houses in all sizeable Bush Communities.
- The Elliott Safe House project needs to be implemented as a high priority.

### **A Proposed Piliyintinji-ki Women's Centre**

The following notes outline a preliminary conceptualisation of a possible new initiative to work towards meeting the objectives of the Yapakurlangu Family Violence Regional Activities Program. This proposal was conceived and written up by Linda Turner (LT), Colleen Aplin, Melanie Brodie and Patricia Frank of Piliyintinji-ki and facilitated by Sandi Taylor (of PMA), 2/8/06.

#### **Background:**

Over the last three years the four female staff members of the Piliyintinji-ki unit have been discussing the need to establish a women's centre. It is envisaged that this centre would enable appropriate delivery of program services to women and children, within the Tennant Creek community and surrounding bush communities of the Barkly region.

During this period funding was sought to address this need. The organisational response was to construct an enclosed verandah at the back of the office – this was purpose built as an exclusive meeting place for women and children.

Unfortunately the design and location has only encouraged a heavy pedestrian traffic flow of organisational staff and clients from office space to other offices located on the grounds of the health service.

The meeting space is not clearly designated a women's space nor is it conducive to conduct, deliver and facilitate aspects of women's business. It is interpreted as a space for staff and a convenience walk through for people entering and exiting the building. Because of its inappropriateness the staff would like the opportunity to scope an alternative space – preferably in close proximity to the health service.

This proposal has gained momentum since the establishment of a men's centre located within walking distance from the Piliyintinji-ki office. This centre has proved to be a resounding success.

In light of the current situation it would be timely to investigate the feasibility of such a proposal. Primarily to consider the development of a similar model (to that of the men's centre) that provides a suite of gender specific programs, tools and resources to capacity build women and children, including a strong emphasis on partnering with the men's centre on specific integrated programs.

Listed below are responses from the staff in relation to conceptualising the development and/or establishment of a centre.

#### **Why is there a need to establish a Women's Centre?**

- Privacy for your clients
- To conduct women's business – screening for women's health
- Time out – respite especially for Grandmothers and Aunties caring for family members

- Women can feel comfortable having their say

**What type of services or programs can be provided to assist women and children?**

- Early intervention strategies could be developed before family violence escalates.
- Courses offered in – Computer, Sewing, Cooking nutritional foods.
- Community Education courses – Family Violence, Sexual Assault, Gambling, Effective Parenting workshops

**What type of services or programs could the men’s and women’s centre offer together to support all families? eg integrated approach**

- Family Orientated Training – areas such as Alcohol Misuse, Gambling, Budgeting, Financial Literacy, Communicating with each other, Dealing with their emotions, Anger Management

**How can the women’s centre work with other organisations?**

- The centre could have a regional focus for all women across the region to come together and network. Work together with other women’s organisations in town and across other communities.

**Who would operate the women’s centre and how would service delivery occur?**

- Managing the women’s centre could possibly work with support workers placed permanently and Stronger Families staff operating from there on a rotating basis. If the new Counsellor commences work in the unit, (if this person is female) she can be based full time at the women’s centre.

**What are additional services the women’s centre could provide to build capacity of families? Eg identifying key gaps in service provision**

- Providing a child minding and/or babysitting service for children whilst the Mother seeks help from a number of different community service organisations.
- Assist to collect valid Identification for clients (a regular problem – people from other communities in the region have left their ID at home or elsewhere and cannot access banking and/or other services in town).
- Supporting women and their families with transport to take women to the bus stop (at the BP service station) especially early in the mornings or late at nights.
- Provide overnight accommodation or very short term accommodation for people waiting for connection to Darwin and Alice Springs in relation to medical consultations or admittance to hospital and etc. This service also applies to people returning from Darwin and Alice Springs and need to spend a short time in Tennant Creek before heading home to their respective communities.
- Assist people and advocate for housing and accommodation for families.

## CHAPTER 6: THE YAPAKURLANGU BARKLY FAMILY VIOLENCE PLAN

### **The Yapakurlangu (Barkly Region) Violence Plan**

For implementation by Piliyintinji-ki, individual communities and other support organizations and agencies throughout the Yapakurlangu Region.

Note: This Plan is written from the perspective of Piliyintinji-ki as the lead Indigenous agency in regional violence planning in the Barkly Region (as endorsed at the 2006 Yapakurlangu Violence Workshop). It has been deliberately kept relatively short so that it can be internalised and remembered by each of the Piliyintinji-ki workers, and transmitted verbally with clients or community/partner groups.

#### Different levels of planning

Each Piliyintinji-ki worker needs to differentiate between and participate in the following possible types of plans all of which have significance as components of the Regional Family Violence Plan and all of which should receive planning attention:-

1. The Piliyintinji-ki Worker's personal plan to maintain his or her own capacity.
2. The Piliyintinji-ki Worker's Family Plan.
3. Individual Town Camp Plans.
4. The Tennant Creek Plan.
5. Other Community Plans (one for each sizeable community in the region).
6. The Regional Family Violence Plan as an overarching Plan for the Yapakurlangu Region that will emerge from and be made up of all of these individual plans (1 to 5).

To these can also be added (7) the Piliyintinji-ki Strategic Plan that operationalizes the services, including planning services, of the Piliyintinji-ki Unit.

Priority 1. Maintaining the core capacity of the Piliyintinji-ki Unit by prioritising internal support for Piliyintinji-ki staff so that there is a healthy functioning team.

Comment: Personal family problems and 'burn-out' are both common and expected experiences for violence workers. A pool of workers needs to be maintained by AHAC to allow individuals to have 'time out' when needed.

#### Recommendations:

- Ensure the 'Burn out' response strategy outlined earlier is implemented and maintained.
- Carry out a workshop to review, revise and rationalize the Piliyintinji-ki Strategic Plan

Bottom line: Need ongoing capacity building for Piliyintinji-ki to be sustained over several years at least.

Priority 2. Maintaining the immediate focus on the Inner Yapakurlangu Region (Tennant Creek, Epenarra, Canteen Creek, Ali Curung, Elliott) with only a gradual extension of services to the outer region (Barrow Creek area, Barkly Tableland area, Nujaburra area, Alpururulam), once capacity is strengthened in the inner region. It will take several years at least before the inner region can increase response capacity employing the currently available resources.

Priority 3. Developing familiarity and practice around the following planning tools:-

- 3.1 Understanding the different Family Violence Types;
- 3.2 Recording the extent of occurrence and nature of the different types of Family Violence;
- 3.3 Working with Communities/Town Camps to develop Violence Response Plans;
- 3.4 Developing, through practice, more detailed responses to particular Violence Types (eg suicide, D.V., gang conflicts).
- 3.5 Understanding the network of agencies and organizations who can provide support or resources and passing on knowledge of such to communities/Town Camps.

Priority 4. Commencing a second stage of planning during 2007-2008 around Culturally Appropriate Response intervention and prevention. This will pick up on 3.4 as well as 3.5 above. It will develop specific response plans for particular types of violence and pilot them in the region.

Culturally appropriate responses were introduced by the consultant and examined during the 2006-2007 workshops with Piliyintinji-ki staff, and include Aboriginal understandings of kinship and skin-based appropriate behaviours, changing behavioural codes during development (child, teen, young adult), role and responsibilities of initiated adults, local traditional owner protocols, and Aboriginal emotional concepts (eg shaming). Staff need to be encouraged to reflect and evaluate on how they constructively incorporate this knowledge base into intervention/prevention responses to Aboriginal violence or abuse in the Yapakurlangu Region.

### **Proposal for Town Camp Violence Plans and Violence Watch**

An obvious finding of the authors' participation with the Piliyintinji-ki Team during the latter half of 2006 was the lack of any formal or systematic engagement of the Team with the Tennant Creek Town Camps. Interaction by individual members of Piliyintinji-ki with Town Campers did however occur regularly, either due to a Town Camper visiting AHAC as a client, or the Piliyintinji-ki staff member visiting the Town Camp on an informal basis perhaps as a resident in their own right (eg Mr Jones) or to visit kin, friends or fellow workers. On other occasions, staff were called to camps in response to specific violence events and for 'sorry' business. It is well established that a key source and venue of violence problems are the Town Camps themselves.

What is recommended to progress the capacity of the overall violence response in Tennant Creek, both in terms of preventative and reactive strategies, is for Piliyintinji-ki and other key agencies (Night Patrol, CERP) to engage formally and systematically with each Town Camp Aboriginal Corporation through its leaders, householders and Elders on a regular basis. The following schematic proposal is therefore mapped out with this goal in mind.

- (i) Piliyintinji-ki staff to visit camps regularly either weekly or fortnightly. Need to identify and develop relations with key leaders and householders in each camp.
- (ii) Piliyintinji-ki need to workshop with an interested group of residents; to explain how to use the 'Town Camp Watch' weekly ticksheets; and to begin drafts of a Town Camp Violence Plan. The ultimate aim is to have a Town Camp Violence Plan for each camp which is used and maintained on a regular basis.
- (iii) Such Town Camp Violence Plans could develop responses to such Town Camp issues as gang conflicts, clients with suicidal tendencies, child neglect and vulnerability, alcohol violence, visitors' anti-social behaviour, etc.
- (iv) There is a complementary need to get Night Patrol and CERP representatives to participate and to assist in the implementation of the Town Camp Violence Plans.
- (v) Ideally an MOU is required between AHAC (Piliyintinji-ki) and Julalikari (Night Patrol, CERP, each Town Camp).
- (vi) This could also be set up as part of an SRA whereby the Commonwealth Government funds certain housing and infrastructure needs (eg R & M) in response to the Town Camp's participation in the Violence Plan. Each party would have a responsibility in the Plan (AHAC, JCAC, Town Camp) which would bind the parties together and improve the chances of good coordination and sustainability of the Agreement.

### **The Community Violence Planning Tool Kit**

The following specific tasks set for the consultant were addressed through the development and piloting of this Tool Kit:

- (i) To develop a process to assist community participants to develop their own community driven FVRAP plans which includes setting achievable goals, practical methods to measure outcomes and an evaluation process.
- (ii) To advise on ways to improve the level of participation in such Plans by various sections of Indigenous communities including women, itinerants, young people, children and other vulnerable groups.
- (iii) To identify ranges of methodologies suitable to the communities' data gathering skills to develop community family violence management plans.
- (iv) To develop locally suitable self-evaluation strategies that are founded on local baseline socio-economic data, which is collected and owned by Indigenous communities, and which will provide the basis for ongoing participatory evaluation and monitoring of violence prevention program outcomes within communities.
- (v) The community self-evaluation system will provide the platform for ongoing participatory self-evaluation of the community violence prevention plans and the overall Yapakurlangu FVRAP project.
- (vi) A framework and/or template for Piliyintinji-ki staff to complete all Community Plans.
- (vii) Key Piliyintinji-ki staff to participate in Plan formulation and documentation. This will at times involve a division into male and female teams.

In working with the Piliyintinji-ki staff whose literacy skills varied and who were in turn expected to work with bush community leaders whose literacy skills would probably be low, it soon became clear to the Consultant that a very basic set of planning tools were needed that were easy to conceptualize and that could be engaged through memorized verbal instruction. The tools that the consultant has developed (some being adapted from previous work – see Memmott et al 2001) are as follows:-

1. *A list of categories of Indigenous violence (12 categories).*
2. *A set of definitions of the categories of Indigenous violence (for reference and explanatory purposes).*
3. *The tick sheet to record the occurrence of the different violence categories in the community (which also provides baseline data for community self-evaluation and ongoing planning purposes).*
4. *A fourfold classification of violence responses according to their time of implementation.*
5. *The violence response planning chart on which a community lists out its existing and proposed plans according to (1) and (4).*

These tools fulfil that part of the consultant's brief that called for "a framework and/or template" for Piliyintinji-ki staff to use in progressing and completing Community Violence Plans. All Piliyintinji-ki staff were introduced to these tools and are capable of applying them if they work as gender-specific teams ie produce male and female specific plans that can be then integrated together a Community Plan.

Participation by Piliyintinji-ki with the community in reassessing at regular intervals the effectiveness of their Family Violence Plans will be essential and modification to plans will be evidence based.

### **The Categories of Indigenous Family Violence**

Twelve categories of Indigenous Family Violence can be readily defined:-

1. Spouse assault
2. Homicide
3. Rape and sexual assault
4. Child violence
5. Suicide
6. Self injury
7. Same-sex, one-on-one adult altercations
8. Inter-group violence
9. Psychological abuse
10. Economic abuse



11. Cyclic violence
12. Dysfunctional community syndrome.

Definitions of these types of Australian Indigenous violence follow, as summarized from "Violence in Indigenous Communities" (Memmott et al 2001: Sect 2).

- (1) **Spouse assault:** typically alcohol is a contributing factor; police are frequently called to couples in conflict but their response and involvement is minimal; there has frequently been a prior conviction and gaoling of the offender; the victim has typically tried many strategies including a women's shelter, restraining orders and separation; the relationship is characterised by repeated abuse and reconciliation; in-laws may defend the offender; assaults may continue for years or end only when the victim dies; in up to 60% of cases a weapon may be used by the offender.
- (2) **Homicide:** occurs (both as victim and offender) at about 10 times the non-indigenous rate; most frequently, as with other factors of disadvantage (suicide, low life expectancy, high unemployment, poor education), in remote communities; correlated with high rates of alcohol abuse and family violence; women in communities are dying as a result of violence at a rate which exceeds the level of Aboriginal deaths in custody.
- (3) **Rape & sexual abuse:** reportedly increasing in frequency and intensity (eg group rape) in some communities; one estimate asserts that 80% of young Aboriginal females involved with the criminal justice system have been sexually abused and that 50% of children involved with the court system have been victims of incest; in some communities women are 16 to 25 times more likely to be raped than the State's entire population.
- (4) **Child violence:** includes child neglect, incest, child assault by adult carers, paedophilia and rape of infants by youths; most common in remote communities; children often left unsupervised, especially when adults drinking at canteen; children may stay away from home to avoid potential domestic disputes; in some communities there are many offenders guilty of many offences against children.
- (5) **Suicide:** occurs at two to three times the rate of non-Indigenous suicide; most common in remote communities; largely affects adolescent males but with growing numbers of older males and females; appears to be a strong 'copycat' element in the timing and method.
- (6) **Self-injury:** includes self-mutilation; like suicide, occurring with increasing frequency; a prominent pattern is a history of interpersonal loss and unstable relationships; frequently associated with alcohol consumption; evidence of higher frequency among males and childless women; recent evidence of high frequency among victims of child sexual abuse.
- (7) **Same-sex, one-on-one adult fighting:** may be one of the most common kinds of Indigenous violence, regularly resulting in injury, but is the least reported and inadequately researched; the form of fighting has changed over the last 30 years - used to be controlled to some degree by elders and in some cases inter-family feuds would be confined to fights between their 'champions'; fighting is now less structured and potentially more brutal.
- (8) **Inter-group violence:** major conflict between groups residing in one community but from different geographic origins; includes 'reverberating' violence where fight spreads quickly as relations from both sides are drawn into the conflict - at the same time the focus of the conflict may shift from the original protagonists to some older intergroup issue; some inter-group feuds reverberate for years; includes urban gang conflicts, which may be between groups (mainly young male) from different Indigenous enclaves within a major centre; inadequate research into this form of violence.
- (9) **Psychological abuse:** includes verbal abuse, threats, constant denigration and undermining of another person.
- (10) **Economic abuse:** the withdrawal or extraction of money or goods so as to hurt another; often involves the taking of welfare money or wages and its use for alcohol or gambling; frequently involves husbands, sons or grandchildren demanding money from wives, mothers or grandparents - community elders, traditionally respected, often suffer; a roll-on effect broadens outcomes to related families; offenders may be relatively welfare-deficient males or childless females.

- (11) **Cyclic violence:** family violence over a number of generations can mean that violent behaviours "become the norm in families where there have been cumulative inter-generational impacts of trauma on trauma on trauma, expressing themselves in present generations as violence on self and others" (Atkinson 1996:7). Sometimes called inter-generational violence; passed from parent to children.
- (12) **Dysfunctional community syndrome:** Communities wherein multiple violence types are occurring and appear to be increasing over generations, both quantitatively (number of incidents) and in terms of the intensity of violence experiences, for example, victims of sexual abuse may include very small children. (Memmott et al 2001:51.)

### **Classification of violence responses according to their time of implementation**

A useful way of classifying responses to violence or violence programs is by the time of implementation of a response or program. In this manner, four time categories of programs may be readily differentiated as follows. In considering the need for violence programs in a particular community, it is useful to consider how a mix of programs or simple responses can be selected from these categories in a balanced way to meet local needs.

#### **1. Early prevention responses ('try to stop it ever happening')**

This category of programs aims to counter any likelihood of violence as early as possible, based on the assumption that there is some element of the risk of violence occurring in the long-term future and that all members of a community need to be equipped to deal with such. These proactive programs comprise (i) diversionary activities aimed at preoccupying people in worthwhile pursuits, (ii) education methods, which target all age groups from infancy, (iii) the communal promotion of definitions of acceptable and non-acceptable behaviour, (iv) the training of Indigenous violence counsellors to ensure resourced personnel are available in communities to counter any prospects of violence, and (v) alcohol management strategies.

#### **2. Early intervention responses ('stop it before it happens')**

Early intervention programs refer to those that occur prior to violence occurring, but which are triggered by signs of imminent violent situations and thus targeted at persons at-risk. These programs include (i) mediations in disputes, (ii) group therapy and counselling, (iii) night patrols and wardens, (iv) removal of at-risk youths to safe houses, youth centres, outstations etc, and (v) youth suicide prevention strategies. Many of these methods are similar to those in (3) but they are targeted at a different category of people, namely at-risk individuals as opposed to offenders or victims.

#### **3. Late intervention responses ('help just after it happens')**

These programs are implemented during, or immediately after the occurrence of a violent incident, but usually prior to any police prosecution. They include methods such as (i) night patrols, (ii) youth suicide intervention strategy, (iii) women's refuges, (iv) petrol-sniffing intervention programs, and (v) sobering-up shelters.

#### **4. Late prevention responses ('stop it happening again')**

Late prevention programs are implemented some time after an act of violence has occurred and are preoccupied with resolving the negative outcomes of that violence. These programs include methods such as (i) mediation and conflict resolution (eg trouble meetings), (ii) counselling and group therapy (eg men's group, social-emotional wellbeing etc), (iii) justice group meetings, (iv) offenders alternate programs (prison-based). These responses are oriented to stopping any violence from recurring or happening again.

As indicated above, this system of classification is useful in considering the design of a holistic set of composite violence responses or programs for a community, and to include such in their Community Violence Plan.

**Figure 6.1: Camp Watch: Weekly Tick Sheet of Violence Events.**

**How to measure the violence happening in your community or camp.**

<b>Week Starting</b>																				
<b>Type of Violence Event</b>																				
1. Homicide / somebody killed																				
2. Assault on woman by husband/boyfriend																				
3. Assault on man by wife / girlfriend																				
4. Rape or sexual assault on adult																				
5. Assault on child (not sexually)																				
6. Rape or sexual assault on child (under 16)																				
7. Attempted suicide (stopped)																				
8. Suicide																				
9. Self-injury																				
10. Man assaulting man																				
11. Woman assaulting woman																				
12. Inter-group fight (families or gangs)																				
13. Psychological violence (swearing, threats)																				
14. Economic abuse (stealing money, food)																				
15. Other																				

### **Cultural Protocols to be observed for the Yapakurlangu (Barkly) Region**

Trogenza and Trogenza identified the following principles of culturally appropriate behaviour to serve as the basis for the Barkly Elders' Protocol. It is recommended that these principles also be adopted into Piliyintinji-ki's planning where relevant.

- “1. Acknowledgement of and respect for others' country is fundamental, and visitors traditionally seek permission to enter and stay in a community.
2. The principle of respect, for your country and others' country, respect for the decisions of the Elders, respect for yourself and your family and for other Aboriginal people.
3. It is customary to obey local rules and respect Traditional Owners' decisions and Aboriginal community values.
4. It is customary to obey Aboriginal rules about place, where to go.
5. Behaviour is traditionally controlled within each group - each family is responsible for its own “mob's” behaviour.
6. It is customary for visitors to leave when requested.
7. Traditionally troublemakers were subjected to a range of measures from public shaming and punishment by their own family, to exile, physical punishment and death. Participants felt it would be appropriate to incorporate degrees of shaming and ostracism in punishment.” (Trogenza & Trogenza 2004:5.)

These were said to be not new concepts but were well known and understood by Aboriginal people. Possible implications of these protocols for Piliyintinji-ki are:-

- (1) The need to obtain permission from country bosses for all official work activities in people's country;
- (2) Respect must be part of the Piliyintinji-ki philosophy;
- (3) T.O.s should help establish and keep rules about behaviour and where people can go – Piliyintinji-ki need to know about such rules in town or community areas;
- (4) In Aboriginal Law, local T.O.s can ask people to leave town, or call police, if people are breaking the rules of behaviour.

Comment: Piliyintinji-ki need to continue to provide support to CERP and the Police in developing a legal framework for the Yapakurlangu Region in which the two laws can operate together, especially in relation to point (4) through the use of an Aboriginal Justice Group.

### **Next Phase of Work on FVRAP**

A readily accessible form of Community Family Violence Plan for bush communities, together with a planning process has been developed for use in the Barkly Region by consultant Dr Memmott. The Consultant has held some workshops for Piliyintinji-ki staff to introduce the basic tools in this planning process and Piliyintinji-ki is expecting to pilot it with some bush community groups at workshops scheduled through 2008. These Community Plans will draw on a combination of community-based resources and skills and established regional services. During the first half of 2007 Piliyintinji-ki staff intend to carry out visits to bush communities in the Barkly Region to help them develop and implement such Plans; as well as having a Tennant Creek based workshop for these groups to review the planning process and regional coordination of violence prevention services. This latter aspect is particularly relevant to bush communities coming to Tennant Creek in the football season when there is a peak of alcohol violence abuse.

Bush trips to develop community-based Violence Response Plans to such places as Elliott, Canteen Ck, Epenarra, Ali Curung, Murray Downs.

A series of Workshops are required through 2007 in Tennant Ck to review the Community Family Violence Regional Plan preparation and implementation, coordinate component Plans with the services of the regional centre and to consolidate the Regional Plan. These workshops would be structured to

engage those government and non-Indigenous NGOs, as required, who are providing violence response services in the Barkly Region.

### **Ongoing Capacity Building Support to the Yapakurlangu FVRAP**

- (a) It is recommended that the Australian Government dedicate further specific monies to ongoing community capacity building for the Yapakurlangu FVRAP. (The consultant will be available, if required, to provide assistance in following years to Piliyintinji-ki staff to implement annual community and agency self-evaluation strategies.)
- (b) It is also intended the capacity building component of the project will enable Piliyintinji-ki Staff and other community participants to identify areas requiring ongoing skills development in relation to delivering the FVRAP project.

### **Outcomes**

- (a) FVRAP Piliyintinji-ki Staff and community participants have ongoing training and skills development; and
- (b) Self evaluations are to be facilitated (and assisted if required by the consultant).

### **Summary of Consultant's Recommendations**

#### **1. Recommendations on Piliyintinji-ki's Strategic Plan**

- 1.1 That senior Anyinginyi (AHAC) management and Piliyintinji-ki staff hold a planning workshop to refine the Piliyintinji-ki's Strategic Plan creating a more coherent structure, so that it is very clear to all staff how the range of services for Stronger Families and the Piliyintinji-ki staff roles are generated from the strategic aims. This will enable Piliyintinji-ki grant applications and acquittals to be more clearly articulated against what staff are actually doing on the ground. A clear Strategic Plan could be used to help persuade funding bodies how their programs could best fit into the Piliyintinji-ki and AHAC agenda.
- 1.2 That Anyinginyi continues to monitor opportunities for Piliyintinji-ki to expand the current alcohol and other drug services and mental health services provided by Piliyintinji-ki into a more holistic programme including group therapy, counseling, bush-based residential treatment and culturally relevant aspects of Cognitive Behaviour Therapy (CBT). And further, that these proposals be incorporated into the Piliyintinji-ki Strategic Plan.
- 1.3 Ensure the Piliyintinji-ki 'Burn-out' response strategy is developed, implemented and maintained to ensure an adequate team of workers is always available and viable.
- 1.4 That Piliyintinji-ki staff continue to use the Regional Family Violence Workshop findings (November 2006) to aid and inform their own planning for all aspects of their work.

#### **2. Recommendations on statistical monitoring of family violence**

- 2.1 That Anyinginyi seeks programme funding or alternatively N.T. Department of Justice (Research and Statistics) support to maintain and expand its regional statistical records and surveillance for at least a ten-year period whilst Piliyintinji-ki expands its violence response planning services throughout the Barkly Region.
- 2.2 That Piliyintinji-ki, Tennant Creek Police and N.T. Mental Health continue to work on a coordinated strategy both to record attempted and completed suicides, as well as to developed coordinated intervention strategies both for victims and victim's extended families.

#### **3. Recommendations on Regionalization of Family Violence Planning**

- 3.1 Given the immense use of the Barkly Region and the extreme distances and high costs associated with staff travel, plus the fact that two-thirds of the Aboriginal population resides within the Inner Region, it is recommended that Piliyintinji-ki rationalize its violence outreach activities by maintaining its focus for the immediate future, within the Inner Region rather than over-stretching its capacity to the Outer Region.
- 3.2 Because of the representation within the Tennant Creek Town Camps of Aboriginal language groups from throughout the Barkly Region, and the profound impact of visitors from the region's communities

(especially at football time) it is clear that any violence response for Tennant Creek and its Town Camps needs to be linked to planning for the bush communities. Such planning should be directed at getting bush community leaders and Elders to share responsibility for their people when they visit Tennant Creek.

- 3.3 That the annual planning meetings at Policeman Waterhole involving Canteen Creek, Epenarra and Ali Curung be continued, drawing on the resources of both Piliyintinji-ki and the AHAC 'Grow Well' programme and used for ongoing regional Community Violence Response Planning and support.
  - 3.4 Piliyintinji-ki and its consultants need to assist the communities of the region in profiling their own extent of violence and developing their own Family Violence Response Plans.
  - 3.5 That Piliyintinji-ki continue a programme of bush community outreach visits to Epenarra, Canteen Creek, Ali Curung and Elliott to encourage and facilitate these communities to engage in Community Violence Response Planning and to advise and assist with Plan implementation.
  - 3.6 That Piliyintinji-ki staff produce a written report from their impending Ali Curung visit to aid in profiling the extent of family violence in Ali Curung and the types of existing and proposed responses to violence, and to potentially assist with the drafting and development of a Violence Response Plan for Ali Curung at a future date.
  - 3.7 That Stage 2 Planning involve a fact-finding and relationship-building visit by either an Anyinginyi Manager or the Piliyintinji-ki consultant, with one or two Piliyintinji-ki staff to Alpurrurulam, and to the Barkly Tableland and Barrow Creek communities once appropriate invitations are put in place.
4. Recommendation on Violence Response in Tennant Creek and its Town Camps
- 4.1 That Piliyintinji-ki staff, CERP and Night Patrol hold a workshop to further analyze the recent inter-group conflicts in Tennant Creek (2005-07) and how they were resolved or temporarily halted, and to develop a written strategic response plan for future use when such incidents recur.
  - 4.2 That Piliyintinji-ki develops interim written response plans for intervention into and/or prevention of each of the family violence types said to be prevalent in Tennant Creek including inter-group conflicts, suicide, spousal assault, sexual assault, child abuse and psychological and economic violence.
  - 4.3 That Piliyintinji-ki continues improving its outreach services to Town Camps and engage with Town Camp leaders in developing individual Town Camp Family Violence Response Plans.
  - 4.4 That Piliyintinji-ki start to develop its outreach planning into the Town Camps by holding a workshop with Julalikari representatives from Night Patrol, CERP and Day Patrol, and work towards a written protocol with complementary role definition for violence response, that can then be broadened to encompass individual Town Camp leaders.
  - 4.5 That Piliyintinji-ki staff build up a Social Profile of basic information for each Town Camp, for future violence response planning, including a list of stable householders, camp executive members and leaders, the dominant language groups of residents, the type and extent of social problems and violence, useful resource people, and the home communities of visitors and their Elders to contact re visitor problems.
  - 4.6 As part of the Men's Group activities, it is recommended that consideration be given to holding meetings of initiated men at convenient times and to recruit those individuals into assisting with planned responses to violence, under Aboriginal Law.
5. Recommendations on Improved Networking with Agencies and Departments
- 5.1 Piliyintinji-ki should maintain its focus with its key networking partners and gradually, in accordance with its capacity, engage with other agencies and departments to broaden its networks and improve coordinated service response.
  - 5.2 Ongoing FVRAP planning activities needs to maintain and update the profiles of agencies and departments, add new ones as relevant agencies emerge and review how Piliyintinji-ki staff can best network and engage with these agencies in response to violence in the Barkly Region. In particular more planning work is required in Alice Springs and Darwin to collect information on government policies and practices (eg the Court and Correctional systems need to be profiled.)

## 6. Recommendations on further identified service gaps and deficiencies

During the course of this violence planning a number of service gaps or deficiencies in family violence response have been identified by the Piliyintinji-ki staff and by the community representatives at the various workshops held. These areas of need for service improvement in addition to those outlined in the recommendations above, can be listed as follows:-

- 6.1 Inter-agency coordination is a constant problem despite there often being good intentions on all sides. Each agency is restricted by its own resource limitations and internal protocols and rules which at times mitigate against ideal co-ordination. During late 2006 and early 2007, attempts have been made to varying degrees by Piliyintinji-ki to better coordinate with Night Patrol, CERP, N.T. Police, N.T. Mental Health, N.T. Child Welfare, BRADAAG, Women's Shelters, and Life Promotion. Much effort is still needed to develop mutually-agreed formalized protocols of joint co-ordinated response to particular forms of violence (eg suicides, spousal assault (or D.V.), inter-group conflict, child abuse) as well as during particular events (eg football carnivals).
- 6.2 Of particular concern at the time of writing was the failure to have an agency-coordinated and culturally appropriate preventative response to suicide whereby those speaking of or attempting to suicide receive prompt and ongoing support. Increase in suicide in Tennant Creek and the occurrence of the 'copycat' syndrome are particularly disturbing.
- 6.3 Piliyintinji-ki has identified the need for a stand-alone Women's House from which to deliver its services to Barkly women. A preliminary proposal for this was prepared by the consultants and is outlined below and on the following pages.
- 6.4 Night Patrol is a fundamental response mechanism valued in all communities with whom consultation occurred. However resources for bush community Night Patrol are minimal. This is a significant service gap that needs to be addressed through government support including at Epenarra and Canteen Creek.
- 6.5 The Ali Curung Land and Justice Group requires revitalizing and a Justice Group needs to be established for Tennant Creek under CERP.
- 6.6 The Elliott Safe House project needs to be urgently implemented by the government and the Elliott Community.
- 6.7 Recurrent and Capital funding is required for Safe Houses in all of the permanent Bush Communities.

**Figure 6.2: A Violence Plan for Tennant Creek developed by the Men's Group at the Yapakurlangu Violence Workshop on 8th November 2006.**

<b>Early Prevention</b>	<b>Early Intervention</b>	<b>Late Intervention</b>	<b>Late Prevention</b>
<p><b>Existing Programs</b></p> <ul style="list-style-type: none"> <li>• Education starts at home;</li> <li>• Centrecare – after school program (Catholic Church);</li> <li>• AHAC Recreation Program;</li> <li>• JCCAC Youth Development Unit – needs fixing up a bit...links to gangs.</li> <li>• Positive expectations need to be provided for young people;</li> <li>• Ali Curung: young men in CDEP.</li> <li>• 'Middle School', years 8 – 10 (one teacher) for unmotivated children;</li> </ul>	<ul style="list-style-type: none"> <li>• SFP Counselling;</li> <li>• Night Patrol;</li> <li>• Day Patrol.</li> </ul>	<ul style="list-style-type: none"> <li>• Police;</li> <li>• Night Patrol;</li> <li>• Day Patrol;</li> <li>• SFP counselling;</li> <li>• dial '000' for emergency (free call);</li> <li>• Women's Refuge;</li> <li>• Custody, court &amp; D.V. orders.</li> </ul>	<ul style="list-style-type: none"> <li>• Alcohol rehab (BRADAG);</li> <li>• SFP Alcohol Counselling;</li> <li>• SFP Court Program.</li> </ul>
<p><b>Planned Programs:</b></p> <ul style="list-style-type: none"> <li>• Better health outcomes for children 0-5 years (AHAC);</li> <li>• Culture to be taught in school – schools have approached CERP to do this. Good husband/wife relationships;</li> <li>• Good parenting relationships;</li> <li>• Good father/son, mother/daughter relationships;</li> <li>• Activities for father/son, mother/daughter;</li> <li>• Fathers need to acknowledge their fatherhood;</li> <li>• Young fathers programme;</li> </ul>	<ul style="list-style-type: none"> <li>• Families taking responsibilities;</li> <li>• Families to recognize their problems and responsibilities (often in denial) – SFP Counsellors to help.</li> </ul>	<ul style="list-style-type: none"> <li>• Develop the strategy to deal with gang fights;</li> <li>• If suicide, plan is guided by what the family needs are. See SFP.</li> <li>• All organizations/centres to help set up Sorry Camps/Sorry houses;</li> <li>• Strong families should be prepared to have safe houses for relatives (encouraged to do so) – D.V.</li> <li>• Set up Sorry Camps to share grief.</li> </ul>	<ul style="list-style-type: none"> <li>• Lack of facilities and programs results in recidivism. Need to plan more in this area (see below).</li> </ul>



<b>Future Programs:</b>	<b>Needed</b>		
<ul style="list-style-type: none"> <li>• Get good jobs for teenagers;</li> <li>• Better access to childcare – currently too expensive. Need a form of Aboriginal childcare – The Pink Palace is operating but lacks funds;</li> <li>• Community sports day every six months, teams mixed from different communities;</li> <li>• Basketball competition (to replace gangs);</li> <li>• Old people/Elders Day with children. Or a Family Day.</li> </ul>	<ul style="list-style-type: none"> <li>• Information days – specialist speakers on problems.</li> <li>• Promote the making of Family Plans – what to do in the event of violence;</li> <li>• Produce an Information Card to list every service provider in Tennant Creek – give people the right contacts.</li> </ul>	<ul style="list-style-type: none"> <li>• Men’s Centre/Shelter (lots of husbands get bashed up). (Like a single men’s camp.)</li> </ul>	<ul style="list-style-type: none"> <li>• Establish a Men’s Centre/Shelter;</li> <li>• Develop Pathways for men coming out of prison or rehab.</li> <li>• A Men’s half-way house – education and emotional support, life skills;</li> <li>• Men’s Support Group – men at-risk meeting group;</li> </ul>

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<b>APPENDIX 1: OUTCOMES OF THE TENNANT CREEK MEN'S WORKSHOP ON FAMILY VIOLENCE, ORGANIZED BY PILIYINTINJI-KI IN JULY 2005</b>
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Note: These notes have been edited by Paul Memmott from Workshop minutes kept by Duane Fraser.

### **Identified problems and issues (July 2005)**

#### *Substance Abuse*

- Excessive alcohol consumption, use of cannabis, inhalants and other drugs, people drinking metho and mouth-wash.

#### *Family Relationship Issues*

- Jealousy.
- Family fights - families on both sides.
- No food - too many people in one house - families visiting and staying too long.
- Parents dumping children on Grannies.
- People come to stay with families because they are running away from trouble or they are visiting relatives/friends in hospital

#### *Cultural Breakdown Issues*

- Town camps use to be separated into language groups. Each group had leaders who were responsible for specific town camps. This use to work well. There were leaders and proper laws everyone respected. All the camps are now mixed up.
- There are too many distractions - this makes it hard for leaders to control their own mob.
- People are forgetting their Country - Elders not being respected like they use to.
- Languages are breaking down - some people cannot talk language.
- People not going back to own country.
- Outsiders coming to town to run meetings but not respecting the local people.

#### *Money Issues*

- Wasting own money on grog, gambling or drugs. This causes humbug because people worry pensioners for their money.
- Depressed/stressed over no money after working hard - this starts fights.
- "Queen's Birthday" ATM overdrafts - this in the long run causes problems.
- Men chasing women for kid's money.

#### *Young people's issues*

- Young people know how to abuse the systems.
- Young people are not listening - they do their own thing this is wearing the old people out.
- Young people sharing each other's money - every day someone gets paid.

### **Proposals:-**

- Partnerships need to be put in place between Elders and Youth.
- Night Patrol need to cater for the different groups.
- Young people need to become more organized with help from older people – we need to be supporting each other.
- Need a place where men can go for DV advice or help.

### **Men's Workshop Findings on Sexual Assault (July 2005)**

#### **How does this affect you?**

I have:

- No respect for myself;
- I feel no good inside;
- I feel angry;
- I upset the whole family;
- This causes family breakdown;

- I want to do something about it.

#### **What do you know about it?**

- Drunks and sober people do it.
- It is a crime mostly committed by men but sometimes by women.
- It is when someone takes sex by force. This causes: loss of trust, trauma, and causes mental problems.
- It impacts on the community and on the family.

#### **How can you fix this problem?**

- Seek help - talk to someone about prevention strategies.
- Talk about it at family and community meetings.
- Try and organize mediation sessions.
- Talk about it at Men's meetings - sometimes someone wants to talk about it but they do not know who to talk to or where to go for help.

#### **What do you think is the common cause for this problem?**

- Drinking too much.
- Sexual depravity.
- Lack of counseling.
- Lack of family supervision.

#### **Do you know where to go for help or who to talk to?**

- Not sure where to go for help.
- We need Men's specific programs.
- We need Men counsellors for men - we need traditional interpreters for different tribal groups.
- We think there is no-one to talk to.
- Old people have support amongst themselves.
- A lot of people are confused about where to go for help.
- Young people will not talk about their problems.
- We think the establishment of the Council of Elders will help.

#### **Men's Workshop Findings on Child Abuse (July 2005)**

##### **What about this problem?**

- It affects the whole of family.
- It affects the future.
- This upsets a lot of people but most of all young ones.
- The common causes for this problem are:
  - People drink too much, others take too much drugs;
  - Parents too involved in gambling instead of looking after their children; and
  - Lack of respect for family values.
- Drinking in public places can also cause this.
- Families living in over crowded houses can also cause this.
- We really do not know where to go for help or advice.

##### **Proposals:-**

- We need to involve Aboriginal Health Workers more with check ups.
- We need Male AHW to talk to young boys and carry out checks now and then.
- We need Aboriginal Male and Female Liaison Workers.
- We need to set up programs about Child Abuse.
- We need Role Models.
- We need to educate parents - make them aware of the dangers and risk signs.
- Children are parents primary responsibility - parents should know where their children are all the time.
- We need to make sure there are activities after school and during school holidays.
- We need to organize father's programs where Fathers take their sons out camping.
- We need to teach our children the old way - children need to learn language and culture.
- We all need to learn two ways - white way and traditional way.
- NTG Dept of FACS must follow up cases properly.

- We need to set up Watch-houses or Safe-Houses for youth.
- We need to set up Youth Patrols - we need to get the young ones off the street.
- We should have a curfew.
- There is too much under age drinking - we need to target the ones who are buying grog for those under age people.
- We need interpreters.
- We need to look at talking to Magistrates about juvenile court.
- Council of Elders and Respected Persons Council need to help.

### **Young Blokes Issues – outcome of Young Men’s Workshop in July 2005**

#### **A group of young men at the Workshop discussed what issues they saw as important:**

- Lack of employment and training opportunities.
- Language barriers.
- Education system not interesting but also not appropriate - if young men stay at school, it does not mean they will get a job at the end of it.
- Teachers do not understand Aboriginal culture - sometimes they display blatant racism.
- Talk down - paternal attitude – patronizing.
- Young people do not have a place to go and look for help.

#### **Proposals:-**

- There is a need for a Young People's Centre.
- Young people need guidance and would like to be in the company of older men more.
- There is a lack of activities - would like basketball, baseball, cricket, rugby, volleyball, boxing.
- Trades - electrician, plumber, carpentry - would like more Work Experience opportunities.
- Want to learn more about civil rights/legal rights.

#### **Committee representation:-**

This group elected four people to represent them on the Male Steering Committee. Of these four young people, two will sit on the Steering Committee.

Young people selected being:

Hamish  
Kevin Spratt  
Nigel Spratt  
James

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**Proposed functions of the Men's Centre – Ideas developed at Men's Workshop in 2005**

Men want to know about incorporated bodies supporting Men's Issues. There are existing Men's Centres in Darwin, Alice Springs and Timber Creek. How do these centres operate?

- Men attending the meeting discussed how the house at 68 Schmidt Street could be used.
- This house could become an advocacy for Men's issues.

**Recreational Uses:-**

- The Men's Centre should be comfortable and friendly and staffed by a Coordinator. It should have tea, coffee, books, videos etc.
- Recreation programs could be provided through this house.
- Arts and craft programs.

**Treatment and counseling:-**

- BRADAAG residents can spend time at this house.
- Respite - a place for Time Out.
- Family support.
- Mentoring/role model program.
- 'Well Men' check.
- Anger management.
- AOD training.

**Educational activities:-**

- Computer skills.
- Literacy and numeracy programs.
- Domestic budgeting programs.
- Financial management.
- Social events (bar-be-ques etc).
- Run prisoner support program.

**Location and access:-**

- Men also said that they wanted a second Men's Centre in the main street:
- Allow easy access - easy to find.
- This would be the first point of contact - referrals would then happen - a place where issues could be sorted out.
- Must be open to all men.
- This could also be an information centre.



<b>APPENDIX 2: VIOLENCE PLANNING NOTES FROM 2006 YAPAKURLANGU VIOLENCE WORKSHOP</b>
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### 1. Tennant Creek Women's Planning

*Question 1: Did anything happen recently in your community that would be considered a family violence and/or sexual assault incident?*

- A suicide – it was family orientated.
- Re suicides: are hospital and service providers working with families?

*Question 1 continued: describe what happened and how was the matter dealt with?*

- Pressure from the community was also a factor.
- No services; how are the resources delivered? They are not getting to our people. The message is not getting to the people. Delivery of appropriate programs is required.
- There is a lack of awareness on how to access services; how to get knowledge of the programs. Need to gain knowledge of the programs that are available and how to access them.
- It is the expectations of the funding bodies that drive the process. Organizations are under constant pressure to fulfil their reporting requirements. The Aboriginal organizations have different priorities. (How do we change the process around?)
- Funding bodies are driving the agenda.
- Service gaps: Hospitals are dealing with suicide. Emotional violence, psychological violence, and suicide are prevalent in Tennant Creek. Suicides and threats of suicides are happening. Continuous ongoing domestic violence is happening. Psychological violence is happening.

*Question 2. Causes of violence:-*

- Grog and gunja. "We are selling grog and gunja to our own."
- Mental health issues.
- Children's money not being spent on children ie \$4,000.
- Gambling.
- Welfare dependency.
- Systemic racism.
- Living in poverty – no hope for the future (on CDEP).
- People just watching TV/videos (media in general), American music – rap etc. No local culture. Loss of culture. No respect.
- Getting married too young.
- Summary of causes: Grog, gunja, mental health issues, children's money spent on alcohol and gambling, alcohol. \$4,000 welfare money to women having babies – welfare dependency, systematic racism, poverty. No hope for future, especially with CDEP.
- Children listen to TV/videos/rap music – dealing with same problems but at a different level, but they have lost their culture and respect. Getting married too young, wrong skin marriage.

*Question 3: Is there mainly one group always suffering family violence and/or sexual assault in your community? If yes – which group?*

- Age groups – 10 to 30 (children/teenagers/young adults).

- Women and children (TCWK).
- Children are the victims of inter-generation violence. (Children's money is being spent on grog.)
- Elders (old people).
- Conclusion: The whole of the community is affected by violence.

*One group who is always suffering from violence:*

- Elders/old people are suffering: (1) mentally; (2) emotionally; (3) physically; and (4) financially; due to:-
  - Gang violence,
  - Spousal assault,
  - Grandchildren,
  - Humbug by drunks,
  - Worry about food.

Most effected is Elders/old people – they have worry about their children and grandchildren and humbugged from drunks and getting food –physical, emotional, and financial effects. But you do not see old people trying to commit suicide.

*Question 4: What are ways to fix the problems of family violence and/or sexual assault in people's lives in Tennant Creek and/or in bush communities?*

*a) How do we stop it ever happening? (Early Prevention)*

- Developing educational strategies and activities in the school and in family groups. In particular for young people, focus on providing a wide array of sporting events and activities – keep them busy.

*b) How do we stop it just before it happens? (Early Intervention)*

- As above, introduce various sporting events and activities. In relation to adults – remove the person immediately from the situation if you know the situation is going to be volatile, eg partners drinking in a family and/or community situation and you know that things are heating up quickly and will escalate into violence. Also give the person or people the right tools to deal with the problems and situations.
- Suicide training is required for Night Patrol.

*c) How do we help people just after it happens? (Late Intervention)*

- Understanding the problems – know how and what to do when the situation happens. Refer people straight away to those services. Have a family meeting first thing in the morning (after the incident the night before) to sort things out. Go bush – set up a healing bush camp.

*d) How do we stop it happening again? (Late Prevention)*

- Different types of educational programs – customise the content.
- Different types of counselling.
- Use a lot of pictures/photographs/images – what will happen to them if they keep drinking - the harm to their body.
- Run educational workshops in the community and within the school programs.
- Include specific family groups.
- In the Barkly region – create our own style of educational material, posters, in our own language, messages in our own way, bombard every community in the region – have a big campaign – constantly do it.
- Counselling Programs.

Should establish a rehabilitation outstation in the bush. (BRADAAG is situated in town; it is not the solution – it is in the wrong place; it should be in the bush.)

*Question 6: Should the traditional owners from these communities be involved in helping address and solve family violence and/or sexual assault problems in their communities? If yes – how should traditional owners be involved?*

Depends on the language groups and where they come from. The CERP protocols for country drive the process. Respect for the culture and respect for the country. Capacity Building and empowering Elders; passing on down the values (maybe cultural values) to the next generation.

*Additional comment:*

Participants also felt that the Language Centre needs to be pulled in to do their role at future workshops and in the development of the Family Violence Strategy for the region. The Language Centre needs to be included for cultural revival and maintenance.

*Response to Question 7: Better working relations with Police.*

- Make sure Police are invited to participate in these types of forums.
- Respect each other – understanding all the cultural obligations, cultural awareness. In a practical sense, respect leads to more communication.
- Improving relationships – cultural obligations re grief and loss. This might conflict with the police process; there is a need to understand both sides of the situation. Police should understand the grief and loss of Wumpurarni loved ones after a death, and the difficulties associated with the processes implemented by the police.
- Respect needs to go both ways, eg how does this happen?: More communication between each other. Even when walking down the street.
- Police can only go into houses if it is D.V. related; this is the law. Example of an incident: Police walked into a house at Mulga Camp and verbally abused the lady living there. Action needed: To put in a complaint and see Senior Sergeant Rowe to work through this issue.
- Better Orientation (understanding all the community programs) and Induction (cultural awareness) is required for new and existing Police officers across the board; all starting from scratch.

*Response to Question 8: ACPOs role in Community Policing*

- ACPOs need to be building the relationship with the community.
- ACPOs should work with Day Patrol and Night Patrol.
- Empowerment of the ACPOs needs to happen in their work.
- Indigenous recruitment and training to be commenced for 2007. Need to encourage Aboriginal people to become Police recruits. Education standard is year 12 or equivalent. But to meet the criteria, bridging programs are available. RPL – Recognition of Prior Learning, can be facilitated. Implications of the ACPOs educational standard for participation in the Court system needs to be understood by all parties.
- Currently we are still addressing gaps and deficiencies in the work practices between Night Patrol; Day Patrol and the Police.

*Response to Question 9: Role of Police in building community capacity.*

- Offer more Information Sessions to the community on how the Police are responding to F.V. situations.
- Police need to show they are human. Police officers should ‘let their guard down’, be more approachable, mix in with the community more, do not stay in their own groups. Do not use the uniform as a barrier.
- Establish a Police Youth Citizen Club and/or other similar organization to encourage Police involvement on both a socially and professional level with the communities.

*General Comments: Improving Police Relations*

- Feedback from Night Patrol. When Night Patrol rings the response times are slow.
- An attitude issue – because it is Aboriginal people, the response can be slower; not as quick as the response to a non-Indigenous call.
- Systematic racism is still a major problem. Including institutionalised racism.
- Should revisit a former practice – when local organizations were involved in the selection process of Police officers.
- ACPO position should include a mentor role – this position is now defunct. Other ACPOs are interacting actively in communities elsewhere, eg in Darwin, but not here.
- Do not use lack of resources as an excuse for not changing/improving the situation.
- Work together – newer and older experienced officers should work together immediately in Tennant Creek. Stay together for a good long period, and working closely with Night Patrol.
- Cultural awareness should be part of this process.

*Sgt Megan Rowe responds:*

- If there is a slow Police response, you should contact me. Aboriginal people should get the same response as everyone else.
- Systemic racism: we often hear of it, but we won't tolerate it. However there is a lack of resources – this is across the whole of government.

*Question 10 for Tennant Creek Women: Women to discuss the proposed Women's Centre being initiated by Piliyintinji-ki/Stronger Families female staff members. And address the following questions:-*

*How could the proposed women's centre stop family violence and/or sexual assault from ever happening?*

*How could the centre stop it just before it happens?*

*How could the centre help just after it happens?*

*How could the centre stop it happening again?*

*Discussion*

- Consider the idea of having a 'Safe House' in each Town Camp where the violence occurs and where there are poor response times. Women work with Stronger Families/Piliyintinji-ki to get this happening. [N.B. Remember previous initiatives – community centres; these properties got damaged, do not want this to happen again.]
- At Mulga Camp: using CDEP to work on the Community Centre. Having meetings, all organised, all finished.
- Discussion on the Homemakers Program and the Life Skills Program. These two programs should be considered for inclusion in Women's violence response. The Homemaker Program is similar to the HAAC Program – mainly for elderly and disabled to clean houses. Involves nutrition, cleaning and young ones. Shows people how to look after homes. The homemakers and HACC work together, pick up meals from Homemakers and distribute to families (Meals on Wheels). Mulga Community Centre intend to do these things when the Centre is finished. Keep listening to our plans.
- Explanation of Life Skills Program: it is given to the tenants moving into the houses. It is then part of the inspection process. If home is not up to standard, people have to re-do the Life Skills program; this is managed through Julilakari Housing; done with the Program Officer, possibly one-on-one.
- Gap in current services: transporting women to the bus/train terminals late at night to make connections. In relation to transport for women at the bus stop, this could possibly be done with Night Patrol. (Try to use existing services – stretch them a little bit further.)
- Child Minding Service through Julilakari. Access to the Centre is currently just for CDEP workers. Suggest open it up beyond CDEP workers' children.

- 
- I.D. issues: CERP is addressing this for people out of town. Still in discussion.
  - The Women's Centre could offer various training – but do not duplicate existing programmes:-
    - Centacare: already providing Money Business, financial literacy; Family Relationship Services could be offered.
    - BRADAAG: alcohol misuse and anger management.

*How Women's Centre can stop violence just before it happens?*

- Joint education and information to women where they can go to for help. Cannot go to the Women's Refuge – you can only access this place after the violence has happened. Physical/psychological abuse – information to know where to go for this. This information could help women who are new to the town. Passing on the information to the right people and places. Especially on the weekend. Go through the right steps. Information could be applied for both parties ie the women escaping D.V. and the workers providing a support to clients.
- Consider the idea of a Women's Support Accommodation Centre, where women can meet and discuss their problems and support each other.
- Women can support each other. Women can talk about women's business. Remember to think about the children, the little ones – will they get the support at this centre. This is necessary too.

*How can Women's Centre help just after violence happens?*

- Counselling support;
- Follow them up, in their community;
- Work in with the Refuge staff;
- Both Centres can be used after it happens for counselling, inter-agency (refuge).

*How Women's Centre could stop it ever happening again?*

- Continue the education and try and break the F.V. cycle.

## Violence Planning Notes from the 2006 Yapakurlangu Violence Workshop

### **2. Tennant Creek Men's Planning**

#### 1. *List of violence problems in Tennant Creek:*

- Gangs have been causing big trouble in Tennant Creek recently.
- A lad recently stabbed in the arm by a family member.
- Jealousy is a common cause.
- After deaths, people are hurting themselves, talking suicide – grievance.
- Too many 'sorry business' – people are always mourning.
- Alcohol brings out violent behaviour.
- Royalty time fights – money divides families.
- Gambling is a problem – lose money, then standing over people for their food. They might say to their grandfather – "if you don't buy me gunja, I'll burn your car".
- "Boredom – people then look for gunja.
- Leave partner – then the man goes drinking out of sorrow. Violence then happens.
- If there is an addiction (grog/cigarettes) – they get toey when going without; become easy to rile.

*Question 2. The men then discussed several of the recent events in more detail:-*

#### *The first recent gang conflict*

- Stronger Families gave CERP the direction on what to do (Duane set things up)...they had a discussion on the gang warfare. What was happening, why, how to fix it. In the end they all shook hands. One father took his boys bush and helped to calm everything down.
- We had a discussion on the use of the circle and getting them to fight one-on-one – but it was thought they won't respect the rules and they will all jump in from the sides; then get both families would get involved in the fighting. So we did not take this approach. Had to rely on mediation.
- The principle of engaging a higher authority was discussed – agree on using this in future. Find strong relatives who, in Aboriginal law, should take responsibility for the behaviour of the culprit. This can result in a win/win. Duane: "That's a new age. If it works we use it. We are living in a new era now – do not use the fight-it-out [approach]". This is Square up = Piliyintinji-ki.
- Need to try to do a follow-up with the two families then – a week later, a month later.

#### *The Wuppa and Tingkali gangs conflict*

- Duane, as a community leader, spoke to the individual protagonists. Got certain members together and they shook hands. They had a CERP delegate talking peace. But others still kept on fighting.
- One group would not mediate – saw CERP as biased. Told CERP to get out of the meeting. Had to get the Police then.
- The first time, they bombarded the Police with rocks. They used pick handles, knives, axes, shovels. Men, women and children involved – individuals throwing rocks at Police cars. 13 to 14 year old teenagers with tomahawks. Eight Police jumped in their cars and ran.
- The third time the fight happened, Duane was asked by the Police for advice and had to go down to the camps in the middle of the night. They had 14 Police and targeted the main protagonists – seven Police cars used – this broke the back of it.

*Discussion:*

- Aboriginal people in Tennant Creek are moving towards American gang culture – through the use of hand signs and dress. Mobile phones and text messages are part of the culture now. We must tell them “That’s not your culture”.
- Need bush outings for young men. Three-monthly camps is a good idea.
- Teaching children respect right from the start is important.
- Tennant Creek is the right size to make a change, if we start now.
- We need to catch up with all of the young blokes and tell them “you’re the future leaders”.
- Junior Frank (a young leader) mentioned that 20 or 30 young men have started traditional dancing.

*Suicides:*

- Duane: One completed suicide in Tennant Creek – and eleven attempts within a week or two. Stronger Families have produced a response chart for dealing with suicides.
  - A common attitude is: “Nobody cares about me”. Children, upon hearing suicide talk, then say “I’ll suicide if don’t get my own way.”
  - When someone is having a hard time and they do not want to go to their family; they need a neutral person to talk to. They can always go to Stronger Families - Duane will refer any women to L.T. and Trish for counselling.
  - When Stronger Families staff do their men’s check, they need to do a mental assessment at the same time – try to see if the person has paranoia and worry. Need to ask three prompting questions about: (1) Anger; (2) Substance abuse; (3) Personal relations in family.
  - Sometimes the person has not completed their grief – suffering from post-traumatic grief.
  - One problem is the availability of very strong gunja – this brings on paranoia – the strength of gunja is increasing. Plus the age group of people smoking gunja is getting younger, from 16 years down to 10 or 11 years now. More young people experiencing social problems, so susceptibility to a bad reaction has increased.
  - Young people steal off their parents to get gunja or break and enter to get money.
- A Men’s program is needed at Mulga Camp – all this violence is happening because of no activity – creative and recreational activities are needed. Lack of programme for kids. Suggestion for Community Sports Day. Sports programmes were intense in the mid-1980s.
- No gunja problem was reported at Canteen Creek or Ali Curung. Although mention was made of the 10 Mile community near Kurundi – family members are taking gunja back there after getting it in Tennant Creek.
  - No suicides have occurred at Canteen Creek. (No problem at all reported from the Canteen Creek reps.)

*Re Question 3: Is there mainly one group always suffering family violence?*

- The whole community is affected by violence. But mostly the children and a lot of women. Drunk parents are influencing children into violence. Re wife bashing: there is a need for help for the perpetrators as well as the victims; to talk to someone.
- Ali Curung men reported: Husband and wife fighting. Need to take them to ‘Stronger Families’ – ask why fighting.
- Tennant Creek Night Patrol writes names down if they see fighting at night. Night Patrol then informs Day Patrol, and then referral of names onto Stronger Families.
- When men are feeling mental/angry they need to be advised to go and talk to someone, “don’t hold it in” [mention of marriage counsellor], but there needs to be a later follow-up check on them as well.
- There is also a need for a Men’s Shelter.

- Notes: The statistics described by Paul indicate violence is getting worse in Barkly, but they might also show that the community is getting better at reporting the violence.

*Question 4: Better working relations with Police*

Police Officers lead discussion:

- The Police/community relations wax and wane. The number of staff effects the Police capacity. Can be difficult having time to be proactive when short-staffed. There is a constant turnover of Police staff (same problem at schools and hospitals). Officer Ray Murphy has been here three years – that is considered to be a long stay. New Police take some time to learn all of the community contacts. Senior Sgt Megan Rowe is here for two to three years as O.I.C. of Tennant Creek Police Station.
- In remote communities there are no Police. Police travel out to those communities only if a serious bodily harm or grievous harm report – they must investigate. Unlikely to go if it is less serious.

At Ali Curung: two Constables and one ACPO (a third Constable there at present).

At Avon Downs: two Constables (two ACPOs planned at Alpururulam but no suitable candidates yet). (Avon Downs Police Station is a hangover from the Pastoral Industry times – it should really be located at Alpururulam now.)

At Elliott: Two Constables and one ACPO.

At Tennant Creek: supposed to have six ACPOs but only five ACPOs at present.

Barrow Creek: policed by Ti Tree or Ali Curung Police Station as well as during Prisoner Runs from Tennant Creek to Alice Springs.

- The Police need to give Night Patrol more support. The problem of burn-out – only a limited pool of workers.
- Rehab clients attending BRADAAG perhaps should go on Night Patrol – Court order to participate.
- Police evening shift and Night Patrol shift should meet up. Have tried to do this – it has been working to some extent. Radio back-up of Police and Night Patrol is important.
- In the early days of Night Patrol in Tennant Creek, there was regular Night Patrol/Police meetings – new Police recruits were introduced at the meetings.
- CERP is also a main contact point for Night Patrol, Day Patrol, Police and S.F..
- Grog makes violence worse. The Borrooloola Pub shut recently for three months; this resulted in 30% work rate decrease for police. The store still sold take-away beer, but limited to twelve cans per person (could have been an impact at Doomadgee from people travelling for grog at Wollogarang).

*Question 5: ACPOs role in Community policing*

- ACPO relationships: a little bit of an improvement. For example, ACPO Anthony Ah Kit came into CERP and introduced himself; first time an ACPO has done this.
- CERP is developing induction for new Police ACPOs and Constables.
- Cross-cultural training of the young Police in Darwin or Daly River is not enough; need to get to the local level of induction in Tennant Creek. Induction needs are required for other service providers as well – it is a combined Aboriginal Organizations concern.
- Re the ACPO appointment process – the last lot were advertised across the N.T. but previously applicants were individually encouraged. We can increase the number of ACPOs if we can conscript them. But also need to get full Aboriginal Constables.
- To improve the conscription rate of Police, there is an incentive package for Police to stay in Tennant Creek. Police have a consultant looking at this – developing family packages.
- Due to short staffing, ACPOs often act as Constables – they then get spread too thin.

*Question 6: Role of Police in building community capacity*



- A stronger liaison role between the Police and the community is necessary. There is a real need for an Aboriginal community liaison person, but not one with policing duties/uniformed. Funding is needed for this. (Counter argument is for a sworn officer to do this job (eg ACPO).)
- There is a need to get the Police being more proactive. More liaison is desirable for the Police to be proactive.
- Use to have Blue Eye Disco here – still have it in Alice Springs. Need something similar. A Youth Diversion Unit is funded by Police in Tennant Creek.
- There is a school-based Constable in Tennant Creek – but his duties are often usurped on other duties due to short staffing.
- Core Police business in Tennant Creek is D.V. and alcohol. It is as bad here as in Alice Springs. Police get tied up with this all the time. They then have less time for building community relations.

Are police getting support from the Community? It varies. The non-Aboriginal businesses (some businessmen yell at us) and the licensees are getting better (they were taken to Court). The answer is 'Yes' for the Aboriginal community. But it is driven by individuals/leaders. CERP is a good initiative. BRSSC was very sterile.

*Question 7 for Men's Group: Revisit Minutes of Men's Meeting last year – a representative to provide overview to participants. Distribute proposals that arose from this meeting, and ascertain if they are relevant and/or appropriate for the current situation. Also discuss Men's House and its operations as managed by Anyinginyi (AHAC).*

- There is a need to strengthen the existing Men's House activities and programmes. (Some of these could also be linked to the proposed out-of-town Men's Centre – see below.)
- There is a need for a Drop-in Centre: to receive advice; share concerns and get assistance; referrals to support services/advocacy; discuss D.V.. Men's House can/is fulfilling this.
- There is also need for a place for residential (short-term) programmes for men out-of-town, where men can go for time-out and respite – an out-of-town Men's Centre. A safe environment for men to go to, with no pressure. Discussed location (needs to be out of town, but still close). (There is a place 9kms out-of-town that Julilakari looked at.)

Services to be strengthened or implemented:-

- Counselling services (existing).
- Health checks, including sexual health (existing). Keep up Doctor days – hold clinic at the Men's House.
- Access to educational resources.
- Access to learn about living skills and finances.
- Health education. An Aboriginal Health Worker to be stationed in the Men's House.
- Drug and alcohol programs.
- Nutritional programs.
- Arts and crafts programs.
- Cultural awareness. The Centre needs to have a role of building culture back into young people.
- Social and emotional wellbeing.
- Proposal to formalise the Men's House Committee. It needs to be re-activated.
- Proposal to initiate 'Barkly Men's Day' in 2007, and make it an annual event.

**Figure ...: A Violence Plan for Tennant Creek developed by the Men's Group at the Yapakurlangu Violence Workshop on 8<sup>th</sup> November 2006.**

<u>Early Prevention</u>	<u>Early Intervention</u>	<u>Late Intervention</u>	<u>Late Prevention</u>
<p><b>Existing Programs:</b></p> <ul style="list-style-type: none"> <li>• Education starts at home;</li> <li>• Centrecare – after school program (Catholic Church);</li> <li>• AHAC Recreation Program;</li> <li>• JCCAC Youth Development Unit – needs fixing up a bit...links to gangs.</li> <li>• Positive expectations need to be provided for young people;</li> <li>• Ali Curung: young men in CDEP.</li> <li>• 'Middle School', years 8 – 10 (one teacher) for unmotivated children;</li> </ul>	<ul style="list-style-type: none"> <li>• SFP Counselling;</li> <li>• Night Patrol;</li> <li>• Day Patrol.</li> </ul>	<ul style="list-style-type: none"> <li>• Police;</li> <li>• Night Patrol;</li> <li>• Day Patrol;</li> <li>• SFP counselling;</li> <li>• dial '000' for emergency (free call);</li> <li>• Women's Refuge;</li> <li>• Custody, court &amp; D.V. orders.</li> </ul>	<ul style="list-style-type: none"> <li>• Alcohol rehab (BRADAG);</li> <li>• SFP Alcohol Counselling;</li> <li>• SFP Court Program.</li> </ul>
<p><b>Planned Programs:</b></p> <ul style="list-style-type: none"> <li>• Better health outcomes for children 0-5 years (AHAC);</li> <li>• Culture to be taught in school – schools have approached CERP to do this. Good husband/wife relationships;</li> <li>• Good parenting relationships;</li> <li>• Good father/son, mother/daughter relationships;</li> <li>• Activities for father/son, mother/daughter;</li> <li>• Fathers need to acknowledge their fatherhood;</li> <li>• Young fathers programme;</li> </ul>	<ul style="list-style-type: none"> <li>• Families taking responsibilities;</li> <li>• Families to recognize their problems and responsibilities (often in denial) – SFP Counsellors to help.</li> </ul>	<ul style="list-style-type: none"> <li>• Develop the strategy to deal with gang fights;</li> <li>• If suicide, plan is guided by what the family needs are. See SFP.</li> <li>• All organizations/centres to help set up Sorry Camps/Sorry houses;</li> <li>• Strong families should be prepared to have safe houses for relatives (encouraged to do so) – D.V.</li> <li>• Set up Sorry Camps to share grief.</li> </ul>	<ul style="list-style-type: none"> <li>• Lack of facilities and programs results in recidivism. Need to plan more in this area (see below).</li> </ul>

<p>Future Programs:          Get good jobs for teenagers;          Better access to childcare – currently too expensive. Need a form of Aboriginal childcare – The Pink Palace is operating but lacks funds;          Community sports day every six months, teams mixed from different communities;          Basketball competition (to replace gangs);          Old people/Elders Day with children. Or a Family Day.</p>	<p>Information days – specialist speakers on problems.          Promote the making of Family Plans – what to do in the event of violence;          Produce an Information Card to list every service provider in Tennant Creek – give people the right contacts.</p>	<p>Men’s Centre/Shelter (lots of husbands get bashed up). (Like a single men’s camp.)</p>	<p>Establish a Men’s Centre/Shelter;          Develop Pathways for men coming out of prison or rehab.          A Men’s half-way house – education and emotional support, life skills;          Men’s Support Group – men at-risk meeting group;</p>
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## Violence Planning notes for Canteen Creek, Epenarra and Ali Curung from the 2006 Yapakurlangu Violence Workshops

### *Canteen Creek women on recent Community violence:-*

- A F.V. incidence occurred – the community is not well prepared for this as it usually does not happen. Where do you ring for help with violence happening in the bush (the nearest police station is in Ali Curung, 3 hours away)? Trouble happened a couple of weeks ago. It was hard to deal with.
- *Describe what happened:* The families involved sorted out the problem – it was a good way, the only way.
- Current problem: There is no regular nurse or health worker at Epenarra or Canteen Creek at present, to give support.
- There have also been some suicide attempts at Epenarra and Canteen Creek.

### *Causes of Violence:-*

Grog – all family members drinking;

Gunja;

Our own mob selling grog and gunja to our mob (Wumpurarni people).

Lies (people make stories up which causes fights).

### *This is what the bush communities would like in service delivery:-*

1. Want service providers to go out to bush communities to talk to families ie. regular visits. Appointments in town with service providers are often unable to be kept because of lack of transport.
2. Education on Family Violence.
3. Training up local members to deal with issues.

### *Current background and problems at Epenarra:-*

- Some children at Epenarra with no mother – the mother is in town spending money. Children stay with grandmother. A few men leave their keycards with the grandmother.
- Wives are mainly non-drinkers; husbands are drinkers.
- Women do not want to ring Police; they love their husband. Husband always go back to wife.
- Epenarra men in jail from D.V.:- Kevin Beasley in BRADAAG: Carl Beasley in jail (D.V.), Robby Morton in jail (D.V.).
- Strong men identified at Epenarra: Jackie Beasley (Elder), Mark Peterson, Phillip Peterson, Max Epenarra (at Karguru), Alec Peterson (Elder, strong leader, ex Ali Curung police tracker).
- At Christmas, all travel to Epenarra or Ampilatwaj for ceremony.
- If can get grog and gunja away, then everyone is happy and loving. But then it was said that there was no gunja at Epenarra; only grog is a problem.
- Seed collecting is the main income at Epenarra/Canteen Creek.

### *Existing Programs/Responses at Epenarra.*

- At night we don't sleep, we walk around - Night Patrol on foot. We tell all the ladies to stay in the house, and we chase the young (drunken) men and tell them to go to sleep.
- CIC Grow Well Program: once a year women's meeting at Policeman's WH, Ali Curung, Canteen Creek, Epenarra. All meet up to talk about women's issues and plan programmes.
- Ali Curung Police go to Epenarra if there is bad trouble. If ring Police at night – they come, but not till next day though.

- A nurse had a Safe House at Epenarra. Sometimes the Nurse left the husband behind in Epenarra and took the wife to Canteen Creek, because there is usually no trouble in Canteen Creek.
- Got three phones at Epenarra to phone Police or Stronger Families: CDEP/Office/public phone.
- Teachers take children to waterholes for swimming and sports (the Community's only planned activities).
- In the football season, the Tennant Creek Women's Shelter is busy, including with some Epenarra women.

*Proposed activities/programmes at Epenarra and Canteen Creek*

- Want AHAC Counsellors to visit (Piliyintinji-ki staff). Request for a Piliyintinji-ki men's visit. P.M. to make plan with men, eg Mr Foster and Mr Jones to travel with Duane. Also more women's visits from L.T.'s Piliyintinji-ki mob are needed. Bring Canteen Creek to Epenarra for one meeting with Piliyintinji-ki.
- If there was a Night Patrol for Epenarra/Canteen Creek could be brought in to Tennant Creek during football. When Epenarra people come to Tennant Creek they stop at Karguru Town Camp during the football. When Epenarra people come to Tennant Creek they stop at Karguru Town Camp during the football.
- Nelson Cassen used to be a Police Aide at Ali Curung. He is President at Epenarra now. Perhaps he could be an ACPO.
- Community service work for offenders is a good idea.
- Traditional role figures for addressing D.V. on Alyawarr side: If a man beats his wife: his mother-in-law gets her brother to talk to the husband on behalf of his niece (the wife). The husband will take notice of his mother-in-law's brother. On the Alyawarr side, we still got this custom. If the wife is playing up: then get her auntie to growl her (her father's sister).

*Better working relations with police.*

- It is better work within the two laws as at Ali Curung, both Aboriginal law and Government law.
- Empower ACPOs (liaison role) ie work with the community; get community members to assist.
- Empower Elders ie payback time, Elders control payback, are able to stop violence before it gets too bad.
- More ACPOs in the bush communities, ie ACPOs could be recruited from communities that do not have Police (Canteen Creek, Epenarra) to be based in their own community and get support from Ali Curung. Both men and women ACPOs.
- At Epenarra and Canteen Creek, do not have a police station: Community sorts out problems. Take the family/victim to a safe place. Talk to the perpetrator in the morning (shaming).
- At Ali Curung: Police work closely with Night Patrol/Safe House.

*ACPOs role in community policing.*

- More training required for ACPOs.
- More support by Police for ACPOs.
- ACPOs in communities could work with schools, families in an education role – ie run workshops about violence in their communities.
- Suggestion to N.T. Chief Minister for Epenarra/Canteen Creek – need a local Law and Justice Committee to pursue policing issues at Epenarra and Canteen Creek.

*Role of Police in building community capacity.*

- More female Police officers to deal with women experiencing violence and sexual assaults.
- Establish Night Patrol in Canteen Creek and Epenarra – a strong request.
- Out of this forum: a letter to be sent to Mal Brough requesting an ACPO for those communities.
- Integration of government services in remote communities; all to work closely together.

- Encourage families to report incidences of family violence to Police and Stronger Families (this is a way of reducing incidents by shaming).
- Community to use shaming – people to be ostracised.

*Feedback from Marjorie Limbiari on Ali Curung*

- Ali Curung Law and Justice Group – used to front the trouble makers, and empower the Elders. This has not been happening lately, since government ceased support.
- Night Patrol is still active at Ali Curung.
- Safe House: is used every night – ladies stay there to settle down.
- In the old days a wife who is in trouble with her husband goes to somebody else's house, taking advantage of avoidance law, the husband must stay away. Mother-in-law avoidance is still observed at Ali Curung.

**APPENDIX 3: AUDIT PROFILES OF AGENCIES AND ORGANIZATIONS IN THE YAPAKURLANGU REGION**

1. Ali Curung Community Council
2. Alpururulam Community Government Council
3. Anyinginyi Health Aboriginal Corporation (AHAC)
4. Attorney-General's Department, Indigenous Justice and Legal Assistance Division
5. Barkly Region Alcohol and Drug Abuse Advisory Group Incorporated (BRADAAG)
6. Barkly Regional Safe Communities Committee (BRSCC)
7. Central Australian Aboriginal Legal Aid Service (CAALAS)
8. Central Australian Remote Health Development Services (CARHDS)
9. Council of Elders and Respected Persons (CERP)
10. Elliott District Community Government Council
11. Julalikari Council Aboriginal Corporation (JCAC)
12. Legal Resource Centre
13. Mental Health Association of Central Australia
14. Northern Territory Government, Department of Health and Community Services
15. Northern Territory Legal Aid Commission
16. Papulu Apparr-Kari Language Centre
17. Tennant Creek Hospital
18. Tennant Creek Police
19. Tennant Creek Town Council
20. Tennant Creek Women's Refuge
21. Youth Development Unit (YDU)



Organization/Agency Pro-forma

### 1. Organization identity

Ali Curung Community Council

### 2. Contact Details

Noel Hayes

Office Manager

PMB 31, via Alice Springs 0871

Ph: 08-8964 1955

Fx: 08-8964 1975

Web: www.alicurung.nt.gov.au

Email: acc@alicurung.com.au

### 3. Background Information (optional)

The community population of Ali Curung is approximately 500 aboriginal people. The community is located 390 kilometres north of Alice Springs within the Warrabri Aboriginal Land Trust and 170 kilometres south of Tennant Creek.

### 4. Population serviced by Organization

Ali Curung Community

### 5. Management and Administrative Structure

The Ali Curung Council operates under the existing Business Plan for the 2006 – 2008 period. An average of ten staff are employed by the Council (does not include CDEP), eight of these positions being held by non-Indigenous persons (DEWR 2006:3).

The Community Council performs a number of functions including: Administration, Community Services, Aged Care, Mechanic Workshop, Civil Works, Housing and Sport and Recreation (DEWR 2006:3).

### 6. Organization Ideology

The Ali Curung Council Association Inc. is dedicated to offering the best services to the community. The Council takes an active approach to working with the community to create a place where all people can be proud to live.

### 7. Aims and objectives of the Organization

"To progressively increase the standard of living and quality of life for all residents of Ali Curung".

The Council's objectives are:

1. The provision of culturally appropriate, well maintained housing and associated infrastructure allocated to residents in an equitable manner.
2. The promotion and implementation of primary health care initiatives in conjunction with community and health care professionals and to encourage the development of a safe and healthy environment for all Ali Curung residents.
3. To encourage the social and community development of Ali Curung through a series of strategies that will provide for the management of community owned resources and the eventual self-management of the community within a prescribed legislative framework.
4. To establish an economic base through pursuit of commercial opportunities by the community and by individual residents.

### 8. Services or Programmes Provided

The community receives Northern Territory and Commonwealth Government funding together with Contract funds to provide the following services:

- Governance and Corporate Support
- Community Housing Management

- Waste Management
- Roadworks
- Aged Care - HACC Services
- Centrelink and Post Office Services
- Night Patrol Security Service
- Communications - Public Telephone

#### **9. Sources of Information**

Ali Curung Council Association Inc. (website) 2003-2006 <http://www.alicurung.nt.gov.au/home/home>  
[Accessed 21/07/06.]

Aust, Department of Employment and Workplace Relations 2006 Report: Employment Opportunities, Ali Curung, Local Government Association of the Northern Territory.  
<http://www.workplace.gov.au/workplace/Category/ResearchStats/LabourMarketAnalysis/LEO/NT/LGANTCommunityJobAuditReports.htm> [Accessed 14/11/06].

Organization/Agency Pro-forma

### **1. Organization identity**

Alpurrurulam Community Government Council

### **2. Contact Details**

PMB 23 Lake Nash via Mt Isa Qld 4825

Ph: 07-4748 4800

Fx: 07-4748 4913

Web: [www.alpurrurulam.nt.gov.au](http://www.alpurrurulam.nt.gov.au)

Email: [alpcouncil@bigpond.com](mailto:alpcouncil@bigpond.com)

### **3. Background Information (optional)**

Alpurrurulam is a desert community of approximately 500 Alyawarr people and 13 non-Indigenous residents. It is situated "on the edge of the Barkly Tableland south-east of Tennant Creek, 18kms west of the Queensland border". Although situated in the Northern Territory, "Alpurrurulam comes under the auspices of Queensland for purposes of STD area code and postcode". Access to the community should be by four-wheel drive only, and only during the dry season. (DEWR 2006:2).

### **4. Population serviced by Organization**

The area of governance comprises all that parcel of land near Lake Nash in the Northern Territory of Australia. It contains an area of 999.9 hectares more or less being Northern Territory Portion 1949. The Alpurrurulam community was established in the late 1980's "as a result of the Alyawarr people receiving freehold title to an excision of land from Lake Nash Station which is 5kms away" (DEWR 2006:2).

### **5. Management and Administrative Structure**

The Council consists of twelve elected members who meet on a monthly basis. From these members, the Council chooses a President and a Vice President at the first meeting after elections.

To be a member of the Council, it is required that you be over the age of eighteen, have lived in the community for more than one year and be elected by the community. The Council employs four Indigenous staff, eight non-Indigenous staff and 59 CDEP employees of which 46 are active (DEWR 2006:3).

### **6. Organization Ideology**

"The Alpurrurulam Community Government Council is dedicated to offering the best services to the community. We are taking an active approach to working with the community to create a place that we can all be proud to live" (Alpurrurulam Community Government Council 2004).

### **7. Aims and objectives of the Organization**

### **8. Services or Programmes Provided**

Some of the Council's responsibilities include:

- Garbage collection
- Sewerage
- Looking after parks, gardens, and recreational areas
- Drinking water
- Public toilets
- Public library
- Sports facilities
- Maintaining roads
- Housing
- Looking after a cemetery
- Aged Care
- Centrelink
- Mechanical Workshop

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Non CDEP positions available through the Council include administration and trade, carried out by skilled persons. "Incumbents are recruited from outside the community due to the lack of locally skilled people" (DEWR 2006:3).

#### **9. Sources of Information**

Alpurrurulam Community Government Council (website) 2004 <http://www.alpurrurulam.nt.gov.au/> [Accessed 21/07/06]

Aust, Department of Employment and Workplace Relations 2006 Report: Employment Opportunities, Alpurrurulam, Local Government Association of the Northern Territory. <http://www.workplace.gov.au/workplace/Category/ResearchStats/LabourMarketAnalysis/LEO/NT/LGANTCommunityJobAuditReports.htm> [Accessed 14/11/06].

Organization/Agency Pro-forma

### 1. Organization identity

Anyinginyi Health Aboriginal Corporation (AHAC)

### 2. Contact Details

1 Irvine Street  
Tennant Creek NT 0861  
or  
PO Box 403  
Tennant Creek NT 0860

Clinic:

Ph: 08-8962 2385

Fx: 08-8962 2541

Administration:

Ph: 08-8962 2633

Fx: 08-8962 3280

### 3. Background Information (optional)

Anyinginyi Health Aboriginal Corporation (AHAC) is a unique Aboriginal community-controlled organization in the township of Tennant Creek. AHAC began delivering its primary health care service in 1985 (then known as Anyinginyi Congress Aboriginal Corporation). *Anyinginyi* is a Warumungu word meaning 'belonging to us' or 'ours'. It is one of 15 Aboriginal languages spoken in Tennant Creek.

### 4. Population serviced by Organization

AHAC offers a wide range of health related services to over 3500 people living in and around Tennant Creek. Although AHAC's services are mainly designed for the local Aboriginal people, non-Aboriginal people are welcome and are offered and make regular use of many of the programs available both in town and out bush.

### 5. Management and Administrative Structure

AHAC is governed by an Aboriginal Board of Directors. These consist of the Chairperson, Deputy Chairperson, Secretary, Treasurer and Board of Directors. Boards of Directors are elected at the Annual General Meeting. The Board of Directors is made up of not more than 12 and not less than five members.

During the 2005-2006 period, an average of 55 staff were employed by AHAC. Current estimates noted 67 staff employed (37 Aboriginal) with staff numbers expected to increase to 75 "over the next two years due to program development" (Anyinginyi Health Aboriginal Corporation 2005-2006:14).

### 6. Organization Ideology

The Service is dedicated to providing a culturally appropriate environment for Aboriginal people seeking medical advice or support. One of the Anyinginyi Goals is to ensure that the local and Aboriginal culture is respected and supported. Both Aboriginal and non-Aboriginal staff must attend a Cross Cultural Workshop.

Anyinginyi's Vision Statement: "Aboriginal people living in the Barkly enjoying as healthy a lifestyle as other Australians with access to health care and information that has substantially contributed to the capacity of individuals to maintain healthy families and health communities" (Anyinginyi Health Aboriginal Corporation 2005-2006:4).

### 7. Aims and objectives of the Organization

Barb Shaw (8/11/06) outlined the Anyinginyi approach to health:

- We cannot work with one sick person – we work with the person's family and the whole community.
- AHAC looks into the white administration approach to addressing problems such as D.V. But the key for us is the Aboriginal way – to fit the whitefeller approach into Aboriginal cultural practices.
- What AHAC wants to do is Aboriginal healing and supporting of Aboriginal families. AHAC wants to use Aboriginal cultural ways to fix up unwell being in the Barkly region.

Anyinginyi strives to be “a provider of health in both primary and allied, which can realistically be provided in a remote area, that reduces our people’s need to leave country”. In addition, Anyinginyi aim to “change the devastating lack of health knowledge in our people so they can take charge of their own health and try to manage our current chronic disease clients” (Anyinginyi Health Aboriginal Corporation 2005-2006:4).

### **8. Services or Programmes Provided**

The AHAC is unique in that they are not only an Aboriginal Medical Service but also deliver other programs and services aimed at creating well-being amongst community members. AHAC provides first-class medical, primary health, health promotion and dental care, employment, careers, training as well as constantly lobbying government and the wider community to advocate for better conditions and equity for Aboriginal people.

AHAC provides a holistic approach to people’s well-being and as such, have developed strong links with other health and well-being organizations including Alcohol Aftercare program, Social Emotional & Well-being Unit comprising of Stolen Generation support, counselling, a range of popular Sports and Recreation programs and a fully equipped gym.

The AHAC staff visit twelve Aboriginal communities/outstations within a 100km radius of Tennant Creek. In addressing Aboriginal health and well-being, it is important that local Aboriginal people be able to control the process of health care delivery.

Regional programs serviced by AHAC include:

- Substance Abuse
- Hearing
- Eye Health
- Social and Emotional Wellbeing
- Public Health
- Sexual Health
- Physical Fitness
- Family Violence
- Sports and Recreation
- Building Healthier Communities
- Health Promotion
- others

(Anyinginyi Health Aboriginal Corporation 2005-2006:2)

### **Wilya-Ka Nyinjiki (Building Healthy Communities Project)**

The four main goals of the project are:

- To improve nutrition among children and young people;
- To improve parenting skills of young mothers and prepare young girls at risk for parenting;
- To improve positive life skills and increase understanding about sexual health, and drug and alcohol misuse among young people; and
- To reduce the incidence of smoking tobacco among AHAC staff.

This project works in collaboration with other services and organizations within Tennant Creek including the high school, the Youth Development Unit, the Health Development Unit, Indigenous Money Business (Centrecare), Nyinkka Nyunyu Cultural Centre and the Women’s Refuge.

A range of project activities and objectives aim to generate skills building and education with the goal of achieving sustainable outcomes which ultimately improve the health of Tennant Creek community members. (Anyinginyi Health Aboriginal Corporation 2005-2006:32.)

### **The Family Violence Regional Activities Program (FVRAP)**

Organised through the “Piliyintinji-ki” Stronger Families Team, the Yapakurlangu FVRAP Program is currently being developed and will focus on a range of activities, initiatives, services and strategies that aim to reduce or prevent Indigenous family violence and/or sexual abuse and increase child protection in the community. As part of this program, Piliyintinji-ki staff will “work with local communities to assess their own needs in relation to preventing and addressing family violence”. The effectiveness of the family violence plans will be reassessed

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regularly and modifications made to plans will be evidence based. (Anyinginyi Health Aboriginal Corporation 2005-2006:43.)

AHAC have received positive feedback from the general public in relation to “the professional conduct of individual staff, the commitment of holistic health services and the commitment by the organisation, and Board in advocating health provision.” The organisation’s ‘open door’ service has contributed to promoting reconciliation and “increased respect and change in positive perception for our organisation” (Anyinginyi Health Aboriginal Corporation 2005-2006:11).

#### **9. Sources of Information**

Anyinginyi Health Aboriginal Corporation 2005-2006 Annual Report

Julalikari Council Aboriginal Corporation n.d. (website) Aboriginal Experience  
[http://www.aboriginalexperience.com.au/organisations/org\\_congress.html](http://www.aboriginalexperience.com.au/organisations/org_congress.html) [Accessed 21/07/06]

Women’s Health Strategy Unit 2001 Domestic Violence Services Mapping Project Territory Health Services

Organization/Agency Pro-forma

### 1. Organisation identity

Attorney-General's Department, Indigenous Justice and Legal Assistance Division

### 2. Contact Details

Attorney-General's Department

Robert Garran Offices

National Circuit

BARTON ACT 2600

Ph: 02-6250 6666

[http://www.ag.gov.au/www/agd/agd.nsf/Page/Organisational\\_StructureCivil\\_Justice\\_and\\_Legal\\_Services\\_Group/Indigenous\\_Justice\\_and\\_Legal\\_Assistance](http://www.ag.gov.au/www/agd/agd.nsf/Page/Organisational_StructureCivil_Justice_and_Legal_Services_Group/Indigenous_Justice_and_Legal_Assistance)

### 3. Background Information (optional)

The 'Prevention, Diversion, Rehabilitation & Restorative Justice Program' (PDRR) is funded by the Attorney-General's Department, to develop and undertake initiatives that are aimed at diverting Indigenous Australians away from adverse contact with the legal system. Through this program, rehabilitation activities and support is provided to those Indigenous Australians who have been incarcerated or are in custody.

Activities which can apply for funding are those which seek to lessen the need for the use of legal aid and play a role in reducing the adverse contact that Indigenous people have with the criminal justice system.

AGD funding for PDRR program is supplementary rather than primary and the program's activities complement other Indigenous Law and Justice programs which focus on early resolution of disputes through greater involvement with agencies, the victims, offenders and Indigenous communities, through restorative justice practices.

### 4. Population serviced by Organization

Indigenous people generally.

### 5. Management and Administrative Structure

Those initiatives that attract AGD funding are expected to establish protocols with relevant government agencies and the non-government sector. These protocols should be documented in the form of partnership agreements or memorandums of understanding.

The respective roles and responsibilities of the service providers, agencies and organizations involved should be outlined. The funding recipient will be expected to meet the AGD terms and conditions, including the program specific terms, conditions and schedule.

The performance of activities funded under this program will be assessed by the AGD through both qualitative and quantitative indicators and measures. Each program component has a set of mandatory indicators

### 6. Organization Ideology

### 7. Aims and objectives of the Organization

To provide funding for programs and initiatives that aim to reduce the rate at which Indigenous Australians have adverse contact with the criminal justice system.

### 8. Services or Programmes Provided

The following components are funded under the AGD program:

- Youth Initiatives
- Night Patrols
- Prisoner Support and Rehabilitation Services

The AGD provides funding for a number of schemes and programs which aim to divert those at risk of having adverse contact with the criminal justice system. The AGD specifies that service providers are to ensure that



their services are both accessible and culturally appropriate to Indigenous Australians in the specific target region.

**9. Sources of information**

Aust, Attorney-General's Department, Indigenous Justice and Legal Assistance Division, Program Guidelines 2006-07. Prevention, Diversion, Rehabilitation & Restorative Justice.

Organization/Agency Pro-forma

### 1. Organization identity

Barkly Region Alcohol and Drug Abuse Advisory Group Incorporated (BRADAAG)

### 2. Contact Details

Sharon Kingraid

Manager

29 Staunton Street

Tennant Creek NT

or

PO Box 813

Tennant Creek NT 0861

Ph: 08-8962 1912

Fx: 08-8962 2896

Email: bradaag@swtch.com.au

### 3. Background Information (optional)

### 4. Population serviced by Organization

Central Australian community

### 5. Management and Administrative Structure

BRADAAG is a non-government organization and is constituted under a Board of which the Chairman is Rod Swanson (Tennant Creek Mayor) as of August 2006.

### 6. Organization Ideology

### 7. Aims and objectives of the Organization

This aim of this service is to reduce the incidence of alcohol and drug related problems in the Barkly region including illness and death, violence and crime and social disruption. This philosophy is applied to the individual, family and community levels.

### 8. Services or Programmes Provided

BRADAAG is an alcohol and drug treatment centre and a registered training organisation. As well as providing accommodation and board for those clients from the Tennant Creek district who are experiencing problems with alcohol and drug problems, BRADAAG also offers a counselling service and provides information, advocacy and educational services (Vocational Education and Training VET). Its Student Services provides assistance for Aboriginal students.

Both Indigenous and non-Indigenous people utilise the service. Juveniles are allowed to attend on a non-residential basis. The service accommodates up to 19 residential clients. These clients are frequently referred from the Justice System and the length of stay varies according to the client's needs.

Accommodation and full board is provided for those in need of help for \$150.00 per week. 19 beds are available. The service is open from Monday to Friday (accessible 7 days per week). Opening times are 8.00am to 5.00pm (also accessible 24 hours per day).

Other services to be described:-

- A Family Violence worker position
- Outreach workers employed
- Court order referred clients [interview]

### 9. Sources of information

N.T., Department of Health and Community Services 2004 Northern Territory Alcohol and Other Drug Services Directory, Collated by the Alcohol and Other Drugs Program.

My Future, Australia's career information service, Fact Sheet: Provider Information: Barkly Region Alcohol and Drug Abuse Advisory Group Inc. A joint initiative of Australian, State and Territory Governments.

<http://www.myfuture.edu.au/services/default.asp?FunctionID=5200&ProviderID=10925#QuickFacts>  
[Accessed 30/08/06.)

Organization/Agency Pro-forma

### 1. Organization identity

Barkly Regional Safe Communities Committee (BRSCC).

### 2. Contact Details

Sylvia Ghaly  
 Coordinator  
 c/- Tennant Creek Town Council  
 PO Box 821  
 Tennant Creek NT 0861  
 Ph: 08-8962 0063  
 Email: [sylvia.ghaly@tennantcreek.nt.gov.au](mailto:sylvia.ghaly@tennantcreek.nt.gov.au)  
 Email: [brscc@tennantcreek.nt.gov.au](mailto:brscc@tennantcreek.nt.gov.au)

Chairperson  
 Barbara Shaw

### 3. Background Information (optional)

The Barkly Region Safer Communities Committee was formed in May 2003 by Parsons Brinckerhoff, as a result of concern expressed by the Tennant Creek community over the criminal activities and anti-social behaviour taking place in their community. With the support of the Office of Crime Prevention, the Tennant Creek Town Council along with the Yapakurangu Regional Council devised a safety strategy that encompassed not only the Tennant Creek community, but the broader Barkly region.

The Barkly Region Community Safety Strategy and Action Plan (BRCSS&AP) was developed in December 2003 with the aim of working towards increasing safety and security in the home, work and social environments of communities within the Barkly region. The Committee is now recognised as the crime prevention council for the Barkly region and its area of interest encompasses all aspects of regional community, social and economic development. Funds were received from the Australian Department of Families and Community Services and it was agreed that priorities of the Safety Strategy would be reassessed every three to five years to reflect the progress in safety initiatives and to address community needs and concerns.

### 4. Population serviced by Organization

Barkly region

### 5. Management and Administrative Structure

In order for the BRSCC&AP to be effective, the Committee requires the full support of all stakeholders involved including government agencies, local businesses and community organisations. The main community sectors involved with the BRSCC&AP include Youth Service Providers, Crime Prevention, Stronger Families/Stronger Community (Health), Housing, Economic Development, Education and Training. An Arts and Culture sub-committee was formed in early 2006.

The BRSCC board of management consists of representatives from all community sectors and key community bodies. The Committee is co-chaired by the Tennant Creek Town Council as well as the peak Aboriginal agencies in the Barkly region. A working partnership exists between the Management Committee and the Council of Elders and Respected Persons.

Sub-Committees (community sectors) include:

- Social welfare reform\*
- Youth safety and development
- Alcohol Management Plan
- Stronger Families/Stronger Communities\*
- Arts and culture
- Housing and transport
- Crime prevention
- Business safety and engagement

- Youth service provider
- Education and training
- Chairpersons and leading organizations  
[\* = Anyinginyi representation.]

## 6. Organization Ideology

To reduce criminal activities and anti-social behaviour in the Barkly region, while at the same time promoting a healthy and safe environment for all communities.

## 7. Aims and objectives of the Organization

The following objectives underlie the aims of the BRSCC:

- Stimulate community involvement in crime prevention and anti-social behaviour
- Identify community issues
- Develop community solutions
- Provide action and implement change, lead directions and achieve outcomes
- Implement proactive responses
- Strengthen service provision by reducing duplication and identifying gaps in current service delivery
- Promote the Barkly Region Community Safety Strategy and Action Plan to the community
- Encourage unity, cohesion and mutual respect
- Implement the Barkly Region Community Safety Strategy and Action Plan
- Reinforce mutual obligation between all parties
- Communicate with the Government  
(BRSCC Terms of Reference, June, 2006:3.)

## 8. Services or Programmes Provided

The priority issues for the BRSCC&AP include the following:

- Make the town of Tennant Creek more attractive and inviting
- Make the Town Camps safer and better places to live
- Road safety programmes for remote visitors to Tennant Creek
- Promoting acceptable behaviour in our communities
- Weapons/violent activities
- Homelessness and Itinerants
- Understanding why anti-social behaviour and criminal activities occur
- Working together to promote pride and respect and to strengthen cultural values
- Building social capital and community responsibility
- Investigating and supporting leadership
- Building partnerships
- Promote and support Aboriginal cultural laws
- Recognise and assist the NT Police role to keep us safe
- To provide better and more effective opportunities for the young people throughout the Barkly region to be involved in decision-making processes, management and reporting of community activities that will assist in creating a safer community
- Providing our remote communities with essential services
- Communicate and highlight the success stories
- Communicating our efforts amongst government and to the community

The above programmes are at varying stages of development and achievement. The aims of these programmes focus primarily on crime prevention, community safety, reduction of alcohol abuse and family violence and other anti-social behaviours and an increase in the involvement and participation of youth in the community.

Identified forms of anti-social behaviour outlined in the BRSCC&AP include: alcohol-induced harassment and fighting in public places, negligent driving, alcohol and substance abuse, harassment for money and cigarettes, child neglect, use of weapons, group anti-social activity by youth and homelessness.

See above

**9. Sources of Information**

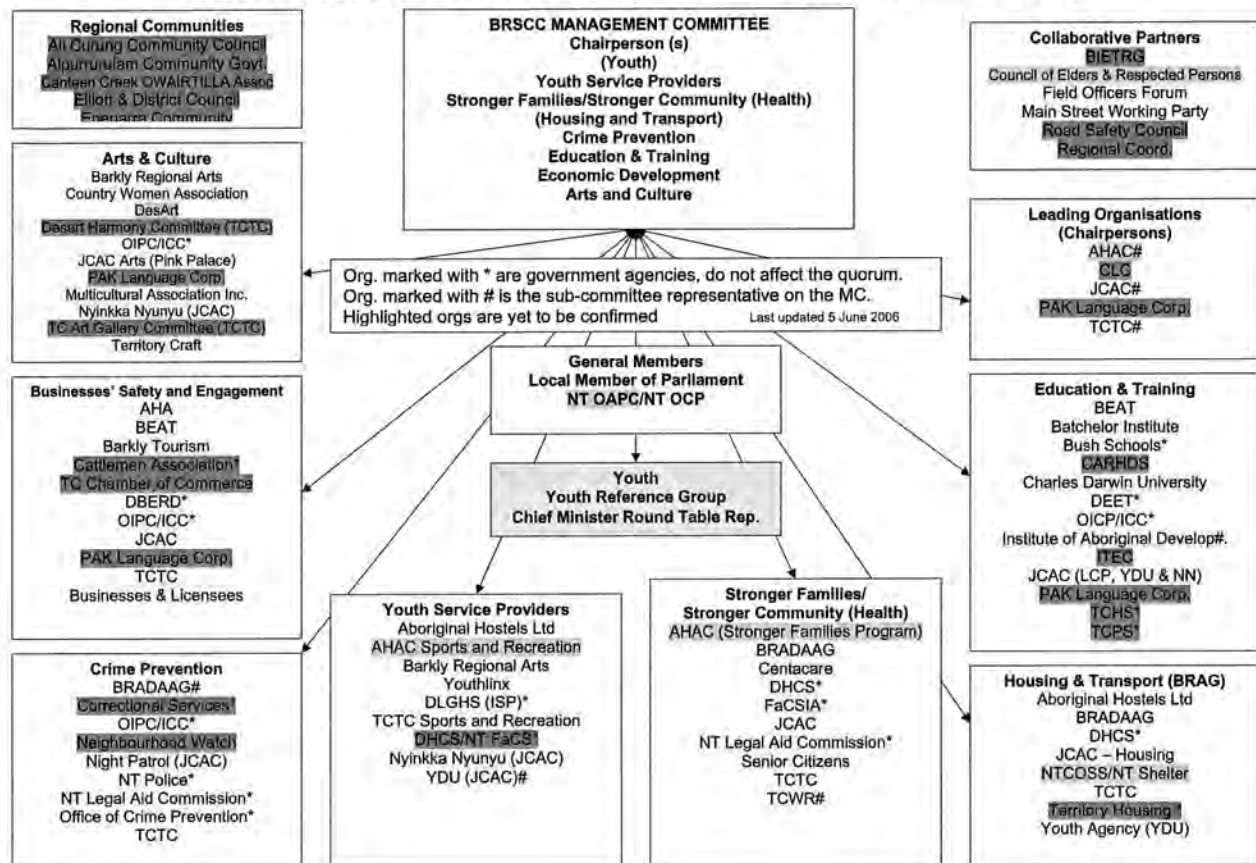
Memorandum of Understanding between Barkly Region Safer Communities Committee Stakeholders, The Northern Territory Government and the Australian Government. 2005 [document supplied by Sylvia Ghaly – no clearer reference given]

Barkly Region Safer Communities Committee Terms of Reference June 2006 [document supplied by Sylvia Ghaly – no clearer reference given]

Barkly Region Safer Communities Safety Strategy and Action Plan (table) [document supplied by Sylvia Ghaly – no clearer reference given]

Tennant Creek Town Council 2004 “Barkly Region Community Safety Strategy and Action Plan” <http://www.tennantcreek.nt.gov.au/council/content/view/full/311> [Accessed 17/08/2006].

**Barkly Region Safer Communities Committee**



Organization/Agency Pro-forma

### **1. Organization Identity**

Central Australian Aboriginal Legal Aid Service (CAALAS)

### **2. Contact details**

49 Paterson Street  
Tennant Creek NT 0860  
Ph: 08-8962 1332  
Fx: 08-8962 3280

### **3. Background information (optional)**

CAALAS provides a criminal, civil and family law practice to the Aboriginal population of Central Australia. It is based in Alice Springs and is governed by a Council that includes representatives from the Tennant Creek area. "It is the largest single legal service provider in terms of volume of cases and is the only organisation to have an office with full time staff..." (Renouf 2002).

The criminal practice absorbs the greatest proportion of the organisation's resources. CAALAS is mindful of taking into account cultural law when dealing with Aboriginal clients (CAALAS 2004).

### **4. Population serviced by Organization**

CAALAS has a total serviceable population of approximately 18,000 persons and covers a "vast geographical area that is more than half the size of the Northern Territory" (CAALAS 2004). Such a vast geographical and cultural region presents a number of challenges faced by staff including "language barriers, cultural differences, remoteness, lack of transport and communication facilities, illiteracy, poor health and profound social and economic disadvantage on every indicator" (CAALAS 2004). Such living conditions require staff to be skilled in advocacy as well as cross-cultural skills and communication.

CAALAS services the Tennant Creek, Alice Springs and Apatula regions and provides a flexible service delivery approach to outreach communities including Elliott, Ali-Curung and Ti Tree. An after hours service operates where staff visit clients in 'town camps'. CAALAS also provide a 'drop-in' office and has an 1800 free call number.

### **5. Management and Administrative Structure**

The office in Tennant Creek is staffed by a field officer as well as an administrative worker. Lawyers are available in the office during 3 weeks of each month. Two lawyers attend Tennant Creek during court week - usually the first week in every month. In two other weeks of the month lawyers attend for a minimum of two days. If clients wish to see a lawyer, appointments are arranged through office staff. When lawyers are not present, the field officer can contact an Alice Springs based lawyer by telephone if necessary. Ongoing legal assistance is available in criminal cases and in certain kinds of family and civil matters.

CAALAS comprises discrete criminal, civil and family law sections, however, when needed, resources and legal personnel can be re-allocated to meet the needs of demand spike, staff shortages or other unforeseen urgencies (CAALAS 2004).

Most of the legal staff are recruited from inter-state, however, field and support staff are usually local people who have strong links within the communities. It is important to CAALAS that legal staff are committed to remaining in Alice Springs in order to overcome staff retention problems, thereby adding to the stability and efficient functioning of the organization.

CAALAS staff are faced with substantial workloads with approximately one in five of the serviceable population opening a file each year. From a service population of 18,000, CAALAS opens approximately 3,500 files per year. This figure excludes 'advice only' matters (CAALAS 2004).

### **6. Organization Ideology**

### **7. Aims and objectives of the Organization**

### **8. Services or Programmes Provided**

Aboriginal Legal Services not only provides a legal role to the community but also serves a cultural function, which private contractors are unable to fulfil. Aboriginal Legal Services act as a central agent or the initial contact point for referral to a body of cultural, social, economic and welfare oriented Indigenous networks. The Service empowers individuals by providing advice to rights, options, and where clients can seek assistance for non-legal issues (Mac Carrick 2004)

Representation at 'bush courts' in nine remote Aboriginal communities is a primary function of CAALAS. Their expertise in conducting and maintaining quality service to bush communities is a priority of the organization, yet it is an area that is not adequately funded, and consequently, CAALAS are unable to visit those communities not included on the bush court circuit (except under exceptional circumstances) (CAALAS 2004).

#### *Main Concerns and Issues about Aboriginal Violence*

There is an alarming level of assault, sexual assault and homicide among Indigenous people in Central Australia, especially towards Indigenous women. These problems have proven to be quite complex due to their social, economic and cultural nature, and therefore, are beyond the scope of CAALAS to resolve in any holistic way.

CAALAS continues to participate in a variety of legal and community fora focusing on issues of domestic and family violence and strategies to challenge and reduce disruptive behaviours. Our experience in the area of domestic violence is valuable to any genuine inquiry into these social, cultural and legal issues (CAALAS 2004).

#### *Issues that can be tackled by this Organization*

CAALAS currently send different lawyers to Tennant Creek for a variety of purposes. Consequently none of their legal staff have any special responsibility for Tennant Creek matters, and there can be a lack of continuity of representation especially in regards to criminal concerns.

Clients can attend the office or call at any time to obtain advice and assistance. CAALAS lawyers are available to represent clients whenever the Court sits in Tennant Creek. Ongoing legal assistance is available in criminal cases and in many kinds of family and civil matters.

CAALAS recognise that Aboriginal people prefer to access Aboriginal organizations for services and assistance. Due to CAALAS being the legal service provider in Central Australia for 31 years, Aboriginal clients feel a sense of ownership toward the service. The Service is often the first point of call for Aboriginal clients, even when their issue is not strictly a legal one (CAALAS 2004).

### **9. Sources of Information**

Central Australian Aboriginal Legal Aid Service (CAALAS) 2004 Indigenous Law and Justice Inquiry, Submission to The Commonwealth Parliament Joint Committee of Public Accounts and Audit.

Renouf, G. 2002 Tennant Creek Regional Legal Access Project, Consultation Paper, Prepared for the Northern Territory Legal Aid Commission.

Renouf, G. 2003 Justice Too Far Away: Report of the Tennant Creek Regional Legal Access Project, Prepared for the Northern Territory Legal Aid Commission.

Mac Carrick, G. 2004 "Vanstone is dismantling the right to a fair trial for Aboriginal people" in ON LINE opinion <http://www.onlineopinion.com.au/view.asp?article=2223> [Accessed 6/9/06.]



Organization/Agency Pro-forma

### 1. Organization Identity

Central Australian Remote Health Development Services (CARHDS)

### 2. Contact details

Gillian Pengally

c/- Training Network NT

PO Box 29

Tennant Creek NT 0861

Ph: 08-8962 4539

Fx: 08-8962 1842

Email: office@carhds.nt.edu.au

Web: <http://www.carhds.nt.edu.au/>

### 3. Background information (optional)

CARHDS was established on 1 October 2001 and is governed by the Northern Territory Primary Health Care (PHC) service. It is a community controlled organisation which was designed “to develop the capacity of Aboriginal people and health professionals to improve community health outcomes and to increase effective Aboriginal control over PHC service delivery” (CARHDS 2002).

The organisation works with 36 Health centres, covering 5 health zones and engages with Health Councils and Managers of Aboriginal Community Controlled Health Services to develop in service training focusing largely on governance/management and Workplace English Language & Literacy skills. Primarily, its focus is on training Aboriginal Health Workers and community health leaders, as well as providing orientation training for new staff (CARHDS 2002).

In 2005, CARHDS won the ‘Australian Indigenous Community Provider of the Year’ Award which was presented by Adult Learning Australia.

### 4. Population serviced by Organization

CARHDS covers five delivery zones in the Northern Territory:

- Zone 1 – Alice Springs
- Zone 2 – Barkly
- Zone 3 – Warlpiri
- Zone 4 – Pintubi / Luritja
- Zone 5 – Pitjantjatjara / Luritja

### 5. Management and Administrative Structure

The CARHDS “is directly controlled by and accountable to the Primary Health Care industry to meet the in service training needs as determined by the employer” and membership is open to new, emerging and existing “(local and zone) organizations which provide primary health care services to Aboriginal communities” (CARHDS 2002).

CARHDS relies on client feedback and knowledge of clients and markets to effectively run their business (NT Govt 2005).

### 6. Organization Ideology

#### 7. Aims and objectives of the Organization

The goal of the CARHDS is to “focus on providing regional support in order to improve access to, and equity in, the provision of in service training for all workers and boards but with a particular emphasis upon Aboriginal Health Workers” (CARHDS 2002).

The organisation’s strategic directions for the years 2003-2006, include the following:

- To continue to provide training for Aboriginal Health Workers, and “assessment against the NT customised national competency standards”

- To provide “comprehensive orientation for new employees to assist with retention of the PHC workforce”
  - To “Work with Aboriginal Community Controlled Health Organizations to develop community capacity and skills required by Managers, Administrators and Health Boards/Committees”
  - To assist with Aboriginal Health Worker Literacy
- (CARHDS 2002).

### **8. Services or Programmes Provided**

CARHDS has provided educational and competency based training to 150 Aboriginal Health Workers across the 36 health centres covered in its service delivery area, and trained “35 participants in the workplace English language and literacy program”. In August 2005, there were over 100 agency partners involved in training delivery (NT Govt 2005).

The “Online Learning for Health Communities” project was undertaken by CARHDS as part of the Australian Flexible Learning Framework. CARHDS has been recognised for their innovative approach to training with the use of a variety of media including the internet, interactive multimedia, music and theatre, to successfully develop multimedia CD-ROMS for the promotion of health and prevention programs (NT Govt 2005, CARHDS 2002).

CARHDS provides a number of training options including:

- off-job training (health workers attend workshops at either Alice Springs or Tennant Creek)
- on-site training (takes place out bush at location of Health Centre)
- - 3 month structured program
- - includes “workshop follow-up, practical application of skills, experimental learning, problem based learning, project based learning, simulation, observation and modelling, supervised practice opportunities, mentoring and shadowing”.
- One to one training session/s (CARHDS staff travel to health centre)
- Small group training session/s (CARHDS staff travel to health centre)

Workshops are tailored to meet the training needs of the Aboriginal Health Workers.  
(CARHDS 2002)

The CARHDS also runs courses for Piliyintinji-ki staff, including:

- ‘Basic Counselling’
- ‘Before Counselling Begins’

### **9. Sources of Information**

Central Australian Remote Health Development Services Ltd 2002 (website), <http://www.carhds.nt.edu.au/>  
[Accessed September 2006.]

Northern Territory, Department of Employment, Education and Training 2005 Media Release, Alice Springs features in DEET NT Training Awards, 29 July 2005.  
[http://www.deet.nt.gov.au/corporate/newsroom/media\\_releases/2005/20050729\\_training\\_awards\\_alice\\_spring\\_s.shtml](http://www.deet.nt.gov.au/corporate/newsroom/media_releases/2005/20050729_training_awards_alice_spring_s.shtml) [Accessed September 2006.]

Organization/Agency Pro-forma

### 1. Organization identity

Council of Elders and Respected Persons (CERP)

### 2. Contact Details

Barkly Enterprise Development Network (BEDN) Building  
(Office is next to True Value Warehouse)  
179 Paterson Street  
Tennant Creek NT  
Ph: 08-8962 2777  
Fx: 08-8962 2555

Managerial personnel:-

David Curtis

Doug Rosas (Ph: 0403 030 362)

### 3. Background information (optional)

Presentation by Doug Rosas, Council of Elders and Respected Persons (CERP) (8/11/06)

- CERP partly came out of BRSSC; also the Tregenza and Tregenza report, five or seven years ago. This explored the use of Customary Law for dealing with people. Customary Law was sought that was compatible with European Law.
- Eleven language groups are represented in Tennant Creek in large numbers. Some visitors to town have the attitude: Anybody can come to Tennant Creek and do anything they like – but it is only a minority group. The majority live here together peacefully. It is the minority causing things to get out of control. These outside community people are more likely to commit the problems.
- Now we want to strengthen it out together. There are two laws here.
- CERP has 35 MOUs with other organizations in town. The CERP Council has 22 members. CERP Cultural Protocols have been proposed for behaviour and respect.
- Warumungu people do not go to other people's country and run amuck. The CERP Elders may ask somebody to leave town for a while. You cannot sit on somebody's sacred site and have a party (like in Alice Springs). It is Customary Law to ask visitors to leave. CERP is going to make an information pack about this and send it to communities.
- Some individuals have been going to Legal Aid to try to find a white man's law to get around us. This has created a problem for CERP with trespass orders: The issue is that the Native Title holders cannot get a trespass order for the unwanted minority of Aboriginal visitors. White man law can work opposite to Aboriginal law. But white men's law says a trespass law for Aboriginal visitors to town cannot be made. We have to make our law become part of a Court Order. Community Courts can do this – then the Police must enforce the Order. So CERP is looking at forming a Justice Group. These are Community Courts in many States. Our reps met with the Murri Justice Group from Rockhampton. Also the Yuendumu Mediation Group. Going to Mt Isa soon to meet the Justice Group there. Want Elders from every language group in this town to be on this Community Court or Justice Group.
- Elders Council have not met since September because of sorry business – too many deaths in the community – it has been overwhelming.

Pat Brahim (adds further background on the establishment of CERP) (8/11/06)

- When Julalikari started looking at issues, it held a Warumungu Elders Forum. Consultations started and an issue was how to make decisions that affected all of the language groups in Tennant Creek. The Warumungu developed the protocols and trusted the Elders in other language groups to push them forward. It was recognized that Papalanji (white people) were doing the wrong thing in Tennant Creek as well.
- "The Council of Elders and Respected Persons is the Aboriginal community's response to growing problems of anti-social behaviour and community safety" that have been an ongoing problem in Tennant Creek since the mid1990s (CERP, n.d.).

The establishment of the CERP was backed by representatives of the Tennant Creek Aboriginal community, Tennant Creek businesses, and local and Territory Governments, who together signed a Memorandum of Understanding in support of the plan (ABC 2005).

Elders and Respected Person Council commenced operations in 2005/2006. The CERP emerged as part of BRSSC consultation in 2001.

#### **4. Population serviced by Organization**

Tennant Creek Aboriginal population and its visitors.

#### **5. Management and Administrative Structure**

Council composition:-

Two people (a male and a female representative) from each of eleven language groups resident in Tennant Creek. Members of CERP who are employed in Piliyintinji-ki are Mr Jones, L.T., Duane Fraser and Pepy Simpson.

Support is provided to the CERP through Shared Responsibility Agreements (SRA) and Memorandums of Understanding (MOU) with 35 stakeholders. Some of these stakeholders include: "Julalikari Council, Day and Night Patrols, NT Police, Corrections, Anyinginyi Health, Tennant Creek Town Council, Department of Community Development, Sports and Cultural Affairs, Barkly Region Safe Communities Committee (BRSCC) and Indigenous Co-ordination Centre (ICC)" (CERP, n.d.)

#### **6. Organization Ideology**

To encourage respect in Warrumungu Country, based on traditional laws for acceptable behaviour. (See CERP protocols for behaviour.)

#### **7. Aims and objectives of the Organization**

The aim of the CERP is to get back the respect for the Country and the People and to ensure the community is a safe place for everyone. To create social harmony in Tennant Creek (CERP, n.d.).

#### **8. Services or Programmes Provided**

The Cultural Behaviour Protocols were developed by the Wumpurrani Aboriginal Community of Tennant Creek. The CERP encourages all people (visitors and residents) to read the protocols and to understand that respectful behaviour is expected of them when in Tennant Creek and when on Warrumungu Country.

Warrumungu Law along with Whiteman Law, work side by side in Tennant Creek in the effort of creating a socially harmonious and safe community.

Community Justice Initiative:- A link-up occurring with the Shepparton Elders – how Community Courts are running in Victoria; set up by Magistrate Kate Autie (now in Kalgoorlie). A special working party committee has been established to implement a Community Court. The Committee needs to establish the penalties for the Community Court system (starting with policies about penalties eg first time D.V., 2<sup>nd</sup> time D.V.). Three people will be required to do the job in the Community Court. Need to start by working off the existing legislation prescriptors for offences. People must have knowledge of what questions to ask.

Bush Rehab Centre for drugs and alcohol: preposed use of an outstation located 30kms down the Barkly Highway.

Pepy Simpson on the proposed Rehab Centre: to be run by Julalikari at Nikabata Outstation, a Warrumungu outstation. It is east of the 3 Ways, by 20kms. The Foster family are T.O.s, but have moved to Mt Isa. But have to go to CLC to organize a lease. P.S. indicates prisoners coming out of jail could then go to the outstation, for early release if good behaviour; or self-referral; or on parole. Pepy suggests morning counselling there – then the clients have free time in the afternoon. He suggests Piliyi Nyinjiki staff to take in turns to do counselling – camp out there (eg Pepy and Melanie could do it). An alternate outstation is available: Kaliwalpa, not far from the railway station. It has five houses; all raised houses. (P.S., 8/06.)

The CERP meet with community members and agencies in order to work collaboratively to deal with issues in the community. These agencies include:

- Community members
- Anyinginyi Health Stronger Families Unit
- Police
- Julalikari Night Patrol and Day Patrol

- CLC
  - Department of Corrections
  - Tennant Creek Town Council
  - Other MOU partners
- (Julalikari Council Aboriginal Corporation 2006:29.)

#### *Main Concerns and Issues about Aboriginal Violence*

The CERP are concerned about the growing level of violence and anti-social behaviour prevalent in their community. In response, they have developed the following measures to effectively deal with issues/problems that arise:

- Incidents of anti-social behaviour are first reported to the Day Patrol
- The Day Patrol liaise with those involved and document the problem
- The problem is referred onto the CERP or the Stronger Families Unit at Anyinginyi Health
- Documentation is assessed by the Day Patrol, Night Patrol, Stronger Families Unit and CERP. A meeting is organised with CERP members and partners
- Each problem is assessed against the Cultural Protocols to determine if those involved have committed an offence against Customary Aboriginal Law
- If it is decided that an offence has been committed, CERP then decide the necessary action needed to reach a solution.

The following actions may be taken to resolve an issue/problem:

- A meeting is organised to speak with the offenders
- Liaison officers from CERP visit people and get statements from witnesses
- The police or other relevant service providers are contacted to help resolve the issue
- Elders or people from other communities are contacted to help resolve the issue
- Offenders may be charged and asked to return to their homelands for a period of time (CERP, n.d.)

#### **9. Issues that can be tackled by this Organization**

Violence and anti-social behaviour.

The CERP and MOU partners were invited to provide input into the Community Court proposal being developed by the Magistrates Court to deal with Indigenous offenders in a more culturally appropriate manner. The CC (Community Court) presented CERP with a model that could be adapted to suit the Tennant Creek community. The model was accepted. (Julalikari Council Aboriginal Corporation 2006:29.)

#### **10. Sources of Information**

Information from L.T., Pepy, Mr Jones (8/06).

Australian Broadcasting Commission "Tennant Creek backs elder's council" in ABC News Online, 28 February 2005, <http://www.abc.net.au/news/australia/nt/alice/200502/s1312711.htm> (Accessed 4/10/06).

Attendance by P.M. at CERP meeting of August 3<sup>rd</sup>, 2006.

Council of Elders and Respected Persons n.d. Apparr Wangkiji-Kari, Barkly Elders, Cultural Protocols (brochure).

Julalikari Council Aboriginal Corporation 2006 "CERP The Council of Elders and Respected Persons" in Julalikari Council Aboriginal Corporation Annual Report, pp.28-30.

Northern Territory, Department of Employment, Education and Training 2005 Media Release, Alice Springs features in DEET NT Training Awards, 29 July 2005.  
[http://www.deet.nt.gov.au/corporate/newsroom/media\\_releases/2005/20050729\\_training\\_awards\\_alice\\_springs.shtml](http://www.deet.nt.gov.au/corporate/newsroom/media_releases/2005/20050729_training_awards_alice_springs.shtml) [Accessed September 2006.]

Organization/Agency Pro-forma

### 1. Organization identity

Elliott District Community Government Council

### 2. Contact Details

Ian Newland  
Council Clerk  
Post Office Elliott  
Elliott NT 0862  
Ph: 08-8969 2056  
Fx: 08-8969 2076  
Web: <http://www.elliott.nt.gov.au/>  
Email: [ian.newland@elliott.nt.gov.au](mailto:ian.newland@elliott.nt.gov.au)

### 3. Background Information (optional)

Elliott is situated approximately 250kms north of Tennant Creek and almost halfway between Alice Springs and Darwin. The traditional name for Elliott is *Kulumindini*. It is the traditional home of the Jingili desert people. The first European, John McDouall Stuart, passed through here in 1862 and noted the water supply. The region quickly became a crossroads for three famous stock routes, used by drovers to drive their cattle and sheep to markets. Elliott now lies in the heart of the Northern Territory's 'cattle country'; and on the western edge of the Barkly Tableland.

### 4. Population serviced by Organization

The Elliott community is located 250kms north of Tennant Creek and 420kms south of Katherine. The area is administered by the Elliott District Community Government Council.

### 5. Management and Administrative Structure

The Elliott District Community Government Scheme came into force on 30 May 2002. This scheme repeals and replaces the Elliott District Community Government Scheme approved on 19 April 1988 by the Minister for Labour, Administrative Services and Local Government.

### 6. Organization Ideology

The Council is committed to providing the best for the community.

### 7. Aims and objectives of the Organization

### 8. Services or Programmes Provided

The council can perform the following functions:-

- the establishment, development, operation and maintenance of communication, television and radio broadcasting facilities for the community government area and for that purpose the council may enter into a contract and may act, for reward, as the agent of a provider of those facilities;
- the establishment and maintenance of parks, gardens and recreational areas and the carrying out of landscaping and other associated works;
- the establishment and maintenance of sports facilities, swimming pools, libraries, cinemas, museums, community halls, laundry facilities, public toilets and ablution blocks;
- the provision of a service for the collection and disposal of garbage, the provision and maintenance of particular places where garbage is to be dumped, and the control of litter generally;
- the provision and maintenance of sanitation facilities and the removal of health hazards;
- the provision and maintenance of sewerage, drainage and water supply facilities;
- the collection, as an agent and for reward, of water and sewerage charges;
- the supply of electricity by contracting with a government department or statutory authority responsible for providing electricity and the collection, as an agent and for reward, of electricity charges;
- the provision of adult education and of vocational and other training;
- the provision and maintenance of housing for residents and their families on the terms and conditions that the council thinks fit;
- the management of community employment programmes and the carrying out as an agent (whether or not for reward) of activities relating to the provision of social security services or other benefits;

- the promotion and provision of community welfare, health and care facilities for all age groups within the community government area and the provision of appropriately trained staff to provide counselling or temporary assistance;
- the maintenance of cemeteries;
- the control, prohibition and impounding of animals;
- the development and maintenance of roads within the community government area (including the provision of street lighting and traffic control devices) and, for reward, the development and maintenance of roads outside the community government area;
- the provision and maintenance of airstrips and related facilities;
- the hiring out, for reward, of any vehicle, plant, appliance or equipment belonging to the council and the repair and maintenance, for reward, of any vehicle, plant, appliance or equipment not owned by the council and the selling of goods or equipment purchased by the council for or in connection with any enterprise and found to be in excess of the council's immediate needs;
- the contracting of works projects (including the maintenance of capital works and undertakings), within or outside the community government area;
- the establishment and operation of pastoral and commercial enterprises;
- the selling of petroleum products;
- the establishment and maintenance of a fire-fighting service, including the acquisition of property and equipment and training of personnel for the service, and the protection of the community government area from fire;
- the promotion and development of tourist attractions and facilities within the community government area and the production of and selling of artefacts and souvenirs;
- the management and control of sites of historic interest;
- the support and encouragement of artistic, cultural and sporting activities;
- the control of public places.

#### **9. Sources of Information**

Elliott District Community Government Council 2004 (website) <http://www.elliott.nt.gov.au/> [Accessed 21/07/06]



Organization/Agency Pro-forma

### 1. Organization identity

Julalikari Council Aboriginal Corporation

### 2. Contact Details

13 Maloney Street

Tennant Creek NT

or

PO Box 158

Tennant Creek NT 0861

Ph: 08-8962 2699

Fx: 08-8962 3236

Web: [www.julalikari.com.au](http://www.julalikari.com.au)

Email: [jcac@swtch.com.au](mailto:jcac@swtch.com.au)

### 3. Background Information (optional)

Julalikari Council Aboriginal Corporation is an Aboriginal community service organization governed by Julalikari Council.

### 4. Population serviced by Organization

Tennant Creek and the wider Barkly Region.

### 5. Management and Administrative Structure

Jualikari Council is an elected body representing the entire Aboriginal community of Tennant Creek as well as 38 outstation community members within the Barkly Region. The Council's operations have grown in response to the need to supply services to the Aboriginal communities and outstations in these areas. In conjunction with its related entities, the Julalikari Council Aboriginal Corporation "is a major force in the economy of the Barkly Region" (Julalikari Council Aboriginal Corporation 2006:4).

The provision of services to the Aboriginal community is the core business of JCAC. The organization is widely recognized and respected for its "innovation and its sound management and operational practices, and has been cited by ATSIC as one of three benchmark Aboriginal organizations nationally" (Julalikari Council Aboriginal Corporation 2006:4).

Managers meetings are held regularly in order to monitor, evaluate and time actions of the activities conducted by the different units within the organization.

### 6. Organization Ideology

Need to do it in an Aboriginal way. "If we don't do this, we lose who we are."

### 7. Aims and objectives of the Organization

Julalikari's constitution "aims its operations at a general strategy to alleviate poverty and improve the wellbeing of the Aboriginal community of Tennant Creek and the surrounding Barkly Region" (Julalikari Council Aboriginal Corporation 2006:4).

Other goals and missions of the JCAC include:

- The acquisition of land and housing
- The support of Aboriginal culture
- The control of alcohol and substance abuse
- The creation of employment, education and training opportunities

(Julalikari Council Aboriginal Corporation 2006:4.)

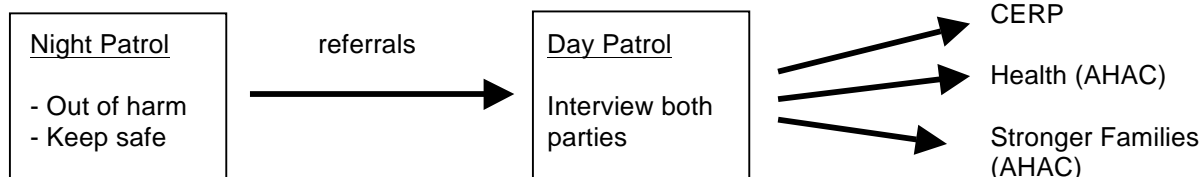
### 8. Services or Programmes Provided

Presentation by Pat Brahim, General Manager of Julalikari Council Aboriginal Corporation (8/11/06)

- Julalikari Council works on the housing side; and services 40 outstations as well as town camps. Started off the Night Patrol – moving people out of harm and keeping people safe; mediating issues/family violence; their Day Patrol: Taking drinkers home if ok, or to Sobering Up Shelter or if violent, to the Lock

Up by the Police. Referrals then go to Day Patrol, to interview both parties. Then there are ongoing referrals to CERP, Health (AHAC) and Stronger Families.

#### The Julalikari Referral Process



#### CDEP Program

Julalikari is the largest employer in the Barkly Region. 190 people in town, and 90 in outlying homelands and communities are employed through its CDEP program. Julalikari employs around 60 permanent staff. The CDEP provides a wide range of work and training opportunities for the people and is an important service to the community (Julalikari Council Aboriginal Corporation 2006:7).

The main activities undertaken by the CDEP include:

- Town and Camps Maintenance
- Operation of the Kargaru Nursery
- Maintenance of town drains
- Gardening maintenance contracts
- Remote programs

Other activities include:

- Assisting people during sorry business
- Assistance for groups organising cultural activities
- Assistance with ceremonial business
- Cleaning town camps of litter
- Rubbish removal
- Slashing land and water delivery to outstations and remote camps
- Provision of fire wood to pensioners

CDEP participants are also employed in other Julalikari Departments such as HACC, Nyinkka Nyuyu, Pink Palace (Art Centre), Night Patrol, Child Care, Women's Shelter and surrounding outstations assisted by Julalikari Homeland Resource Services (Julalikari Council Aboriginal Corporation 2006:6).

#### Homeland Resource Centre

"The objective of the JCAC Homeland Resource Centre is to provide positive strategies to assist remote members to live and develop sustainability in their Homelands" (Julalikari Council Aboriginal Corporation 2006:9).

JCAC's vision is to "successfully provide assistance and support services to each of the Homelands in a culturally responsive way" in the areas of housing, land management, essential services, Homeland management, planning and remote CDEP (Julalikari Council Aboriginal Corporation 2006:9).

To achieve this, the JCAC actively:

- Lobby and seek funding for community infrastructure, housing and machinery
- Facilitate and install essential services (water, power, sewerage)
- Develop community development plans with Homeland members
- Provide on the job training for skills development
- Maintain a data base of each Homeland for future planning
- Provide training and skills for Homeland members to maintain infrastructure
- Procure and deliver materials to assist in community development
- Liaise and network with other agencies and develop partnerships to improve the delivery of services
- Participate in forums with other departments and agencies responsible for service provision

- Encourage cultural activities
  - Support economic development activities
- (Julalikari Council Aboriginal Corporation 2006:9.)

### **Night Patrol**

“The community initiative Night Patrol, set up by Julalikari, was the first of its kind and is in its fifteenth year. The "Grog War" campaign to restrict liquor trading on Thursdays, fought by Julalikari at the community's instigation, succeeded in changing liquor licensing laws for the whole community of Tennant Creek” (Aboriginal Experience 2001).

The JCAC Night Patrol provides an essential service to the Tennant Creek community on a nightly basis. The Night Patrol assists in maintaining social peace in the community by intervening with and assisting intoxicated individuals by way of brief intervention, follow up and referral services. The service helps “people avoid coming into adverse contact with the Police and criminal justice system” (Julalikari Council Aboriginal Corporation 2006:32).

The Night Patrol provides “conflict resolution, mediation and cultural assistance” to individuals and families who are affected by drug and alcohol abuse and other factors contributing to violence and anti-social behaviour in the community. The support and assistance provided by the Night Patrol has resulted in a reduction of community problems as issues are addressed before they reach a critical stage. Such action has led to a noticeable reduction in family violence rates in Tennant Creek (Julalikari Council Aboriginal Corporation 2006:33).

Activities such as substance abuse and drinking are monitored by the Night Patrol who then proceed to inform family members and Elders immediately, who take steps to confront the abuser(s). The work of the Night Patrol is credited to keeping the Tennant Creek community “largely free of these activities and promotes cultural authority and an element of physical wellbeing” (Julalikari Council Aboriginal Corporation 2006:33).

Other activities carried out by the Night Patrol include:

- Meetings with Police
- Cell visits
- Participation on the local BRSCC – Crime prevention committee
- Community mediation meetings with family groups to defuse serious conflict
- Work with individuals and families to deal with issues of metho and petrol sniffing
- Work in conjunction with Elliott, Ali Curung and other Night Patrols to provide presence at sporting and community events in other local towns

### **Arts Centre**

JCAC operates Julalikari Arts Centre under its CDEP program. The Centre is situated in Tennant Creek, 500kms north of Alice Springs on the Stuart Highway.

The Centre has undergone extensions as well as landscaping and planting and has a current capacity of 25 employees (including two supervisors, three child-care staff and a childcare supervisor) with a core function of the Centre being the provision of training and support in a worker and visitor-friendly environment aimed at encouraging contacts and boosting sales.

The Arts Centre has showcased a number of successful exhibitions which have resulted in excellent sales and exposed both Julalikari Arts and the Barkly Region to both national and international audiences.

A number of workshops, training programs and activities are conducted through the Arts Centre including:

- CHARTTES Community E-Learning Project
- ITTTS (IT and Technical Support) Project
- Beading Workshop
- Silk Painting Workshop
- Solar Etching Workshop
- Papermaking Workshop
- Printing Unit

- Child Care  
(Julalikari Council Aboriginal Corporation 2006:21-24.)

### **Julalikari Aged Care and Disability Services**

The Aged Care and Disability Service employs 28 staff in various positions and provides a range of services to eligible people living in the community and Barkly Region.

Services include:

- Home and Community Care Services
- Meals on Wheels
- Transport
- Maintenance
- Home Help
- Laundry Service
- Day Care Centres
- Financial Management
- Community Aged Care Packages
- Respite Service
- Disability Services
- Supported Accommodation
- Training

### **Nyinkka Nyunyu**

Nyinkka Nyunyu is a unique Aboriginal Art and Culture Centre fully owned and operated by the Aboriginal people of Tennant Creek. It is located on Paterson St, Tennant Creek and is open daily.

The Centre opened in July 2003 and is a multi-faceted precinct offering visitors the opportunity to explore and learn about Aboriginal life, history and land in the Tennant Creek area. Nyinkka Nyunyu won the NT Brolga Award for New Tourism Development in 2004 (Julalikari Council Aboriginal Corporation 2004).

Within the Centre, visitors have the opportunity to browse and shop at the Retail Shop which features local art and craft, gifts, books, music and clothing. Local Indigenous experts are on hand to provide information about the area at the Information Centre or visitors can sit and relax while enjoying drinks and healthy food at Jajjikari Café. Visitors can visit the Museum and Gallery which displays traditional artefacts, local art works, bush tucker and historical images, or they can experience the traditional and contemporary performances held in the two performance areas. The Centre is surrounded by landscaped gardens and Indigenous bush tucker and plants (Julalikari Council Aboriginal Corporation 2004).

CDEP participants are employed in a wide variety of activities at Nyinkka Nyunyu. Positions include: artists and craft makers, retail sales and service staff, visitor information staff, café service, dance performers and grounds maintenance staff (Julalikari Council Aboriginal Corporation 2006:16).

### **Karguru Nursery**

Nursery staff are involved in a number of activities including:

- Maintaining nursery grounds and equipment
- Seeking landscaping contracts with private and government agencies
- Provision of horticultural assistance
- Propagation of native plants, herbs, fruit and vegetables for sale
- Provision of landscaping services
- Operate the nursery service

The nursery employs CDEP participants who undertake a range of training programs such as bobcat training, fertiliser training, chemical application and landscape training. Currently, there are two participants taking on apprenticeships which will provide them with an excellent opportunity in gaining fulltime employment once they are qualified. Undertaking different tasks and responsibilities at the nursery, provides these participants with much needed business and creative skills and the experience required in the workforce.

The nursery has proved to be a successful enterprise in Tennant Creek, winning an award for “outstanding remote community nursery enterprise” in the last year as well as deriving a significant income as a result of weekend plant sales from the local people.

(Julalikari Council Aboriginal Corporation 2006:25-27).

### **Julalikari Remote Employment Services (JRES)**

The responsibility of the JRES is “to provide specialist remote area job network services” across the Barkly Region, including the towns of Tennant Creek, Alpurrurulam, Ali Curung, Canteen Creek, Epenarra and Mungkarta (Julalikari Council Aboriginal Corporation 2006:31). Through identifying and building on opportunities for employment, JRES seek to improve the social and economic wellbeing of the communities in which they service. Training programs are in place for JCAC employees as well as job seekers across the region. (Julalikari Council Aboriginal Corporation 2006:31).

This service offers the following:

- JPET – Job Placement Employment and Training
- PSP – Personal Support Program
- CWC – Community Work Coordinator
- NEIS – New Enterprise Employment Scheme
- DEN – Disability Employment Network

JRES’s largest client group is CDEP participants who are required to sign up with the job network system. (Julalikari Council Aboriginal Corporation 2006:31).

### **9. Main Concerns and Issues about Aboriginal violence**

CERP and Night Patrol primarily deal with issues of Aboriginal violence and anti-social behaviour in the Tennant Creek community and wider Barkly Region.

Julalikari Council considers the Night Patrol program the main activity relevant to family violence services in the Tennant Creek area. The services provided by the Night Patrol - primarily to assist in creating a safer community by removing intoxicated people to either the sobering-up shelter or to their home; assisting in the prevention of violent disputes by intervening between fighting persons; and providing information and referral advice to the four town camps that surround Tennant Creek, has significantly reduced the levels of violence and anti-social behaviour in the community.

Night Patrol workers are also responsible for facilitating mediation meetings between feuding families which are held on Sundays. The night patrol is seen as a “preventive intervention as it addresses social factors contributing to family violence through a combination of traditional Aboriginal law (ie. mediation) and non Aboriginal law (ie police involvement where necessary)” (Women’s Health Strategy Unit 2001:17).

### **10. Sources of Information**

Julalikari Council Aboriginal Corporation 2004 Nyinkka Nyunyu Art and Culture Centre  
<http://www.nyinkkanyunyu.com.au/> [Accessed 25/01/07].

Julalikari Council Aboriginal Corporation (website) Aboriginal Experience  
[http://www.aboriginalexperience.com.au/organisations/org\\_julalikari.html](http://www.aboriginalexperience.com.au/organisations/org_julalikari.html) [Accessed 21/07/06]

Julalikari Council Aboriginal Corporation 2006 Julalikari Council Aboriginal Corporation Annual Report

Women’s Health Strategy Unit 2001



Organization/Agency Pro-forma

### **1. Organization Identity**

Legal Resource Centre

### **2. Contact details**

Matthew Wickham

61 Paterson Street

Tennant Creek NT 0860

or

PO Box 794

Tennant Creek NT 0861

Ph: 08-8962 1985

Fx: 08-8962 1945

Email: ntlac.tclrc@bigpond.com

### **3. Background information (optional)**

The Legal Resource Centre is a two year pilot program funded by the NT Legal Aid Commission. It established and commenced its operations in March 2006.

It is envisaged that the Centre be seen as a 'one stop shop' for legal and related assistance for clients. The Centre provides information on what services are available and what levels of assistance is afforded to clients to meet their needs and capabilities.

An important function of the Centre is its developmental role in coordinating community legal education activities, staff training in community services operated by government and other community organizations in relevant legal issues.

The Centre liaises with community leaders and agencies in regards to "areas of legal need and works with visiting legal services to develop responses to those needs" (Renouf 2003:6).

The Centre is regarded as a primary point of contact in Tennant Creek for clients seeking assistance in legal matters. Clients are able to gain access to relevant services via telephone, videoconference or appointment with a visiting service.

The Centre has a number of important roles including:

- providing coordination between various service providers;
- addressing the needs of community legal education;
- working with other agencies on community development activities; and
- responding to legal needs identified in the course of its work or the work of other local agencies. (ref)

### **4. Population serviced by Organization**

The Legal Resource Centre provides service to the Tennant Creek community and conducts outreach to Ali-Curung and Elliott communities on a fortnightly basis.

Some 63% of the Centre's clients are Aboriginal and/or Torres Strait Islander people who have been informed about this service through word-of-mouth. These people are often town camp people who are seeking help - usually with complaints against the local police. These complaints are referred onto the Northern Territory Ombudsman.

### **5. Management and Administrative Structure**

Matthew provides a service to 3.46 people per day on average. This number is increasing and consequently, Matthew has requested additional support in the office. In the near future a part time position will be created to help with administrative duties.

### **6. Organization Ideology**

### **7. Aims and objectives of the Organization**

Yapakurlangu Family & Community Violence Report

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Three key elements of the Centre are:

- that the Centre be an “identifiable physical place” which is the “focal point for legal services in Tennant Creek”;
  - that the responsibility of the Centre is to provide “links between clients and service providers and” assist “clients to access appropriate services”; and
  - “that the Centre has a community legal education and an outreach or development role”
- (Renouf 2003:6).

#### **8. Services or Programmes Provided**

Matthew is qualified as a para-legal and provides general legal advice to Indigenous and non-Indigenous clients. He assists clients with accessing their birth certificate, advocacy, has requested adjournments on behalf of the client to the magistrate on some occasions and believes that the circuit court magistrate is a fair magistrate.

For specialised legal advice he refers clients onto twenty lawyers employed by the legal aid network throughout the Northern Territory. This advice is usually categorised as criminal and/or infringement matters.

Statistics relating to offences can be obtained from the Police – in particular statistics relating to offences committed during the Football season from March to September. Family Violence and Sexual Assaults statistics are compiled on a weekly, monthly and annual basis.

#### **9. Issues that can be tackled by this Organization**

Brokerage work with Centrelink, Health issues, legal paperwork, Housing and Accommodation issues.

#### **10. Sources of Information**

Sandi Taylor fieldnotes 3/08/06 interview with Matthew Wickham, Tennant Creek.

Renouf, G. 2003 Justice Too Far Away: Report of the Tennant Creek Regional Legal Access Project, Prepared for the Northern Territory Legal Aid Commission.



Organization/Agency Pro-forma

### **1. Organization Identity**

Mental Health Association of Central Australia (MHACA)

### **2. Contact details**

MHACA

11 Stuart Tce

PO Box 2326

Alice Springs NT 0871

or

PO Box 2326

Alice Springs NT 0871

P: 08-8950 4600

F: 08-8953 5577

E: info@mhaca.org.au

### **3. Background information (optional)**

The Mental Health Association of Central Australia is a non-profit community-based organisation that provides the following services:

- non-clinical support to people with a mental disability
- psychosocial rehabilitation and continuity of care focused on recovery
- support & training in mental health awareness and suicide & self harm
- assistance for community in understanding mental health issues
- information and education aimed at reducing the stigma attached to mental illness & suicide
- assistance for community members to attain social, emotional and spiritual well-being by promoting mental health and wellness

(Mental Health Association of Central Australia n.d.)

### **4. Population serviced by Organization**

Central Australian communities

### **5. Management and Administrative Structure**

MHACA is governed by a committee whose members are voted in at each Annual General Meeting. The committee meets every month to provide strategic guidance to the General Manager on issues such as management, program development and financial and administrative matters.

Input is provided by MHACA at local, state and national levels through representation by the General Manager on several boards. These include:

- Mental Health Council of Australia (national peak body)
- NT Mental Health Coalition (state peak body)
- NT Community Advisory Group (to the minister)
- Mental Health Collaborative Planning & Service Improvement Group

(Mental Health Association of Central Australia n.d.)

### **6. Organization Ideology**

MHACA'S vision is "To help create greater social and emotional wellbeing for people living in Central Australia" (Mental Health Association of Central Australia n.d.).

### **7. Aims and objectives of the Organization**

### **8. Services or Programmes Provided**

The MHACA has a range of programs and support services focused on mental health and well-being that are available to the Central Australian community.

The main programs run by MHACA are:

### **Outreach-Rehabilitation Program**

This program assists and supports clients to attain independent living through recovery-based assistance in a number of areas including: lifestyle support (budgeting, cooking, personal care); personal goal setting (reviewed every three months); vocational education, training and employment; participation in a variety of social and recreational activities (Men's and Women's Group meetings and outings); counselling; and help in accessing resources and other support services required.

### **Prevention & Recovery Program**

This program is based on an integrated model of shared subacute care between MHACA (non-government) and the Central Australia Mental Health Services (government). The program provides support for clients with the aim of reducing the likelihood of admission if care can be best offered in the home or in a residential environment.

### **Life Promotion Program**

This program works in collaboration with other disciplines and agencies that together develop strategies to address the high rates of suicide, suicide attempts and self-harm in Central Australia. The program focuses on community-owned and developed initiatives and uses existing resources and structures in a range of settings. The principles of the LIFE Framework (the National Suicide Prevention Strategy) are applied as part of the program.

Further activities within the Life Promotion Program include:

- An Interagency Response which identifies other people who have been affected by the death of a community member and what support and assistance is required by them
- The delivery of Applied Suicide Intervention Skills Training
- Current Suicide Prevention Research so strategies are evidence based
- Education on what can be done to reduce suicidal behaviour
- The collection of data on completed suicides and suicide attempts admitted to hospital

### **Administration and Promotions**

In addition to looking after the day-to-day operation of the office, the administration staff at MHACA also provide assistance with organising promotional activities such as newsletters, website, Mental Health Week activities, community events, stalls and printed material. They also provide administration support to the MHACA programs.

Other services offered by MHACA include:

### **Mental Health First Aid Training.**

Mental Health First Aid Training offers participants current information on a range of mental illnesses, in order for them to be able to identify the symptoms of mental illness, the possible causes or risk factors involved, how to give appropriate initial help and support to those who display signs of illness, and how and where to access the appropriate help.

### **Supported Accommodation**

MHACA provides clients with long-term supported housing that is appropriate, safe and affordable. Housing has security of tenure and is linked with support to enable tenants to live as independently as possible.

### **Advocacy and Participation**

"MHACA advocates on behalf of consumers, carers and other stakeholders at local, state and national levels". The Association supports "consumers' participation on advisory committees (to influence government policy making and service provision), recruitment panels and on the MHACA management committee" (Mental Health Association of Central Australia n.d.).

## **9. Sources of Information**

Mental Health Association of Central Australia (n.d.) <http://www.mhaca.org.au/> (Accessed 27/02/07).

Organization/Agency Pro-forma

### **1. Organization Identity**

Northern Territory Government, Department of Health and Community Services (DHCS)

### **2. Contact details**

Health House  
87 Mitchell Street  
Darwin NT  
or  
PO Box 40596  
Casuarina NT 0811

General Inquiries  
Ph: 08-8999 2400  
Fx: 08-8999 2700  
Web: <http://www.health.nt.gov.au/health/about.shtml>

### **3. Background information (optional)**

"The Department of Health and Community Services exists to provide services that work together for the health and well-being of our communities, maximising physical health but also the mental, social and environmental well-being of all Territorians". The Department operates hundreds of various programs and is the largest and most diverse agency within the Northern Territory Government. (Northern Territory Government 2006).

### **4. Population serviced by Organization**

The Northern Territory.

### **5. Management and Administrative Structure**

The DHCS employs more than 4000 employees. In 2003 a comprehensive review of the Department was published, which saw the Department make changes to the way they delivered their services. A significant reform agenda was set which ensured the Department was "financially accountable, transparent and focused on services that address the most pressing health and well-being needs of Territorians" (Northern Territory Government 2006).

### **6. Organization Ideology**

### **7. Aims and objectives of the Organization**

To provide relevant and necessary services that will ensure the physical, mental, social and environmental health and well-being of Northern Territory communities.

### **8. Services or Programmes Provided**

The health of communities is a priority of the Department's, and these are addressed through a range of programs including Family and Children's Services, Aged and Disability, Alcohol and Other Drugs, and Environmental Health and Disease Control and so on. The Department's new Office of Aboriginal Health focuses on "improving the health status of Aboriginal men, women and children".

The DHCS provides care through the Territory's hospitals, health and community care centres and through working partnerships with various non-governmental organizations. The department offers "comprehensive general inpatient, outpatient and emergency services". The Department also provides a range of community, oral and public health services from health centres across the Territory (Northern Territory Government 2006).

### **Family and Children's Services**

Through the Family and Children's Services (FACS) Program, the DHCS "has statutory responsibility for the safety and protection of children" (Northern Territory Government 2003). The DHCS "administers Northern Territory and Commonwealth funding to purchase and provide a range of services that address issues such as the protection and care of children and the improvement of individual and family well being" (Northern Territory Government 2006). Services provide assistance to families who find it difficult to cope with parenting, social

and economic pressures, provides support to families and individuals to deal with crises, and provides services that protect and care for children who are unable to stay at home with their natural parents.

FACS funds non-government, private and internal DHCS providers to deliver these services and provide support and intervention to clients from FACS staff located at offices in major centres, regular staff visits to the larger rural and remote communities and staff visits to the smaller communities when needed. (Northern Territory Government 2006.)

### **Child Abuse**

Child Abuse is one area of concern targeted by DHCS. The Department provides a service in which child abuse can be reported and investigated. DHCS staff and members of the community are “protected under the Community Welfare Act 2005 against civil or criminal liability when they make notifications” regarding concerns or belief that a child has been or is being abused or neglected. “In the NT reporting child abuse is mandatory for ALL members of the community...” and the reporter’s identity remains confidential.

It is important that the reporter of the abuse understands that “You do not have to prove the abuse or neglect: you need only to notify your concerns” (Northern Territory Government 2006).

In order to make a report, the nearest FACS office should be contacted and the caller should ask to speak to an Intake Worker. The caller provides the Intake Worker with a number of details about the suspected or known abuse and this information is then assessed as to whether a formal notification can be made. Once a formal notification is made, FACS staff visit the child and his/her family in order to investigate and assess the child’s situation. A further course of action is taken depending on the outcomes of the investigation.

The police work alongside FACS staff in investigating child abuse, neglect or severe physical harm of children. The police are required to pass on their findings to FACS who then make the decision whether further action should be taken. (Northern Territory Government 2006.)

To report a concern or belief that a child is being abused or neglected, the following phone numbers can be contacted:

#### **Child Abuse/Child Protection Hotline**

Anyone concerned about the abuse or neglect of a child  
24 hours, 7 days a week  
Ph: 1800 700 250

#### **FACS**

Director  
Ms Jenny Scott  
Ph: 8999 2714  
Fx: 8999 2546

#### **FACS Barkly**

Tennant Creek Hospital  
Ph: 8962 4334  
Fx: 8962 4244

#### **FACS Alice Springs**

Ground Floor, 60-64 Hartley Street, Alice Springs  
Ph: 8955 6001  
Fx: 8952 9163

#### **Kids Chat Line**

For kids who need to talk  
24 hours, 7 days a week  
Freecall 1800 332 333

**Sexual Assault Referral Centre**

Offers community education, advocacy and counselling for adults and children who have been sexually abuse and their non-offending family members

Tennant Creek

24 hours, 7 days a week

Ph: 8962 4364

*Issues that can be tackled by this Organization*

The DHCS's website lists in alphabetical order, a wide range of informative topics and services that are offered to communities and individuals. These can be found at <http://www.nt.gov.au/health/topics.shtml>.

**9. Sources of Information**

Northern Territory Government, Department of Health and Community Services 2006

<http://www.health.nt.gov.au/health/about.shtml> (Accessed 20/02/07).

Northern Territory Government, Department of Health and Community Services 2003

"Child Protection Systems Reform: building a better child protection system".

[http://www.nt.gov.au/health/comm\\_svs/facs/community\\_welfare\\_act\\_review/child\\_protection.shtml](http://www.nt.gov.au/health/comm_svs/facs/community_welfare_act_review/child_protection.shtml) (Accessed 9/02/07).

Organization/Agency Pro-forma

### **1. Organization Identity**

Northern Territory Legal Aid Commission

### **2. Contact details**

Tennant Creek

61 Paterson Street

Tennant Creek NT 0860

PO Box 749 Tennant Creek NT 0861

Ph: 08-8962 1985

Fx: 08-8962 1945

Toll free: 1800 019 343

### **3. Background information (optional)**

Northern Territory Legal Aid "is an independent statutory Commission and provides access to the law and legal assistance to people who are unable to afford the services of a private lawyer. Legal Aid in the NT usually only assists in matters that are before the Courts in the Northern Territory, but assistance can be given to apply for aid from another Commission in another State or Territory" (Northern Territory Legal Aid Commission n.d.).

### **4. Population serviced by Organization**

The Northern Territory Legal Aid Commission has offices in Darwin, Alice Springs, Katherine, and Tennant Creek. Clients from remote areas can utilise the phone service offered by Legal Aid.

### **5. Management and Administrative Structure**

### **6. Organization Ideology**

The Northern Territory Legal Aid Commission aims "to ensure that the protection or assertion of the legal rights and interests of people in the Northern Territory are not prejudiced by reason of their inability to:

- obtain access to independent legal advice;
- afford the financial cost of appropriate legal representation;
- obtain access to the Federal or Territory legal systems; or
- obtain adequate information about access to the law and legal system."

(Northern Territory Legal Aid Commission n.d.).

### **7. Aims and objectives of the Organization**

In the performance of its function, the Northern Territory Legal Aid Commission shall:

- ensure that legal assistance is provided in the most effective, efficient and economic manner;
- ensure that its activities are carried on consistently with, and do not prejudice, the independence of the private legal profession;
- liaise and co-operate with, and if the Commission considers it desirable to do so, make reciprocal arrangements with, professional bodies representing private legal practitioners and other bodies engaged or interested in the provision of legal assistance in the Territory or elsewhere;
- liaise with professional bodies representing private legal practitioners in order to facilitate the use, in appropriate circumstances, of services provided by private legal practitioners;
- make maximum use of services which private legal practitioners offer to provide on a voluntary basis;
- encourage and permit persons who are not legal practitioners to participate, so far as the Commission considers it practicable and proper to do so, on a voluntary basis, under professional supervision, in the provision of legal assistance by officers;
- provide officers and agencies of the Commonwealth or a State concerned in the provision of legal assistance with such statistical and other information as they reasonably require;
- make its service available to persons eligible for legal assistance by establishing such local offices, and by making such other arrangements, as it considers appropriate;
- determine priorities in the provision of legal assistance as between different classes of persons or classes of matters;

- arrange for the provision of duty lawyer services at sittings in the Territory in such courts as it considers appropriate; and
- endeavour to secure the services of language interpreters, marriage counsellors and other appropriate persons to assist legally assisted persons in connection with matters in respect of which they are provided with legal assistance. (Northern Territory Legal Aid Commission n.d.).

### **8. Services or Programmes Provided**

Legal Aid provides free initial advice and assistance by in-house lawyers employed by the Commission or private lawyers who will accept legal aid cases and are paid by the Commission. Advice on any matter can be sought by phoning the Legal Aid Office and organising an appointment to discuss a problem with a lawyer. Once a month, a lawyer from the Northern Territory Legal Aid attends Tennant Creek when the court sits.

For those clients who have a disability or live in a remote area, advice can be sought from a lawyer over the phone. Written information can be sent to the client to help them understand their situation, inform them on what to do next and offer them assistance in finding the most appropriate place for further assistance.

A duty lawyer service provides assistance to unrepresented people who have a matter currently before the Family Law Court. The Commission provides initial legal advice and representation at court in criminal matters such as bail applications, simple pleas of guilty, first adjournments, completing simple forms and negotiations. This duty lawyer service operates daily at Darwin and Alice Springs Magistrates Courts and regularly attend other sittings of the Magistrates Court in Katherine, Tennant Creek and Nhulunbuy.

Grants of Aid is also provided by the Legal Aid Commission. Lawyers are provided to run cases for those clients with significant legal problems such as serious criminal charges, compensation claims and family law matters.

### **9. Issues that can be tackled by this Organization**

Family law, criminal offences, criminal injuries compensation, consumer and housing problems, financial problems, discrimination, employment issues, complaints about police.

### **10. Sources of Information**

Northern Territory Legal Aid Commission n.d. <http://www.nt.gov.au/ntlac/index.html> [Accessed 6/09/06.]

Renouf, G. 2002 "Appendix A Tennant Creek: Legal and related services" in Tennant Creek Regional Legal Access Project, Consultation Paper, Prepared for the Northern Territory Legal Aid Commission.

Organization/Agency Pro-forma

### **1. Organization Identity**

Papulu Apparr-Kari Language Centre

### **2. Contact Details**

17 Windley Street  
 PO Box 1108  
 Tennant Creek NT 0861  
 Ph: 08-8962 3270  
 Fx: 08-8962 1380

### **3. Background information (optional)**

The Paulu Apparr-Kari Language Centre's primary function is the promotion and preservation of Aboriginal culture. The Centre works towards reviving, restoring and retrieving all the languages of the Barkly Region so the Aboriginal communities of this area can share their languages and cultures with other Australians.

The Centre also works at translating and recording previously unwritten languages into a written form and provides resources which helps others to understand and learn these languages. These resources are especially valuable to young people in school.

The languages "include Warumungu, Yanyuwa, Kaytetye, Jingili, Garrwa, Alyawarr, Mara, Gurdanji, Mudburra, Wakaya, Wambaya, Warlpiri, Waanyi and Warlmanpa".

### **4. Population serviced by Organization**

Barkly Region

### **5. Management and Administrative Structure**

### **6. Organization Ideology**

### **7. Aims and objectives of the Organization**

To promote Aboriginal language and culture.

### **8. Services or Programmes Provided**

The Language Centre is involved in numerous activities and tasks related to the preservation, maintenance and promotion of Aboriginal languages. Some of these include:

- Providing interpreting services to the courts, legal aid service, department of health, hospitals and police on a weekly basis
- Translating books into Indigenous languages
- Compiling dictionaries for 16 different language groups
- The recording of Aboriginal songs, including the production of CDs and videos
- Translating the Bible into Aboriginal languages
- The production of booklets and teaching resources (eg flashcards for local schools)
- Conducting language and cultural programs for high schools in the Barkly region
- Organising cultural days with local schools
- Providing cross-cultural training for teachers employed at schools in the Barkly region
- Translation and printing of literature for government agencies
- Researching various aspects of Aboriginal life
- The production of films and radio programs

(Misko n.d.:42.)

The Language Centre also runs separate and combined activities for men and women. Women are generally involved in making the teaching resources that are used in the teaching of Indigenous languages. Men participate in making artifacts which are used for demonstration to high school students in the region.



An Interpreter Service was also established by the Language Centre to be used by CDEP language workers in the Barkly region. Interpreters play a fundamental role “in helping non-English speakers understand the full nature of the law”, enabling them “to get a fair trial in court” (Misko n.d.:42-43).

The Language Centre provides CDEP participants with part-time employment, “on-the-job training and opportunities to learn, maintain or upgrade skills and knowledge in a wide range of areas” including Teaching and Training, Interpreting, Translating, Lexicography and Radio and Television production (Misko n.d.:43).

#### **9. Sources of Information**

Misko, J. n.d. The role of Community Development Employment Projects in rural and remote communities: Support Document. [www.ncver.edu.au/research/core/cp0208a.pdf](http://www.ncver.edu.au/research/core/cp0208a.pdf) [Accessed 10/11/06].

Organization/Agency Pro-forma

### 1. Organization Identity

Tennant Creek Hospital

### 2. Contact details

Mary Williams  
 Assistant General Manager  
 Director of Nursing and Clinical Coding  
 Schmidt St  
 Tennant Creek NT 0860  
 Ph: 08-8962 4399  
 Email: maryp.williams@nt.gov.au

### 3. Background information (optional)

"Tennant Creek Hospital is part of an integrated health service offered by Barkly Health Services" (N.T. n.d.(a)). The hospital provides inpatient, domiciliary, outpatient and 24-hour accident and emergency services to people throughout the Barkly Region.

### 4. Population serviced by Organization

The Tennant Creek Hospital services 6000-7000 residents across the 250,000 sq km Barkly Region, extending from north of Ti-Tree in the south to Elliott in the north and to the Queensland border to the east. Included in this figure is approximately 4000 Aboriginal people living in six remote communities who also access the services provided by Tennant Creek Hospital (N.T. n.d. (a), (b)).

### 5. Management and Administrative Structure

### 6. Organization Ideology

### 7. Aims and objectives of the Organization

### 8. Services or Programmes Provided

Tennant Creek hospital provides a 20-bed facility and a number of services to patients visiting the hospital and those patients from outlying Aboriginal communities and cattle stations who are routinely visited by medical staff from Tennant Creek. Services provided to outlying areas also include prevention and early intervention programs with a special focus on nutrition, environmental health, disease control and health promotion.

Services provided by Tennant Creek Hospital include:

- Accident and emergency services
- Aeromedical service
- General medical, surgical, midwifery and paediatric inpatient services
- Diagnostic and treatment services

(N.T. n.d. (a))

- A Renal Dialysis Unit, the Community Health Services and a Health Department Unit are located on the hospital campus (N.T. n.d. (b)).

Visiting specialists to Tennant Creek include a general surgeon, an orthopaedic surgeon, ear nose and throat specialists, an ophthalmologist, a physician, a paediatrician and a gynaecologist.

Support services include:

- Pharmacy
- Pathology
- Radiology
- Ultrasound
- Physiotherapy
- Occupational therapy
- Speech pathology
- Disease control

- Dietetics

Family and Children's Services provide:

- Social work
- Child protection
- Substitute care services

(N.T. n.d. (a).)

Patients requiring medical attention not available at the Tennant Creek Hospital, are referred onto Alice Springs Hospital through either the inter hospital transfers or the Patient Assisted Travel Scheme. Aero medical evacuations take place using the hospital's twin engine plane or the Royal Flying Doctor Service (N.T. n.d.(a).

To address the special needs of the Aboriginal population accessing these services, Aboriginal Health Workers, an Aboriginal Liaison Officer and two interpreters are employed by the hospital to ensure Aboriginal people's needs are met in a culturally appropriate way. The interpreter service was introduced to the Tennant Creek Hospital through the Aboriginal Interpreter Service Program.

#### **9. Sources of Information**

Northern Territory n.d.(a) "Tennant Creek Hospital"

[www.nt.gov.au/nths/org\\_supp/public\\_affairs/anrep00\\_01/tch.pdf](http://www.nt.gov.au/nths/org_supp/public_affairs/anrep00_01/tch.pdf) [Accessed 1/11/06.]

Northern Territory n.d.(b) "My Career" <http://mycareer.com.au/northern-territory-government/profile/> [Accessed 26/10/06.]

Organization/Agency Pro-forma

### **1. Organization Identity**

Tennant Creek Police

### **2. Contact Details**

Megan Rowe

Snr Sgt 1439

Officer in Charge

Tennant Creek Police Station

Paterson Street

Tennant Creek NT 0860

Ph: 08-8962 4449

Email: [megan.rowe@pfes.nt.gov.au](mailto:megan.rowe@pfes.nt.gov.au)

Sup't Ian Lea

Email: [Ian.Lea@pfes.nt.gov.au](mailto:Ian.Lea@pfes.nt.gov.au)

### **3. Background information (optional)**

The Tennant Creek Police Station is the hub of the Barkly Division. The Division is managed by a Superintendent and covers an area of approximately 240,000 square kilometres in the central eastern part of the Northern Territory. Bush stations which are located within this area include Ali Curung, Elliott, Avon Downs and Borroloola. Tennant Creek police are required to relieve at the bush stations throughout the year providing valuable experience and increased knowledge for all members concerned (N.T. 2006a). Operating hours are between 8am - 4pm seven days a week.

### **4. Population serviced by Organization**

The Tennant Creek police district covers an area of almost 22,000 square kilometres (N.T. 2006a).

### **5. Management and Administrative Structure**

Tennant Creek Police employ about 25 police staff. This number includes three ACPOs and three Auxiliaries who "provide valuable assistance in front counter, watchhouse and communications duties freeing up patrol members to attend jobs and undertake proactive policing" (N.T. 2006a).

The Tennant Creek police force also includes two CIB members who "provide an investigatory service and support to the Division. Tennant Creek police also provides support to the Division regarding domestic violence issues, school based constable duties and Remote Area Traffic patrols" (N.T. 2006a).

### **6. Organization Ideology**

NT Police are dedicated to protecting the community through intelligence-led policing and working with the community to reduce crime. The Police are committed to developing strong links with the community to ensure best practice in the delivery of services (N.T. 2006b).

### **7. Aims and objectives of the Organization**

### **8. Services or Programmes Provided**

As part of building a safe and secure community throughout the Territory, NT Police are dedicated to the following functions:

- Community safety, crime prevention and victim support
- Response and recovery services
- Investigations
- Services to the judicial process
- Road safety

(N.T. 2006b)

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Short Presentation by John Dennien D.V. Unit, Tennant Creek Police (9/11/07)

Police are involved in the late intervention phase of violence which then involves custody, court, and D.V. Orders. D.V. Orders can be varied: a couple can still live together, but conditions can be set on how; for example live together, but not drink together. The use of different types of Orders can delay the need to go to Court. Orders can be made for Alcohol Counselling and Anger Management Counselling: the Police refer people in this way – through BRAADAG for example.

#### **9. Sources of Information**

Northern Territory 2006a “Tennant Creek Police Station”

[http://www.nt.gov.au/pfes/police/aboutus/stations/profiles/tennant\\_creek.html](http://www.nt.gov.au/pfes/police/aboutus/stations/profiles/tennant_creek.html) [Accessed 8/11/06].

Northern Territory 2006b “Northern Territory Police” <http://www.nt.gov.au/pfes/police/index.html> [Accessed 8/11/06].

Yapakurlangu Family Violence Workshop, 9/11/06.

Organization/Agency Pro-forma

### **1. Organization identity**

Tennant Creek Town Council

### **2. Contact Details**

PO Box 821

Tennant Creek NT 0861

Ph: 08-8962 0000

Fx: 08-8962 0077

Web: [www.tennantcreek.nt.gov.au](http://www.tennantcreek.nt.gov.au)

Email: [enquiries@tennantcreek.nt.gov.au](mailto:enquiries@tennantcreek.nt.gov.au)

### **3. Background Information (optional)**

“Tennant Creek has a population of 3,500 people and is the only town of any size in the Barkly Tablelands. It lies on the Stuart Highway 510kms North of Alice Springs and 670kms South of Katherine. The Barkly, which it serves, is a huge, and sometimes forgotten, expanse of 240,000 square kms between the tropical 'Top End' and the arid 'Red Centre'. It is roughly the same size as the United Kingdom or New Zealand, and consists largely of open grass plains with scattered cattle stations, mines and aboriginal communities.

Aboriginal people have lived in this region for over 40,000 years. Tennant Creek is the ancestral town of the Warumungu people and continues to be an important social, cultural and business centre for many aboriginal people of various language groups.” (Tennant Creek Town Council 2004).

### **4. Population serviced by Organization**

Tennant Creek

### **5. Management and Administrative Structure**

### **6. Organization Ideology**

Tennant Creek Town Council aims to create a place where people want to live and visit.

Creating a community which is:

- Self-Reliant
- Accessible
- Visitor Orientated
- Safe & Healthy
- Unique Inland Environment
- Harmonious Community
- Leisure Options
- Strong Community Identity
- Diverse Cultural Heritage
- Economically Viable.

### **7. Aims and objectives of the Organization**

### **8. Services or Programmes Provided**

Council either provides or assists in the provision of the following services:

- Families, Children, Youth, Aged Care
- Animals Management
- Art and Culture
- Cemetery
- Civic Functions
- Community Events
- Community Facilities
- Community Relations

- Council Buildings
- Cycleways
- Economic Development
- Environment Management
- Footways
- Heritage Protection
- Municipal Administration
- Parks & Reserves
- Planning
- Plant Management
- Public Library
- Regulatory Services
- Roads
- Signs
- Social Planning
- Sport and Recreation
- Stormwater Drainage
- Street Cleaning
- Street Lighting
- Swimming Centre
- Tourism
- Town Planning
- Traffic Management
- Tree Planting
- Waste Management
- Youth Services

#### **9. Sources of Information**

Tennant Creek Town Council 2004 <http://www.tennantcreek.nt.gov.au/> [Accessed 21/07/06.]

Organization/Agency Pro-forma

### 1. Organization identity

Tennant Creek Women's Refuge

### 2. Contact Details

Paula Tropeano

Manager

PO Box 754

Tennant Creek NT 0861

Ph: 08-8962 1940

Fx: 08-8962 1080

Email: [tckwr@swtch.com.au](mailto:tckwr@swtch.com.au)

### 3. Background Information (optional)

The Tennant Creek Women's Refuge offers counselling, support and crisis intervention for women and children who are experiencing domestic and family violence. The refuge provides a safe and secure environment for women and children and operates 24 hours a day throughout the year (Australian Domestic and Family Violence Clearinghouse 2001:2). Assistance is not given to those individuals who are under the influence of alcohol. No fees are charged to those using the service (Tennant Creek Women's Refuge Centre n.d.).

The refuge works closely with the community to raise awareness about domestic and family violence (Australian Domestic and Family Violence Clearinghouse 2001:2).

### 4. Population serviced by Organization

The Tennant Creek Women's Refuge services the entire Barkly region. The refuge is located in Tennant Creek and has developed links with Ali Curung, a remote community 380 kilometres from Alice Springs. Both Ali Curung Safe House workers and Tennant Creek Women's Refuge workers meet at a half-way point to bring clients back to the refuge at Tennant Creek.

### 5. Management and Administrative Structure

"The Management Committee shall consist of minimum six (6) women representative of the Barkly region of whom at least (2) two shall be Aboriginal/Indigenous women". The Committee consists of a President, Treasurer, Secretary, minimum of three Committee members, Public Officer, Manager, a staff representative elected by staff of the refuge. (Tennant Creek Women's Refuge Inc. 2006 "Composition of Committee"). Provides case management.

### 6. Organization Ideology

The refuge works towards "empowering women to make their own choices and recognise their potential" (Australian Domestic and Family Violence Clearinghouse 2001:2). Through providing education and safety options, the refuge aims to "empower women to move on" (Australian Institute of Criminology 2006).

### 7. Aims and objectives of the Organization

The objectives of the Women's Refuge are as follows:

- To promote an awareness of woman's irreplaceable role in society and her right to develop her potential to the extent she chooses.
- Be aware of and respond where appropriate to domestic violence/family violence victim issues relevant to women and children of all ages in the Barkly region.
- Provide and maintain a 24-hour emergency, safe, resource and supported, short-term crisis accommodation service to women and children who are victims of domestic/family violence and meet the entry/screening criteria.
- Work towards an integrated network of services. Services, which are local, relevant and accessible, and linked at a regional level with other community service providers relevant, health, education, recreation, legal, counselling and housing services.
- To support the establishment of those community services/service providers where there is a recognised need for women and children who are in or have been in a situation of domestic/family violence.



- Where an ethnic or cultural group desires the establishment of special services, these are to be considered.
  - Provide culturally appropriate programs for all women and children.
  - Collect data and statistics with a view to gauging future needs for services and programs.
  - To work actively towards eliminating domestic/family violence from our society.
  - Provide ongoing support within funding constraints to women and children as requested when they move out of supported accommodation and encourage such women and children to link into appropriate networks of a social and community nature.
  - Provide women and children involved with domestic/family violence, with options, support and resources eg. medical, legal, housing welfare, referrals for counselling and advocacy.
  - To inform all women of their rights to become independent, self determining and self managing and to provide them with the relevant opportunities through the Tennant Creek Women's Refuge services/advocacy/referrals to do so.
  - To operate efficiently and to provide an environment of support which is acceptable to the clients and community and which meets supported accommodation assistance service standards.
  - To consider the special needs of children who have experienced abusive and violent situations.
- (Taken from Tennant Creek Women's Refuge Inc. 2006 "Objectives and purposes")

### **8. Services or Programmes Provided**

The refuge provides crisis accommodation for women up to three months duration (Tennant Creek Women's Refuge Centre n.d.). "The refuge has two dwellings with a separate office and sleepover area for workers" (Australian Domestic and Family Violence Clearinghouse 2001:2). The refuge provides food and shelter (it has eight beds) and a range of other services including information, advocacy, referral to support services, legal/court support, and practical support such as access to transport, assistance with the removal of furniture and personal belongings (Australian Domestic and Family Violence Clearinghouse 2001:2).

(see also 'objectives' outlined above)

### **9. Sources of Information**

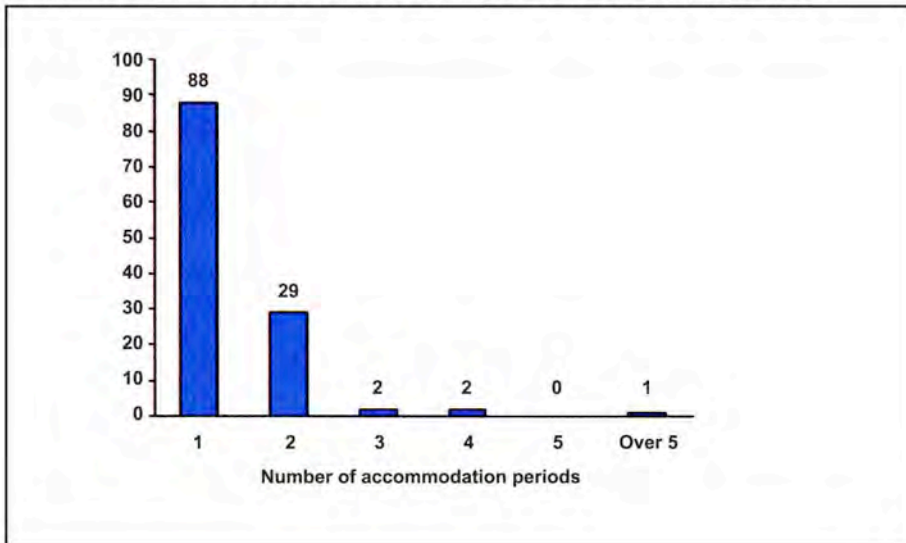
Aust, Australian Institute of Criminology 2006 *Violence Prevention Awards, 2000 Award Winners*. <http://www.aic.gov.au/acvpa/2000.html> (Accessed 3/10/06).

Australian Domestic Violence Clearinghouse 2001 "Tennant Creek Women's Refuge – Northern Territory" in *Newsletter*. Sydney.

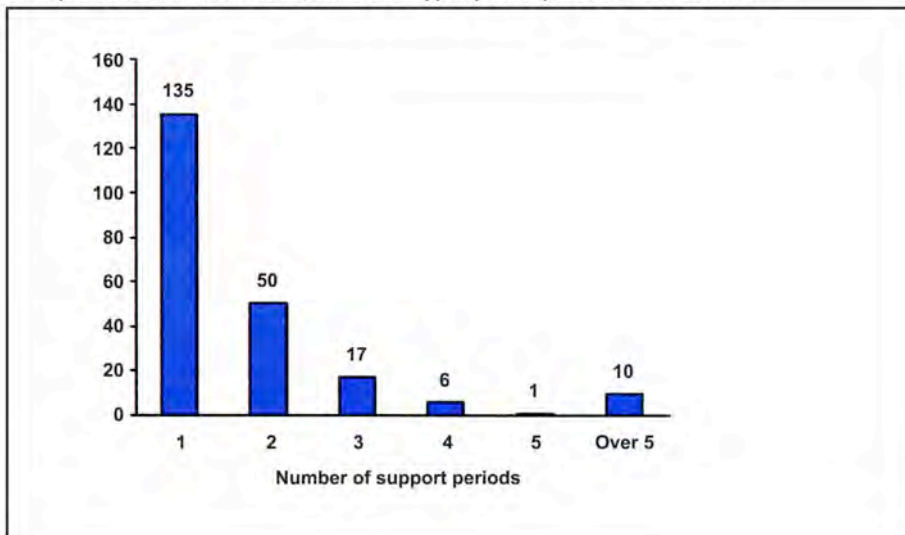
Tennant Creek Women's Refuge Centre n.d. <http://members.ais.net.au/atsic/lists/db/tcwr.htm> (Accessed 3/10/06).

Tennant Creek Women's Refuge Inc. 2006, AGM October 2006.

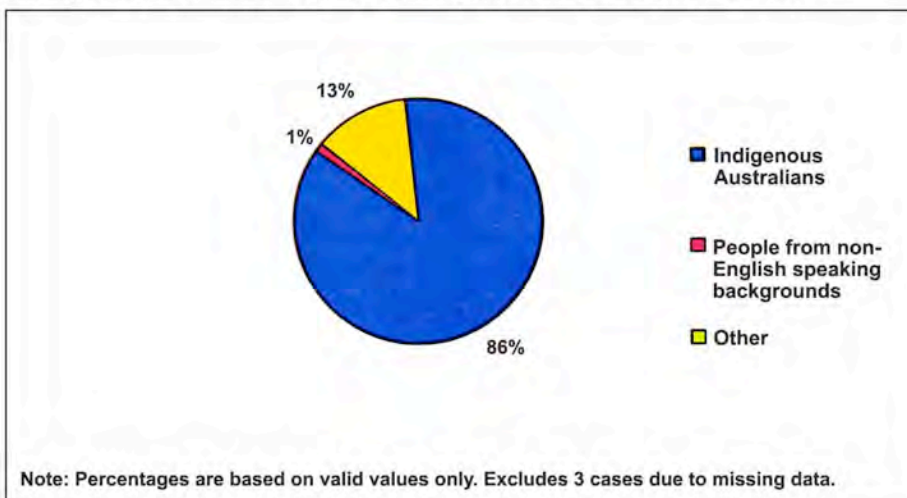
Client profile and utilization: Clients, number of accommodation periods per client, 1/7/05 - 30/6/06.



Client profile and utilization: Clients, number of support periods per client, 1/7/05 - 30/6/06.



Client profile and utilization: Clients, Ethnicity of Clients (%) for 1/7/05 - 30/6/06.



Organization/Agency Pro-forma

### 1. Organization identity

Youth Development Unit (YDU)

### 2. Contact Details

Mr Stewart Willey

Manager

PO Box 158

Tennant Creek NT

Ph: 08-89621699

Fx: 08-89621041

Email: y.d.u@switch.com.au

### 3. Background Information (optional)

The Youth Development Unit is an organisation which operates a range of services and programs aimed at promoting and developing healthy and meaningful lifestyle choices for youth at risk. YDU mainly targets young people under the age of 21 who have experienced or are experiencing issues and/or challenges related to education, training and development opportunities, alcohol and substance misuse, criminal behaviour and issues of homelessness (Julalikari Council Aboriginal Corporation 2006:19).

### 4. Population serviced by Organization

Tennant Creek and wider Barkly region

### 5. Management and Administrative Structure

### 6. Organization Ideology

### 7. Aims and objectives of the Organization

The Youth Development Unit (YDU) aims "to promote and develop healthy and meaningful lifestyle choices amongst young people at risk" (Julalikari Council Aboriginal Corporation 2006:18).

The YDU has a number of key objectives including the following:

- To provide opportunities and access to programs that will encourage positive behaviour change and develop life-skills amongst youth;
- To provide a strong focus on family and community involvement in the development of youth in Tennant Creek;
- To encourage and facilitate youth accessing services relevant to their needs;
- To involve a core leadership group of young people to organise and implement programs/services;
- To meet the needs of other young people, advocate for the ongoing youth needs and issues within the community and to develop a working partnership with peak bodies, government agencies, community groups and other youth organizations.

(Julalikari Council Aboriginal Corporation 2006:18).

### 8. Services or Programmes Provided

A range of programs and services are provided through the YDU:

- Access to alternative education and training programs;
- Access to health, alcohol and other drug programs;
- Assessments and interviews with juveniles and families for diversion and appropriate program referrals;
- Case management to identify needs and issues amongst youth;
- Residential training programs to work on issues away from a town setting and gain employment ready skills;
- Youth court support;
- Young parents program to be conducted with other youth organizations such as AHAC;
- Family and victim offender conferences;
- Cultural and sport and recreation programs;
- Support services for families and young people in conjunction with other youth services;

- Restorative programs eg. community development – anti-graffiti project; and
  - Other programs determined by the needs and issues of youth and community.
- (Julalikari Council Aboriginal Corporation 2006:19-20).

#### **9. Main Concerns and Issues about Aboriginal violence**

The YDU provides services/programs which target issues relating to Aboriginal violence, such as criminal offending behaviour and restorative programs.

Funding has been secured from ICC to refurbish two houses which will be used as part of the crisis/short term residential program (Julalikari Council Aboriginal Corporation 2006:20).

#### **10. Issues that can be tackled by this Organization**

- Youth education and training development
- Employment
- Health education
- Alcohol and drug issues
- Criminal behaviour
- Youth court support
- Parenting
- Outreach
- Case management
- Assessment of needs and issues required by young people in the community

#### **11. Sources of Information**

Job Futures + Green Corps 2006 Building Communities from the Ground Up  
[http://www.greenfutures.com.au/partner\\_local\\_members.html](http://www.greenfutures.com.au/partner_local_members.html) Accessed 24/01/07

Julalikari Council Aboriginal Corporation Annual Report 2006.

Organization/Agency Pro-forma

1. Organization identity
2. Contact Details
3. Background Information (optional)
4. Population serviced by Organization
5. Management and Administrative Structure
6. Organization Ideology
7. Aims and objectives of the Organization
8. Services or Programmes Provided
9. Main Concerns and Issues about Aboriginal violence
10. Issues that can be tackled by this Organization
11. Sources of Information

Organization Profile – Interview Proforma

1. Name of Organization/Organization Identity.
2. Contact Details
3. Population serviced by Organization:-  
Identity:-  
  
Location of population:-  
  
Estimate of size of population:-
4. Administrative controls/structure:-
5. What is the vision statement or philosophy for your Organization?
6. Type of service/s provided:-
7. What are the aims or goals of your Organization?
8. In the view of your Organisation, what are presently the main concerns & issues about violence for Aboriginal people in your community/client group?:-
9. Which of the above issues can be tackled by your Organization?:-
10. Can you provide us with any documents that indicate your Organization's aspirations, goals, plans, etc:-

**APPENDIX 4: PILIYINTINJI-KI STAFF PROFILES****Name**

Duane Fraser

Age: 37

**Address/Phone**

10 Blackmore Road

Tennant Creek NT 0860

Phone: 08-8962 3339

Mobile: 0429 127 537

Also: 08-8962 2028 (main office)

Email: [stronghouse@anyinginyi.com.au](mailto:stronghouse@anyinginyi.com.au)

**Language Group**

Bidgera Tribe, Central Queensland (Charleville/Carnarvon connection). Has been resident in Tennant Creek since 1969. [correct?]

**Languages Spoken**

Can 'hear' local languages, but not speak them.

**Links to Town Camps**

A town resident.

Duane had his first child when he was 17; now has 5 kids ages 5 to 20. He has experienced the issues of teenage kids growing up in Tennant Creek and involved in many sports teams; he knows all the local kids.

**Links to Communities in the region****Member of any organizations/groups/committees****Drivers Licence**

H.R. license (for heavy duty vehicles e.g. small trucks).

**Computer Skills (programs)****Employment**

- Builder's labourer for five years.
- Manager of Arts and Crafts for Anyinginyi for 2 years in early 1990s and then for another 2 years (1999-2001).
- Also in charge of Stores and Maintenance for Anyinginyi at various times in between.

**Training:**

- Certificate II – covers basic counselling, D.V., child abuse, neglect, and F.V..

- A Basic Counselling course.
- First Aid course.
- Experiences at organizing large meetings for Anyinginyi Stronger Families.
- For example, organized the Men's Meeting programming speakers (over 3 days). This meeting had different sessions and feedback information; with a mix of men involved – by age and community. It covered sexual disease (an STD speaker).

**Role in Piliyi Nyinjiki**

Admin Officer – Men's Centre

**Training/role ambitions**

Would like to acquire basic management skills eg filing and admin system skills.

**Source of information**

Interview by Paul Memmott, 4/8/06.



**Name:**

Pepy Simpson  
Born: 1963

**Address/Phone**

34 Staunton Street  
Tennant Creek  
Phone: 08-8962 2028  
Mobile: 0429 427 936  
0423 289 449

**Language Group**

- Warumunga Language Group.
- Skin: Jakamarra (from mother)
- Dreaming: *Yangkawarra* Story Place = Dog
- Country: *Wakiyala* country on Rockhampton Downs, *Jempajimba Jangala* = plains goanna
- Identifies also with an outstation near old Frewena, near No. 6 Bore – *Gundabarra* (Noonan-Simpson-Allen families).

**Languages Spoken**

Warumunga

**Links to Town Camps****Links to Communities in the region**

- To Core Business Area of Barkly area communities (male clients are from here): Elliott, Corella Creek, Ali Curung, Canteen Creek, Epenarra, Murray Downs.
- Alice Springs (CAAPU).

**Member of any organizations/groups/committees**

- Central Land Council (Delegate).
- Aboriginal Areas Protection Authority (A.A.P.A.) (Member).

**Drivers License**

Yes and bus driver license.

**Computer skills (programs)**

A little bit.

**Employment**

- Counselling with CAAPU for 2<sup>1</sup>/<sub>2</sub> years;
- Arrernte Counsel: Woodcutting/whipper snipping/road work;
- Tangentyere Council: Town Camp rubbish/grass cutting/painting;
- Alice Springs River Warden: transporting people home with Eddie Taylor;
- Yiperinya School: bus driving.

**Training**

- First aid course;

- Bachelor College course: Alcohol and other Drug Certificate III – incomplete. Wants to finish this (3 blocks to do);

**Role in Piliyi Nyinjiki**

Community Support Officer. Duties comprise:-

- Clients in court to give them support;
- Correctional service liaison. Client's follow-up;
- Complete client form – into client file;
- Clients required to report to Men's House for community service (but this stopped);
- Send client for check up in the Clinic – find out what's wrong with them. (Waiting for a screening room here in Men's house);
- Talk to clients about alcohol and how they get/got into trouble with alcohol abuse. Show client the model of human organs and explain health problems impacting on different organs;
- Educate clients about alcohol. Show them the poster of standard drinks – establish desirable drinking limits.

**Training/role ambitions**

- Pepy would like to do some formal health training.
- Pepy would like to set up a place where people can camp – like a treatment centre and as a men's refuge (He notes that some men get bashed up – it happens often).
- Prepared to work at the new Elder Council treatment outstation: 'sharing' the counselling role.

**Source of information**

Interview by Paul Memmott, 3/8/06.

N.B. Pepy resigned in October 2006 and went to Darwin for a period, but then returned at the end of the year to Tennant Creek and resumed his job with Piliyintinjiki.

**Name**

Sylvija Wallis

**Address/Phone**

4 Jubilee Street

TENNANT CREEK

Phone: 08-896 221 143

Mobile: 0408 856 521

Email: [wallis@anyinginyi.com.au](mailto:wallis@anyinginyi.com.au)

**Language Group**

English

**Languages Spoken**

English, Latvian, German

Some Spanish and Italian and I swear really well in Russian!

**Links to Town Camps**

- Sylvija worked at Burungarr in W.A.

**Links to Communities in the region**

N/A

**Member of any organizations/groups/committees**

ALP

**Drivers Licence**

Yes

**Computer Skills (programs)**

MS Word, Excel, Powerpoint

**Employment:****Training:****Role in Piliyinyinji-ki**

Administration Officer

**Source of Information**

Interview by Sandi Taylor, August 2006.

**Name**

Linda Turner (LT)  
Age: 46  
Born: Renner Springs Station (boss was Jack Chamber).  
Napanangka skin.

**Address/Phone**

3/13 Leichardt Street  
TENNANT CREEK  
Phone: 08-896 220 074  
Mobile: 0411 795 323  
Email: [harmony@anyinginyi.com.au](mailto:harmony@anyinginyi.com.au)  
[lindabo1@hotmail.com](mailto:lindabo1@hotmail.com)

**Language Group**

Warlmanpa

**Languages Spoken**

Warumungu  
Warlmanpa(little bit)

**Links to Town Camps**

Most town camps have family/extended family members living there.

**Links to Communities in the region**

Most communities in the region, family ties to communities north and west and Borroloola. Was in Borroloola during the 1990s (for 13 years).

**Member of any organizations/groups/committees**

Member of Papulu Apparr-kau Language Centre  
Member of CERP – Council of Elders & Respected Persons

**Drivers Licence**

Yes

**Computer Skills (programs)**

BASIC - MS Word, Excel, Powerpoint, Email

**Employment****Training:**

Undertaking an Indigenous Community Management and Development course – in 3<sup>rd</sup> year at Curtin University.

Attended AMSANT leadership workshop in Alice Springs (October 2006).

N.B. At the time of this survey L.T. was carrying out field research as part of her third and final year of study at Curtin University of Technology (W.A.) to complete a Bachelor of Applied Science in Indigenous Community Management and Development. The topic of her field research was "What are Culturally Appropriate Ways to Reduce Domestic and Family Violence in the Yapa Kurlangu Region".

**Role in Piliyinyinji-ki**

Community Support Officer

Extract from AHAC 2005-2006 A.R. (p.15):-

"**Linda Turner** Harmony and Family Violence Officer, Harmony Officer and Domestic Violent Support Officer at Piliyintinji-ki Section, has a history of community service in the Barkly Region. This service was recognised by the award of a Centenary Medal *For the preservation of Aboriginal culture in the Barkly region*. Linda has also served for three years on the Domestic and Aboriginal Family Violence Advisory Council. Linda looks forward to finishing her studies and achieving the Degree from Curtin which will then enable her to work with *wumparni* people to

realize their dreams and aspirations. She hopes that by completing her studies at a tertiary level it will give inspiration to others who are wanting to do the same thing in their lives that they might realise that if you really want to do something it can be possible.

When she completes her studies at the end of the year, Linda says that in appreciation of the assistance she has received from the Board, she wants to concentrate on her role in Piliyintinji-ki and work with families in the community to make a difference in their lives, no matter how small or large the difference is. Her other most important aspiration is to provide a stable, healthy and happy environment for her little foster child who has been with her for the past eight years since she was 11 months old, through many tough times in the past four years that Linda has concentrated on her studies, her work commitments and roles on the various councils and committees that she has managed to fulfil.”

**Source of Information**

Interview by Sandi Taylor, 10 November 2006.

AHAC

2005-2006

A.R.

**Name**

Colleen Aplin

**Address/Phone**

23 Kittle Street  
TENNANT CREEK  
Mobile: 0427 359 840  
Email: [colleen.aplin@anyinginyi.com.au](mailto:colleen.aplin@anyinginyi.com.au)

**Language Group**

Pitta Pitta, Boulia Qld

**Languages Spoken****Links to Town Camps**

Wuppa Camp

**Links to Communities in the region****Member of any organizations/groups/committees****Drivers Licence**

Yes

**Computer Skills (programs)**

Some training done more next week

**Employment**

Stolen Generation, Social Emotional and Wellbeing then merged with Alcohol Aftercare (ACAC). Support worker at Tennant Creek Women's Refuge; carer at Nursing Home Pulka Pulka Kari; Carer at Julalikari Disability Unit.

**Training**

Certificate 3 in Early Childhood.

**Role in Piliyinyinji-ki**

Community Support Officer  
Case Worker (Social & Emotional Well-Being Program).

**Source of Information**

Interview by Sandi Taylor, 10 November 2006.

**Name**

Melanie Brodie

**Address/Phone**

Village Camp  
PO Box 412  
TENNANT CREEK NT 0860

**Language Group**

Warlpiri/Walmainpa

**Languages Spoken**

Warlpiri/Walmanpa/Warrumunga

**Links to Town Camps****Links to Communities in the region**

Tennant Creek (Barkly)

**Member of any organizations/groups/committees**

Village Camp  
Anyingyingi Health Organisation

**Drivers Licence**

Yes

**Computer Skills (programs)**

Little bit

**Employment****Training:**

(To be trained by Silvija in use of email.)

**Role in Piliyinyinji-ki**

Community Support Officer

**Source of Information**

Interview by Sandi Taylor, August 2006.

**Name**

Lewis Charles

**Address/Phone****Language Group**

Alyawarr

**Languages Spoken**

Alyawarr

**Links to Town Camps****Links to Communities in the region****Member of any organizations/groups/committees****Drivers Licence****Computer Skills (programs)****Employment****Training:**

(Possible future training on email usage.)

**Role in Piliyinyinji-ki**

Community Support Officer

**Source of Information**

N.B.: Lewis withdrew from Piliyintinji-ki in about October 2006, prior to completing this profile. He may return to AHAC at some future time.



**Name**

Mr Jones

Skin: *Jenbajimba* (or *Jamipan*)

**Address/Phone**

**Language Group**

Warumungu

**Languages Spoken**

**Links to Town Camps**

**Links to Communities in the region**

**Member of any organizations/groups/committees**

**Drivers Licence**

**Computer Skills (programs)**

**Employment**

**Training:**

(Possible future training on email usage.)

**Role in Piliyinyinji-ki**

Senior Male Officer

**Source of Information**

**Name**

Patricia ('Trisha') Frank  
Napurula skin.

**Address/Phone**

Email: [trisha.frank@anyinginyi.com.au](mailto:trisha.frank@anyinginyi.com.au)

**Language Group**

Warumungu

**Languages Spoken**

Warumungu. Can also understand a little: Mudpura, Alyawarr, Warlpiri, Warlmanpa, Yanyuwa

**Links to Town Camps**

Community involvement with different language groups by helping them out. Know most of the families who live here in town.

**Links to Communities in the region**

Through language and culture.

Through knowing the family connections.

**Member of any organizations/groups/committees**

Through native title membership in all Aboriginal organizations as a Warumungu T.O.

Help organize meetings, consult with Elders/community members/T.O.s

**Drivers Licence**

Yes

**Computer Skills (programs)**

Yes

**Employment**

Full time, AHAC.

**Training:**

Moodtji (11/06), Mental Health (11/06), St John (2007)

**Role in Piliyinyinji-ki**

Community Support Officer

**Source of Information**

Trisha Frank to Sandi Taylor, 10 November 2006.

**Name**

Xavier Desmarchelier [to be completed]

**Address/Phone**

PO Box 403

Tennant Creek NT 0860

Phone: 08-8962 2074

Mobile: 0427 622 074

Fax: 08-8962 1118

Email: [piliyintinji-ki@anyinginyi.com.au](mailto:piliyintinji-ki@anyinginyi.com.au)

**Language Group**

[A non-Aboriginal staff member.]

**Languages Spoken****Links to Town Camps****Links to Communities in the region****Member of any organizations/groups/committees****Drivers Licence**

Yes.

**Computer Skills (programs)**

Yes.

**Employment****Training:****Role in Piliyinyinji-ki**

Section Manager

**Source of Information**

**Name**

Noel Speed

**Address/Phone**

PO Box 403

Tennant Creek NT 0860

Phone: W 08 89622074

Mobile:

Fax: 08-8962 1118

Email: [piliyintinji-ki@anyinginyi.com.au](mailto:piliyintinji-ki@anyinginyi.com.au)

**Language Group**

English only

**Languages Spoken****Links to Town Camps****Links to Communities in the region**

Resided at Ampilatwatja (Alyawarr) community for a year

**Member of any organizations/groups/committees**

Member of TC Labor Party Branch

Attend Catholic Church

Yoga Classes

**Drivers Licence**

Med Rigid Licence

**Computer Skills (programs)**

Basic skills in Microsoft and Mac

**Employment**

Teacher: Primary, Secondary, Secondary Principal, Lecturer in Teacher Education, Educational Facilitator, Guidance Officer(Ed Psych), Psychologist, Rehabilitation Consultant, Counsellor

**Training:**

University qualifications:-

- B.Sc (Melb.) in the biological sciences.
- Dip Ed Secondary (Melb)
- B.Ed. from Monash University.(Ed Psych subjects)
- Psychology major from Melbourne University as part of a BA
- Grad Diploma of Counselling (RMIT)
- M.A. (La Trobe) (thesis on the experience of relationship with nature).

**Teaching and education experience:-**

- Worked as a teacher in Victoria 1966-1971
- Spent four years in Papua New Guinea: one year Lecturing at Gaulim Teachers College and 3 years as the Principal of George Brown High School (United Church).
- Lectured for six years in teacher education at Warrnambool Institute of Adv Ed (now Deakin Uni)
- Guidance Officer in Vic schools 5 years

**Counselling Experience:-**

- Private practice for seven years as a Counselling Psychologist mostly in Albury-Wodonga
- Commonwealth Rehab Services (assist people so they can return to work) as Counselling Psychologist/ Rehabilitation Consultant 4 years

- Has experience in counselling across a wide range of areas. These areas include individual, relationship counselling and family therapy. A brief time was spent as a manager of a Child and Adolescent Mental Health Service.

**Role in Piliyinyinji-ki**

Male Counsellor.

Noel's emerging interests/role in Piliyintinji-ki:-

- Support for Indigenous staff.
- Bi-cultural counselling: Combining Western psychology skills with those of the Aboriginal counsellors in team-work.
- Seeking to understand the key issues confronting Indigenous people and assisting them to cope with these issues.

**Source of Information**

Interview with P.M. 7/11/06 and self report.

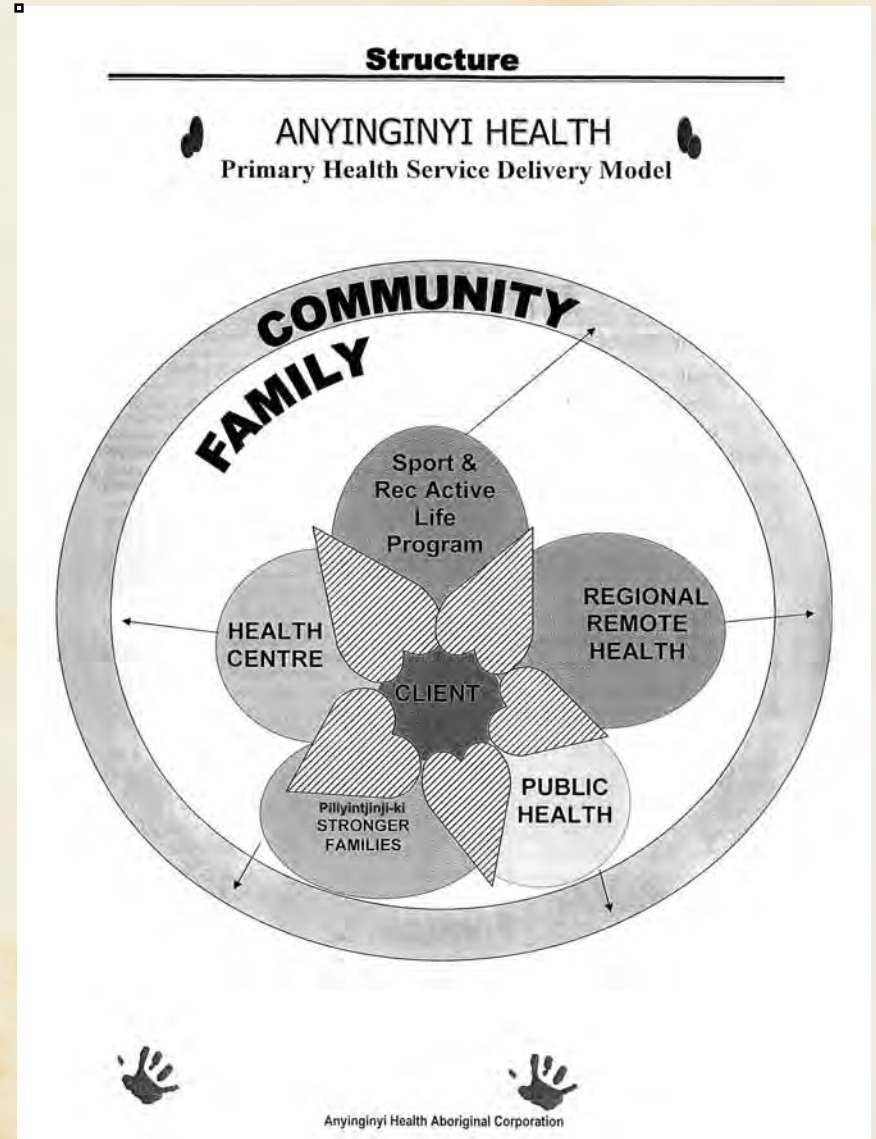
**APPENDIX 5: VISUAL POWERPOINT PLANNING AIDS**



# **1. Some Piliyintinji-ki Planning**



**Figure: The governance structure of Anyinginyi Health Aboriginal Corporation, 2005 (from AHAC 2005:6).**



**Figure: The primary health service delivery model of Anyinginyi Health Aboriginal Corporation, 2005 (from AHAC 2005:6).**



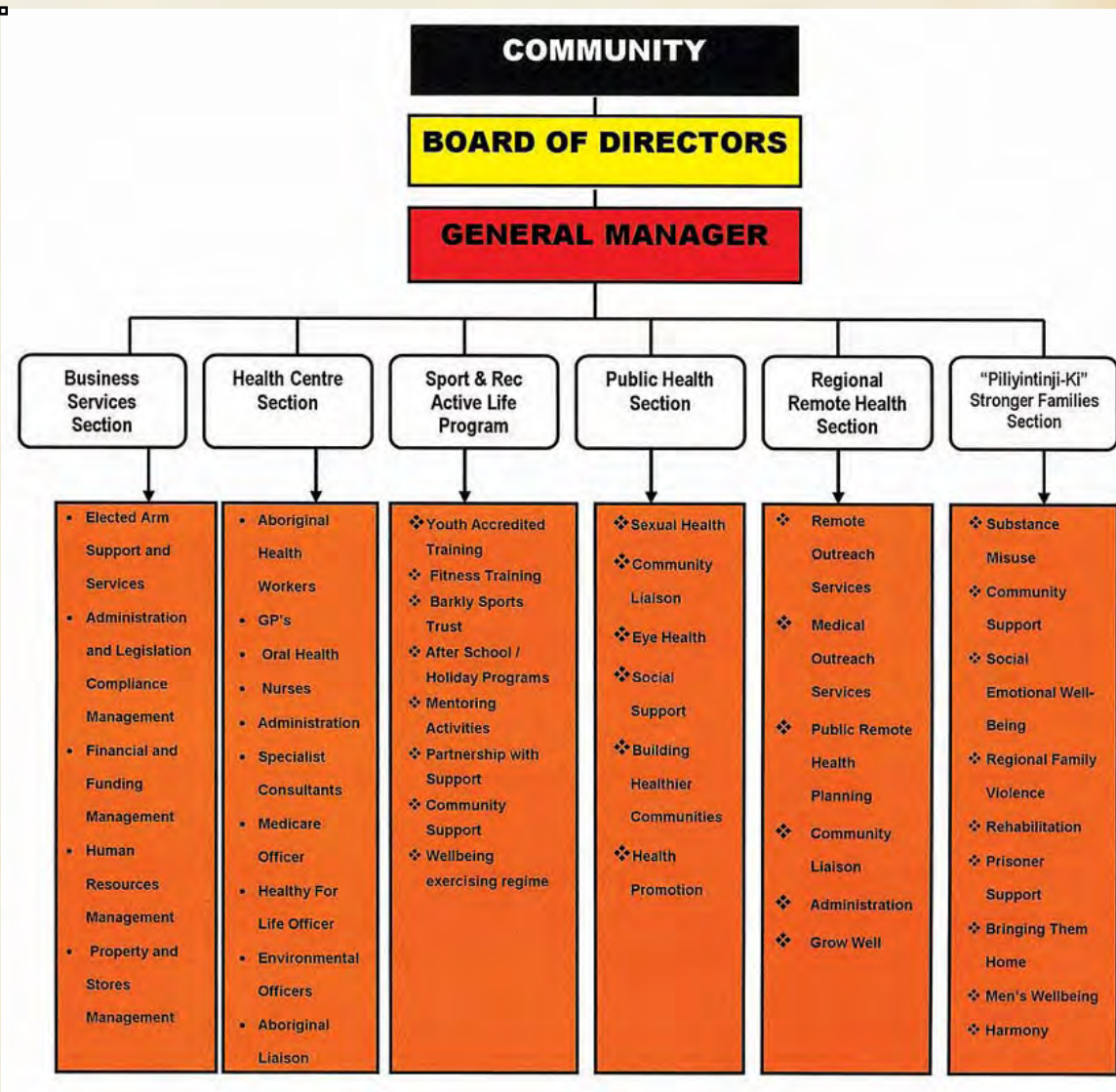


Figure: Organizational structure of Anyinginyi Health Aboriginal Corporation in late 2006 (from AHAC 2006:10).

## The Name, Piliyintinji-ki

I discussed the Section name with Mr Jones as well as a Warumungu Linguist (Dr Jane Simpson) who gave me the following meanings and spellings for the name:

Piliyi Nyinjiki = to sit down good

Piliyi-ntinjiki = to make something get better or, to cure something to make it good.

There are two slightly different spellings with different meanings, which explains some of the confusion about the alternate spellings encountered. However the two versions are both appropriate to the Section. Piliyi Nyinjiki is the way Mr Jones spelt the name at our workshop on 2/8/06. L.T. said that Mr Jones devised the name. (Piliyi means 'good'.)

Figure: Staff structure of Piliyintinji-Ki in c.Aug/Sept 2005.

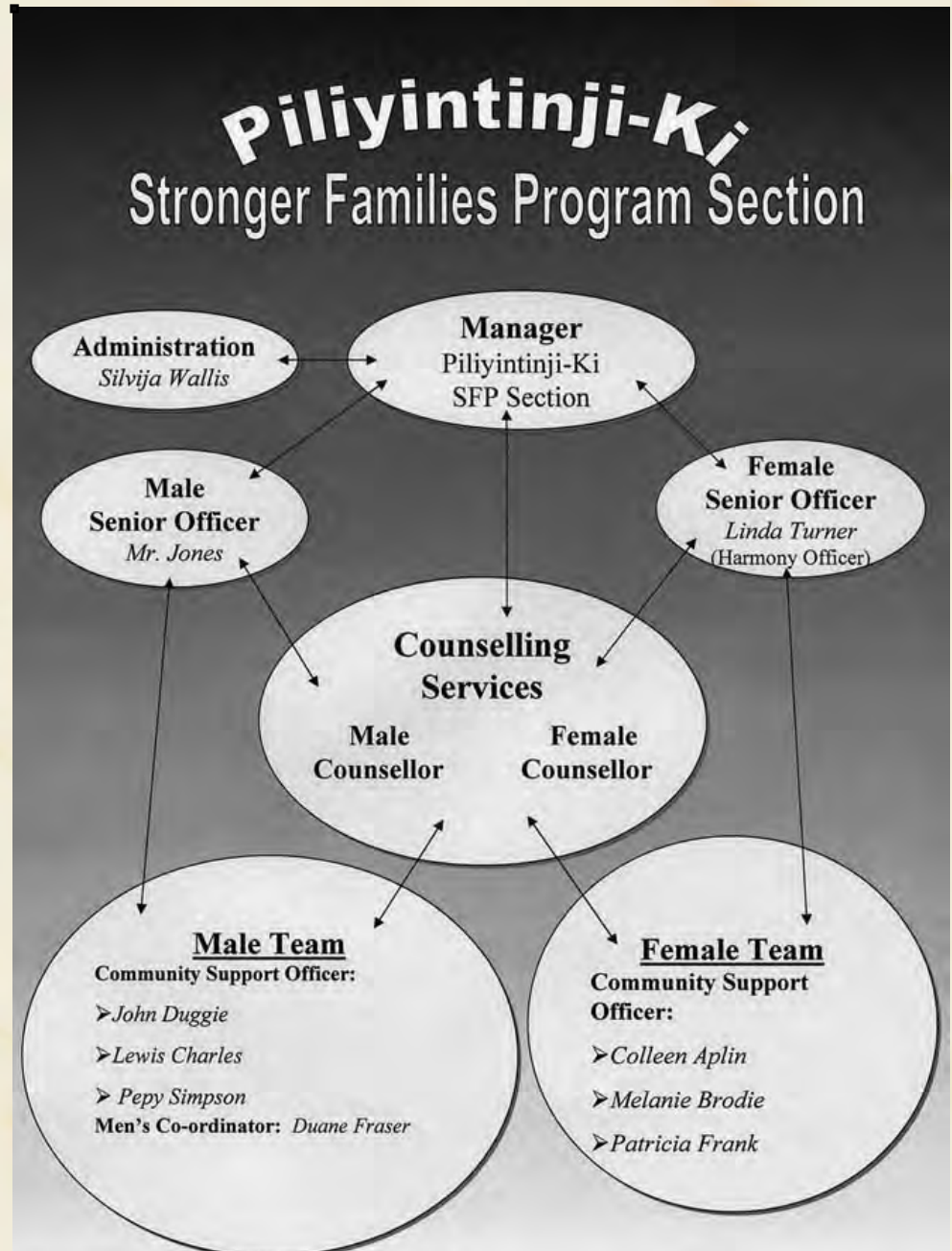
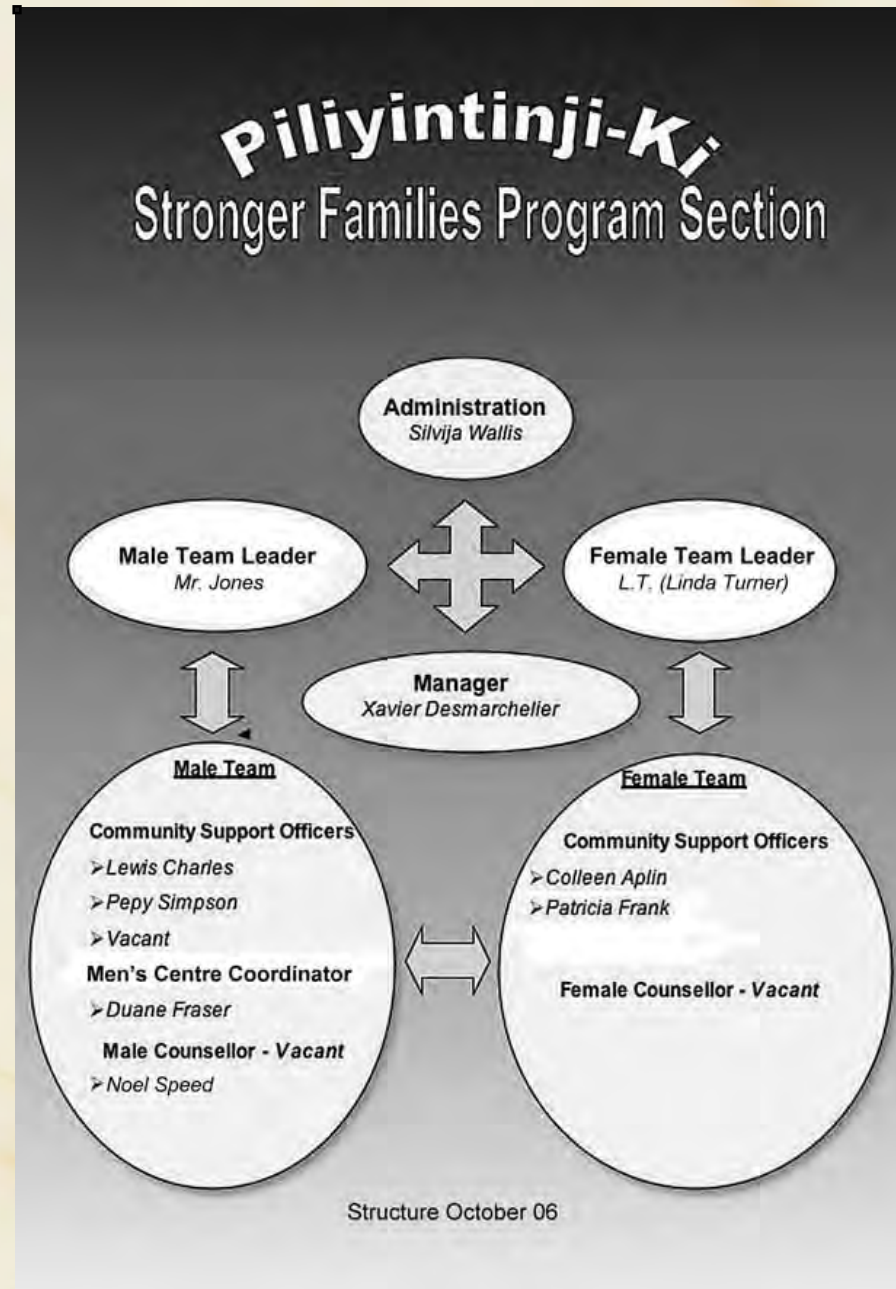




Figure: Structure of Stronger Families Program Section as of late October, 2006.



**Figure: Ideas for understanding the identity of the Piliyintinji-ki / Stronger Families Programme, developed at the Darwin Workshop, July 2006.**

Explanation of symbols:

- (i) The umbrella symbolizes the worker's capacity to focus their work on a set of achievable goals despite being surrounded by widespread over-whelming social problems in the community. Workers cannot worry about everything.
- (ii) The tree symbolises the need to grow the programme from strong roots or a strong foundation. The service must be based on the existing capacities and strengths. The roots must draw on cultural identity and beliefs. Manuwarji, the Community, keeps going its own way with its many problems that keep happening. But within the branches of the tree there are still many things the workers can do.

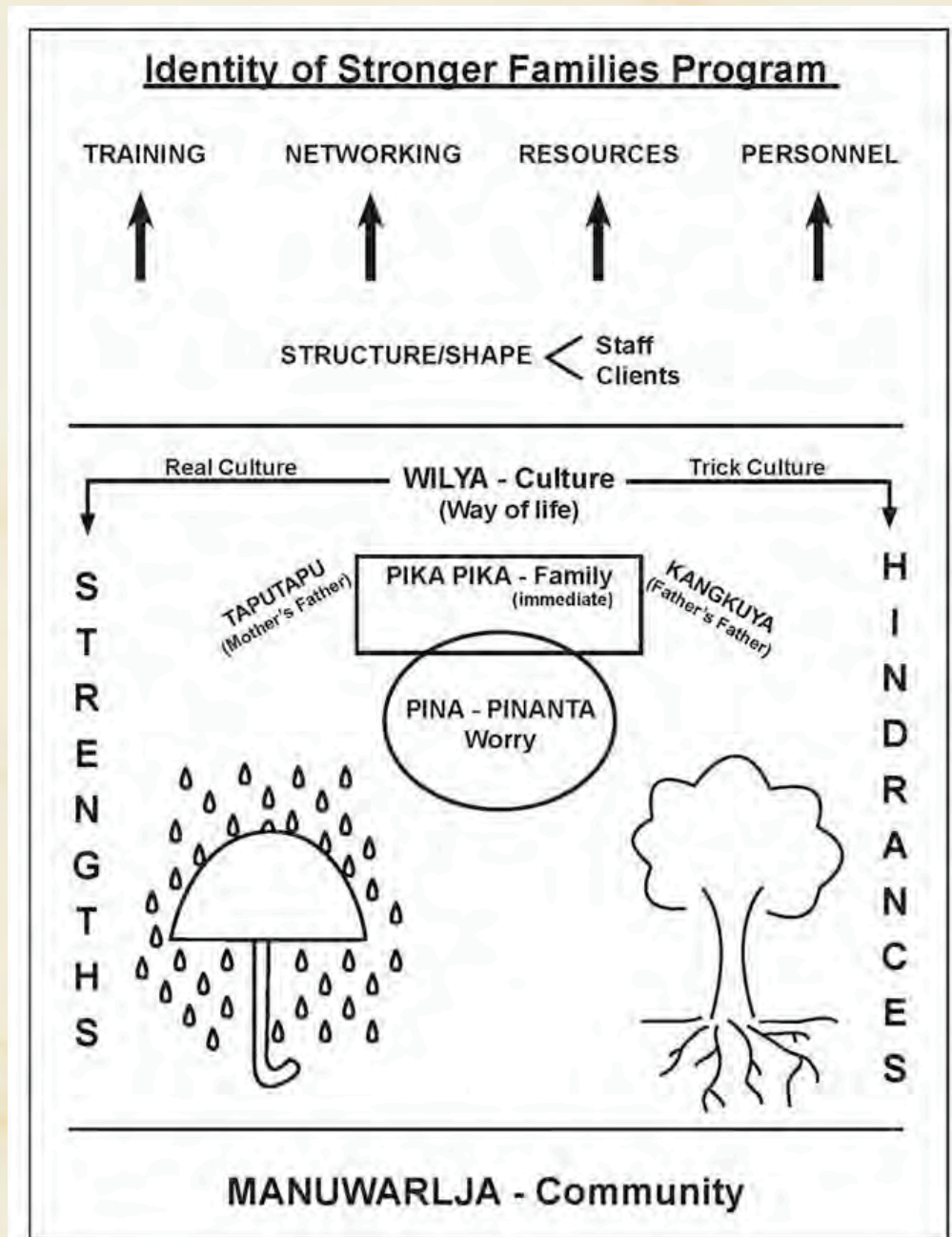
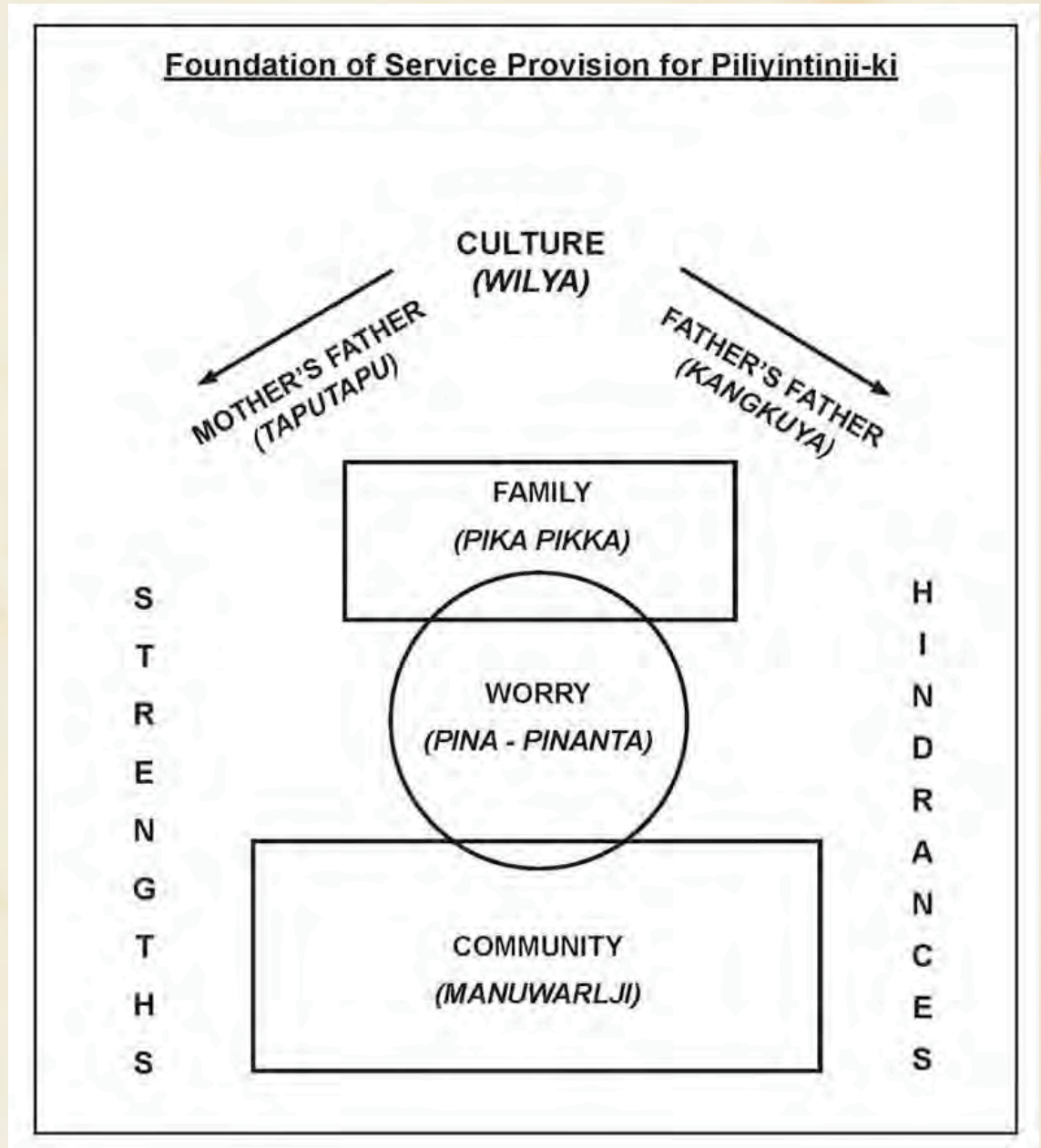


Figure: Foundation of Service Provision for Piliyintinji-ki - conceptual diagram refined from the Darwin workshop.





## Values that bond the Piliyi Nyinjiki workers and their clients

A workshop theme developed with Piliyi Nyinjiki staff: Linda Turner, Pepy Simpson, Colleen Aplin, Melanie Brodie, Duane Fraser, Xavier Desmarchelier, 3/8/06.

- 1) Every client has value as a human being - the worker must let them know this.
- 2) Piliyi Nyinjiki workers give advice to their clients on addressing their concerns.
- 3) The Piliyi Nyinjiki worker and the client listen and gain trust with one another, to earn respect, and then the worker follows through with support.
- 4) Some Piliyi Nyinjiki workers are Warumungu, some workers are from outside the Warumungu country from other language groups; but all the team members have trust of one another.

# Family Violence Planning for Yapakurlangu

The Plans that the Piliyintinji-ki team can work on

1. Piliyintinji-ki team member's own Personal Plan.
2. Piliyintinji-ki team member's own Family Plan.
3. The Piliyintinji-ki Plan.
4. The Town Camp Plans, one for each Town Camp in Tennant Camp with Town Camp leaders.
5. The Tennant Creek Plan (whole town).
6. Help bush mob with their Town and Bush Community Plans.

## *Core Region:*

Elliott (Gurungu, Wilyungu, Marlinja)  
Ali-Curung/Alekareng  
McClaren Creek Station/Mungkarta  
Epenarra/Wutungurru  
Canteen Creek/Orwaitilla  
Murray Downs/Mangera

## *Outer Region:*

Alpurrurulam (Lake Nash)  
Barrow Creek and outstations/Tara  
Wunara  
Corella Creek  
Other Tableland outstations  
(Nudjuburra)  
Ampelatwaje

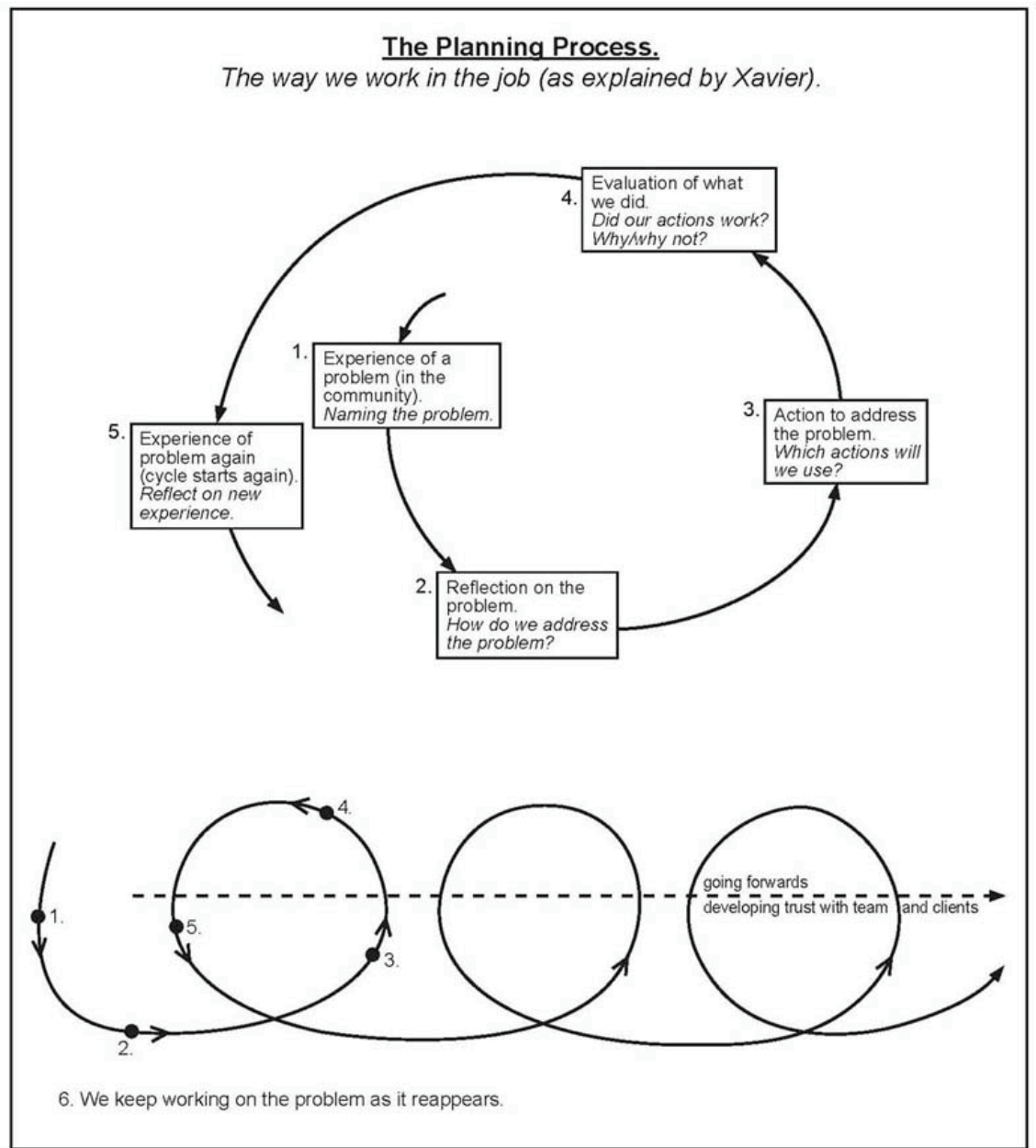
7. The Barkly Regional Plan.

Put all these plans together (3 to 6) to make up the Barkly Regional Plan.



**Figure: The Planning Process, or the way we work in the job (as explained by Xavier).**

(Notes from the Piliyintinji-ki Workshop of 4/8/06.)





# **Piliyintinji-ki Strategic Plan - summary version**

1. Substance Misuse
2. Social and Emotional Well-being
3. Family Violence
4. Linkage and Coordination
5. Community Involvement

## 1. Substance Misuse

*Aim 1.1: Stronger Community through culturally responsive service*

- Use cultural/community frameworks.
- Use cultural understanding of families and clients.

*Aim 1.2: Cultural consultants to inform programs*

- Programs to reflect cultural understanding (and values).
- Culturally sensitive case management.
- Cultural orientation for incoming health professionals.

*Aim 1.3: Break the cycle of substance abuse, violence and family breakdown*

- Use both client and family casework, support, Case Plans, community outreach.
- Link services to Hospital, Police, Sobering-Up Shelter, BRADAAG, Active Life.
- Substance misuse education for children, youth, families.

## 2. Social and Emotional Well-being

*Aim 2.1: Address the effect of forced assimilation and separation policies*

- Help clients with their insecurity, depression, substance abuse, violence etc.
- Counselling and case management for removal and assimilation victims.

*Aim 2.2: Break the cycle of substance abuse, violence and family breakdown*

- Link services to Mental Health, Women's Shelter, Sexual Assault Counsellor, Prison release.
- Support family reunions, return to country, life history recording, Sorry Day.
- Education on assimilation and removal policies and their ongoing effects.
- Address parenting issues and generational effects (eg cyclic violence).



### 3. Family Violence

*Aim 3.1: Violence prevention with children, youth, young adults*

- Educational programs for schools, families and men's and women's groups.
- Linkage to police, courts, prisoners, Women's Refuge.

*Aim 3.2: Help stop violence when it is occurring*

- Preparation of Camp and Community Violence Plans.
- Outreach, networking, use of Day/Night Patrols, mediation, counselling.

*Aim 3.3: Help to change violence offenders*

- Counselling, family linkage, reconciliation.

## 4. Linkage and Coordination

### *Aim 4.1: Linkages within AHAC*

- Care Plans and referral across AHAC services.
- Joint case management with AHAC sections.

### *Aim 4.2: Linkages to other agencies*

- Develop work agreements with other service providers.
- Ensure use of culturally responsive methods across agencies.

### *Aim 4.3: Break cycle of substance misuse, violence and family breakdown*

- Promote Active Life and Healthy Living education.
- Data collection and strategic planning across agencies and in AHAC.

## **5. Community Involvement**

### *5.1: All work done with community consultation*

- Use Men's and Women's Reference Groups.
- Bush community outreach, meetings and skill/resource sharing.
- Make use of community role model persons.

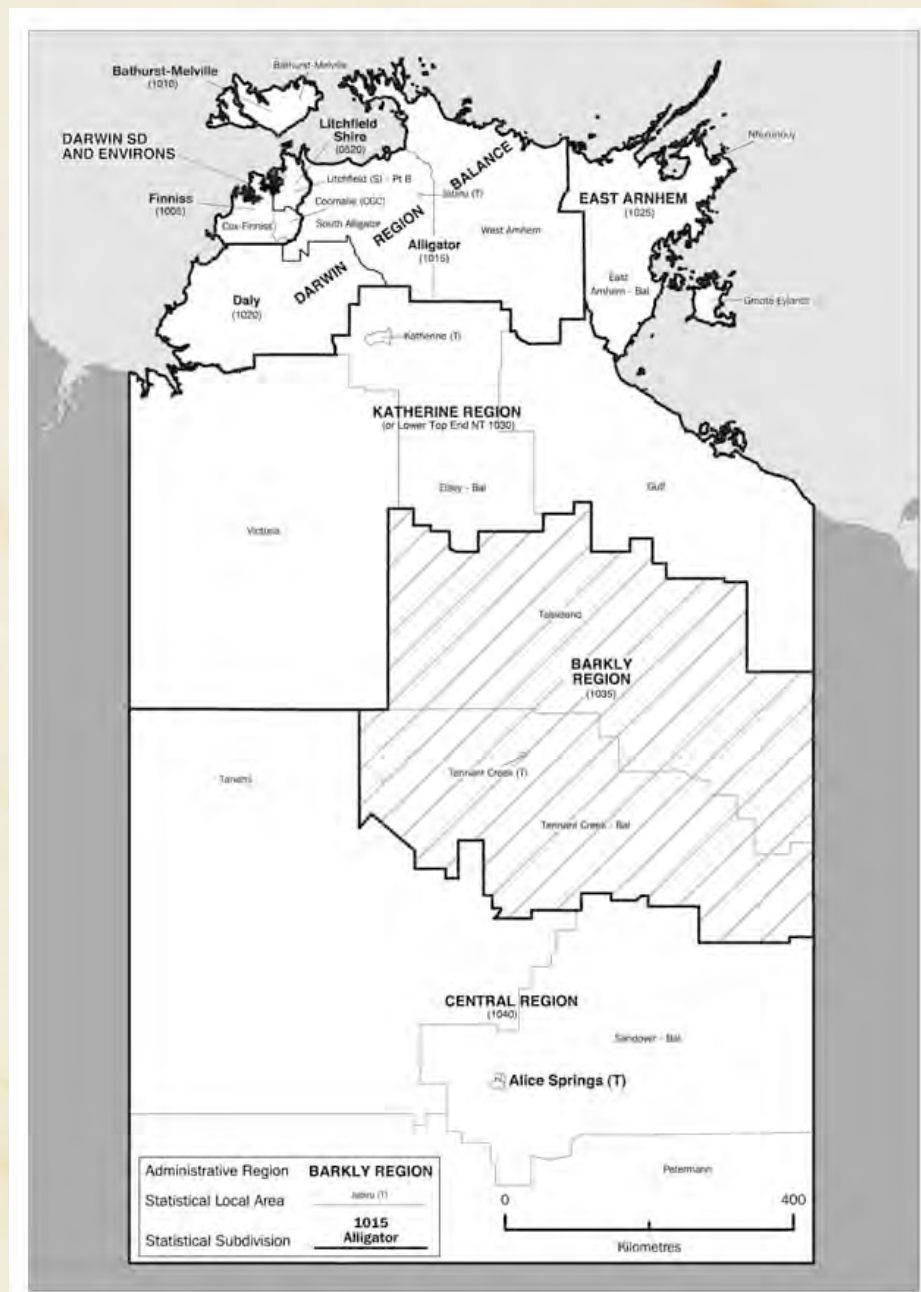


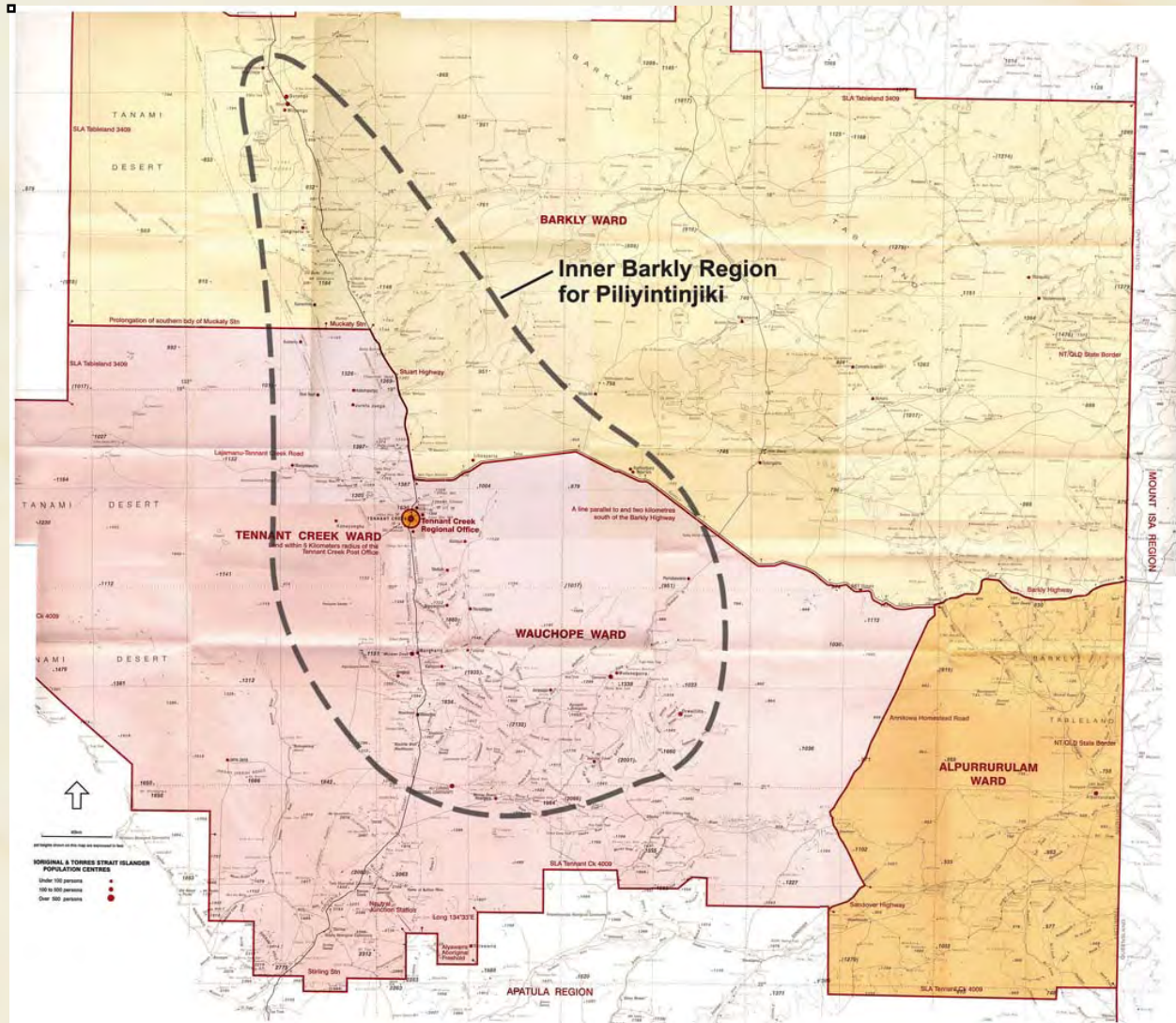
## **2. Looking at the Barkly Region**



# Figure: Administrative Regions, Statistical Subdivisions and Statistical Local Areas in the N.T., 2001

(adapted from ABS 2001, 2005)





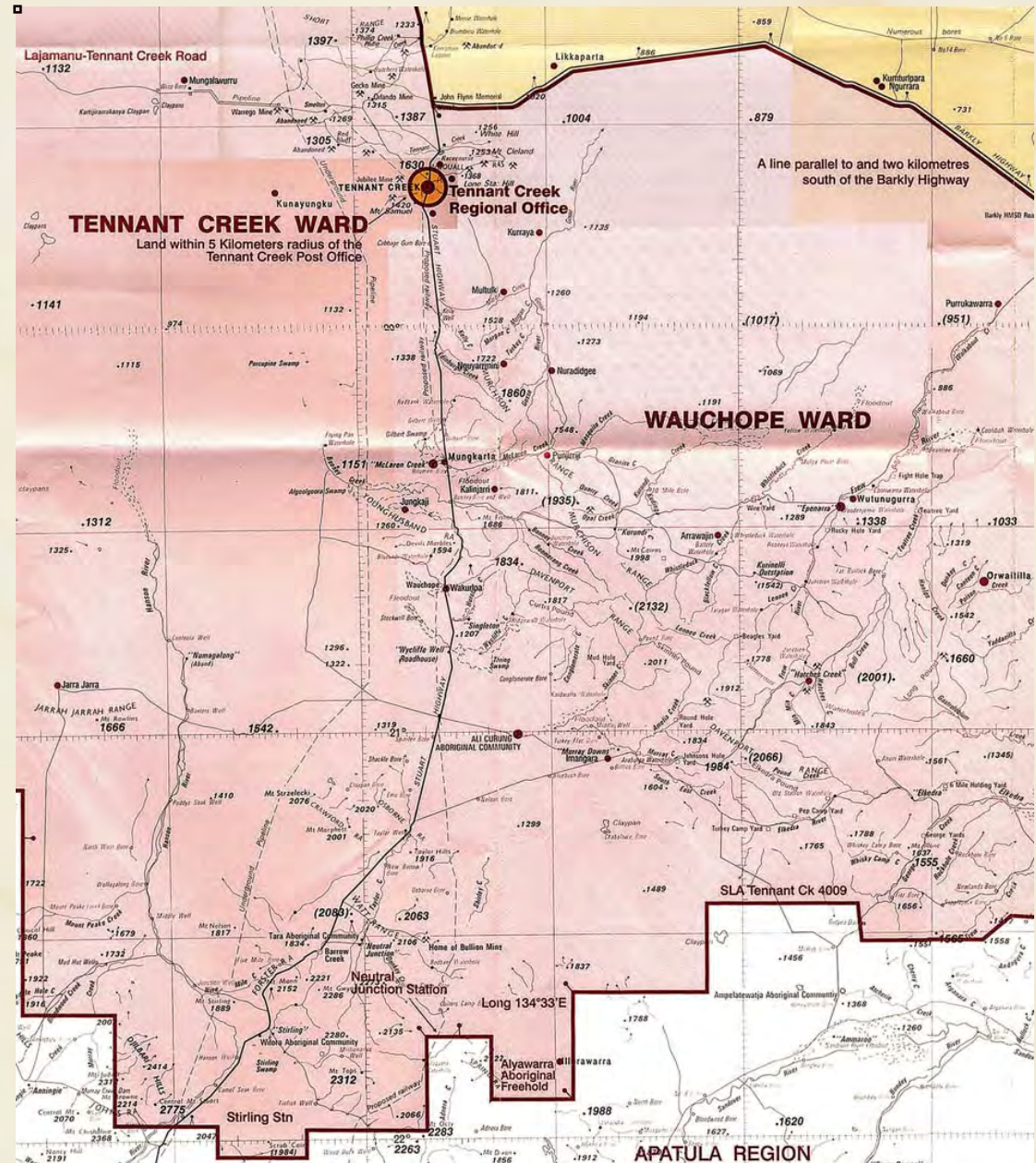
**Figure: The Tennant Creek Region as defined under the old ATSI region system. This regional definition is still employed in the Commonwealth jurisdiction for administration purposes. The current study refers to this region as the Barkly Region or Yapakurlangu Region. This map can be broken down with four parts to look more closely at the Barkly Region:- (1) North-west, (2) South-west, (3) South-east and (4) North-east.**



# SOUTH-WEST

**Figure: South-West Barkly Region.**

- Tennant Creek is the Regional Centre with its Town Camps.
- Other larger-sized communities are:
  - McLaren Creek (Mungkarta),
  - Epenarra (Wutungurru),
  - Orwaitilla (Canteen Creek),
  - Ali Curung, Murray Downs (Imangara), Pultalki.
- There are a number of communities around Barrow Creek that are not yet in regular contact with Piliyintinjiki, including Tara.

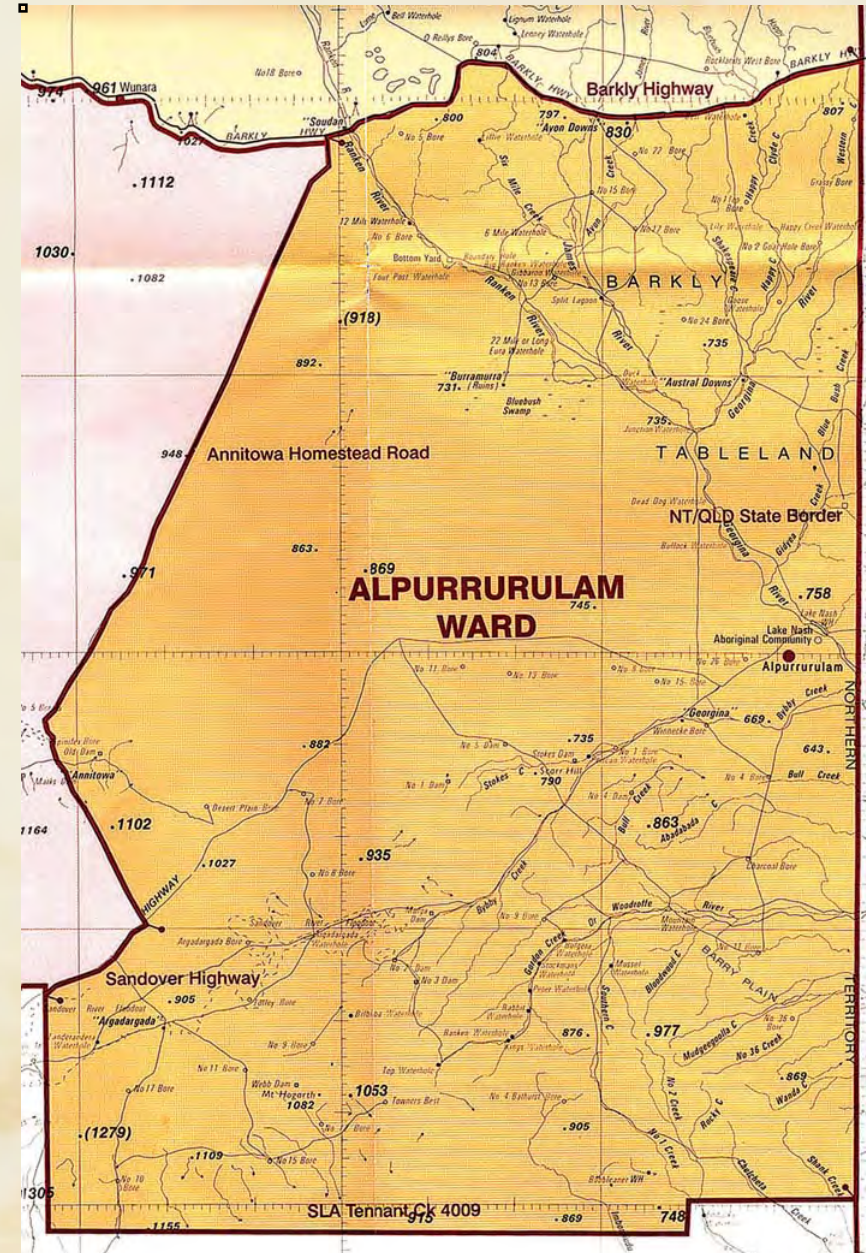




# SOUTH-EAST

Figure: South-East Barkly Region.

- There is one large community here - Alpururulam (Lake Nash). Piliyintinjiki are not in regular contact with these people yet.
- Very few, if any, outstations in this region (Wunara could be included).

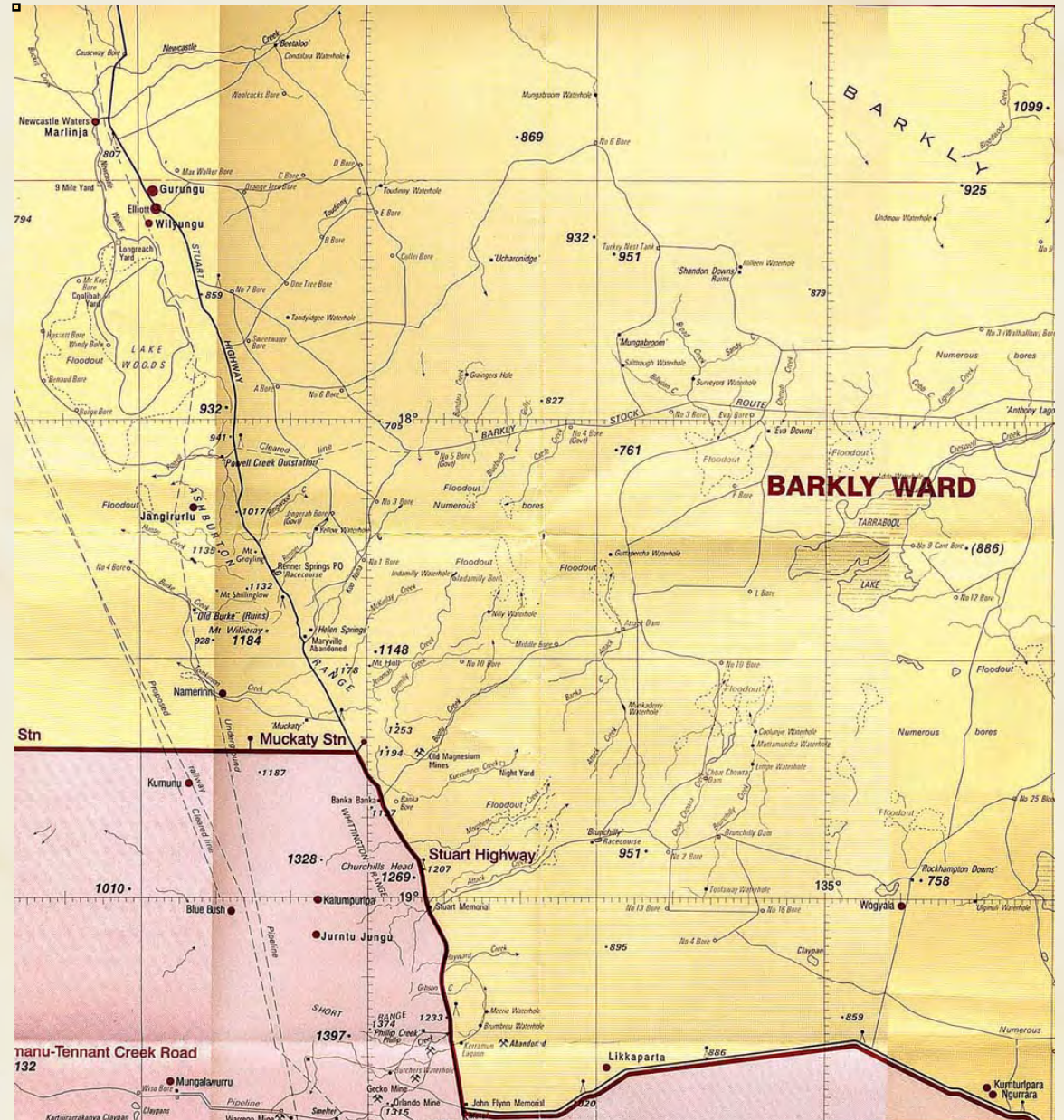




# NORTH-WEST

**Figure: North-West Barkly Region.**

- The main town is Elliott with Gurungu and Wilyungu Town Camps and Marlinja Outstation.
- There are other small outstations off the Stuart and Barkly Highways.
- Wogyala had a population of 26 in March 2006 (Dreaver 2006).

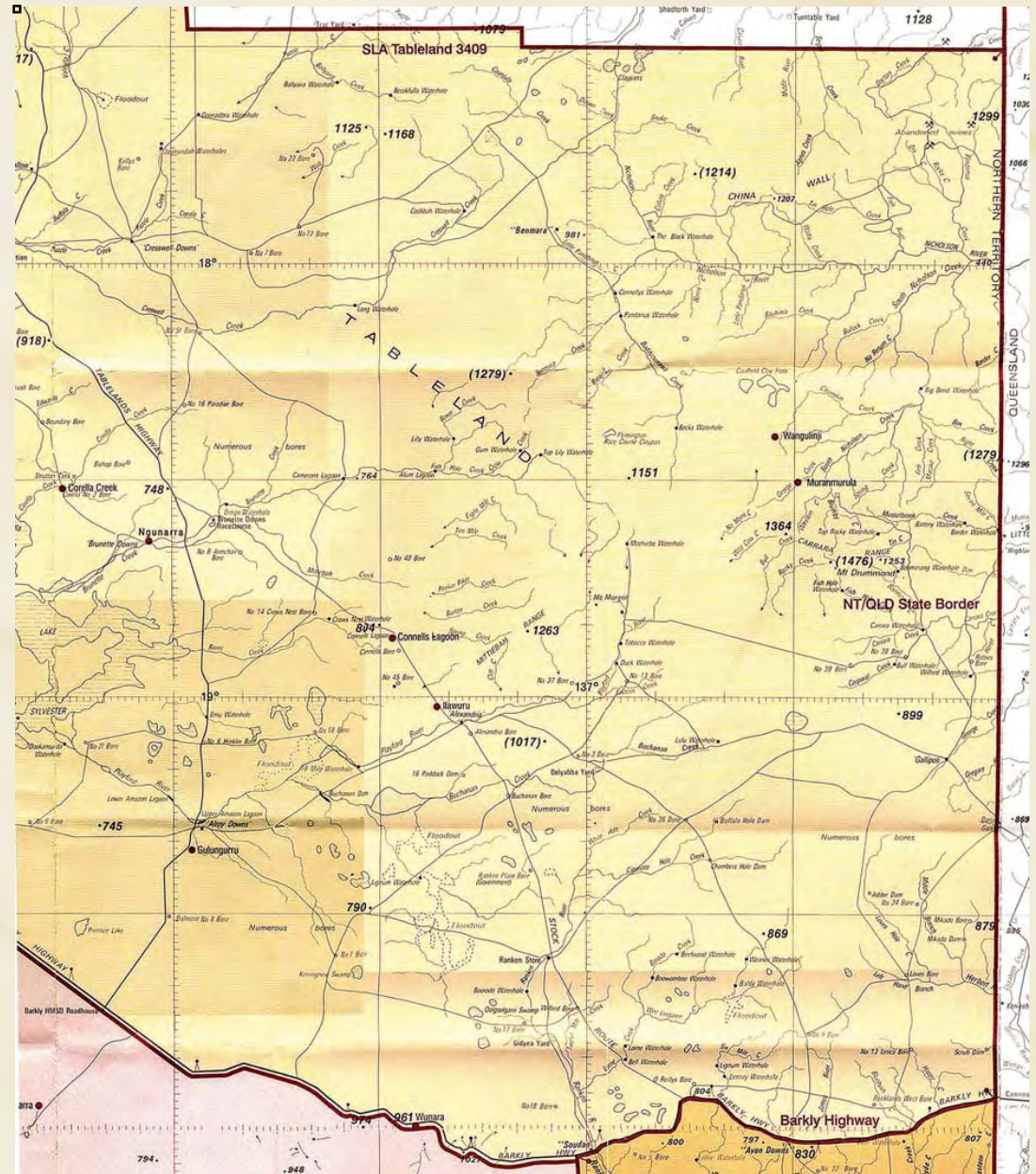




# NORTH-EAST

**Figure: North-East Barkly Region.**

- There are about eight small outstations on the Barkly Tableland. Many have people in them for part of the year only. These places are not yet in regular contact with Piliyintinjiki.
- The largest appear to be Corella Creek and Connells Lagoon with populations of about 30 and 22 in March 2006 (Dreaver 2006).



# Figure: Community Clusters in the Yapakurlangu Region as per the ATSI Regional Plan, c1997

(from Focus P/L n.d.:3).

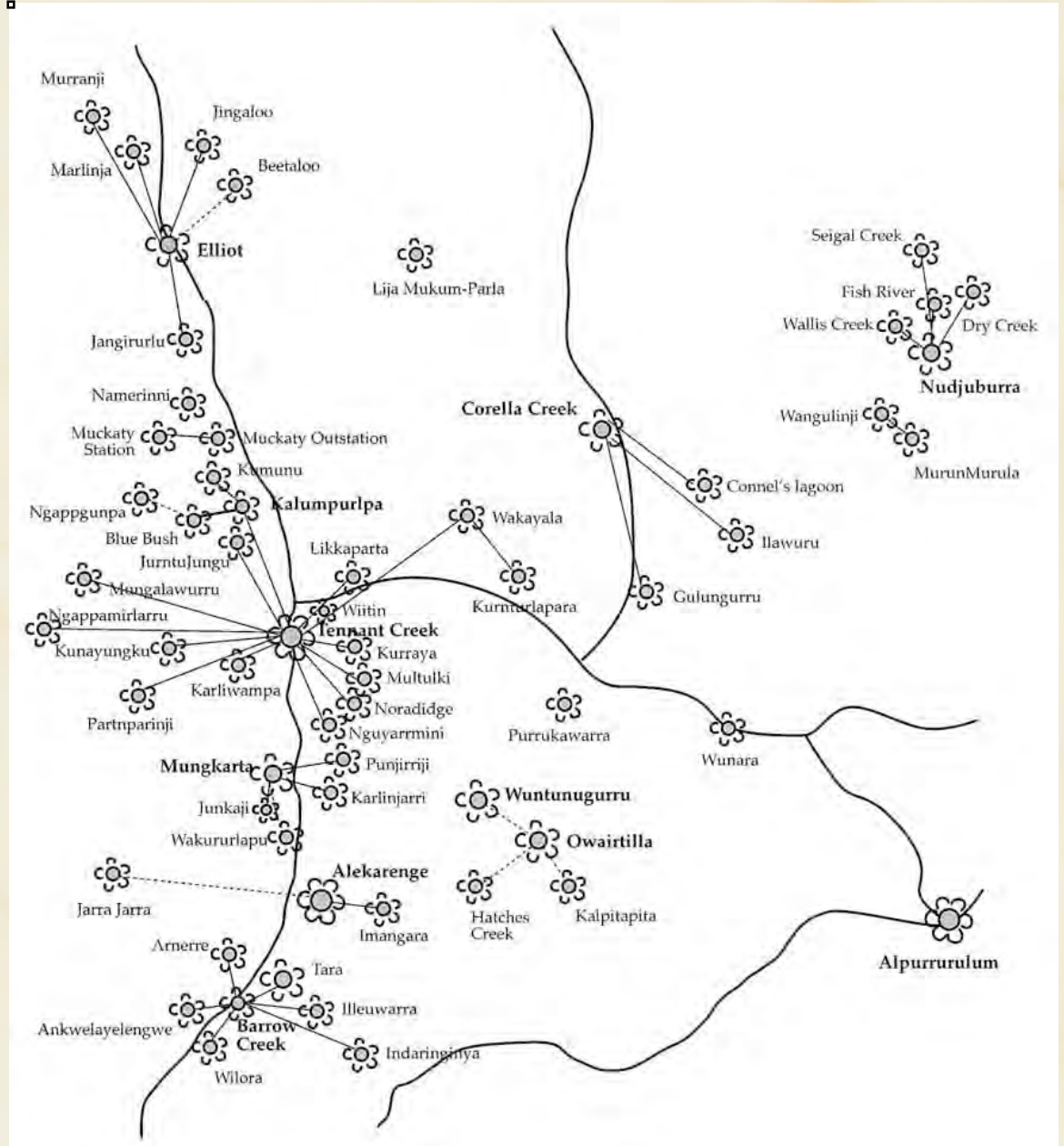




Figure: Location of Tennant Creek Town Camps.





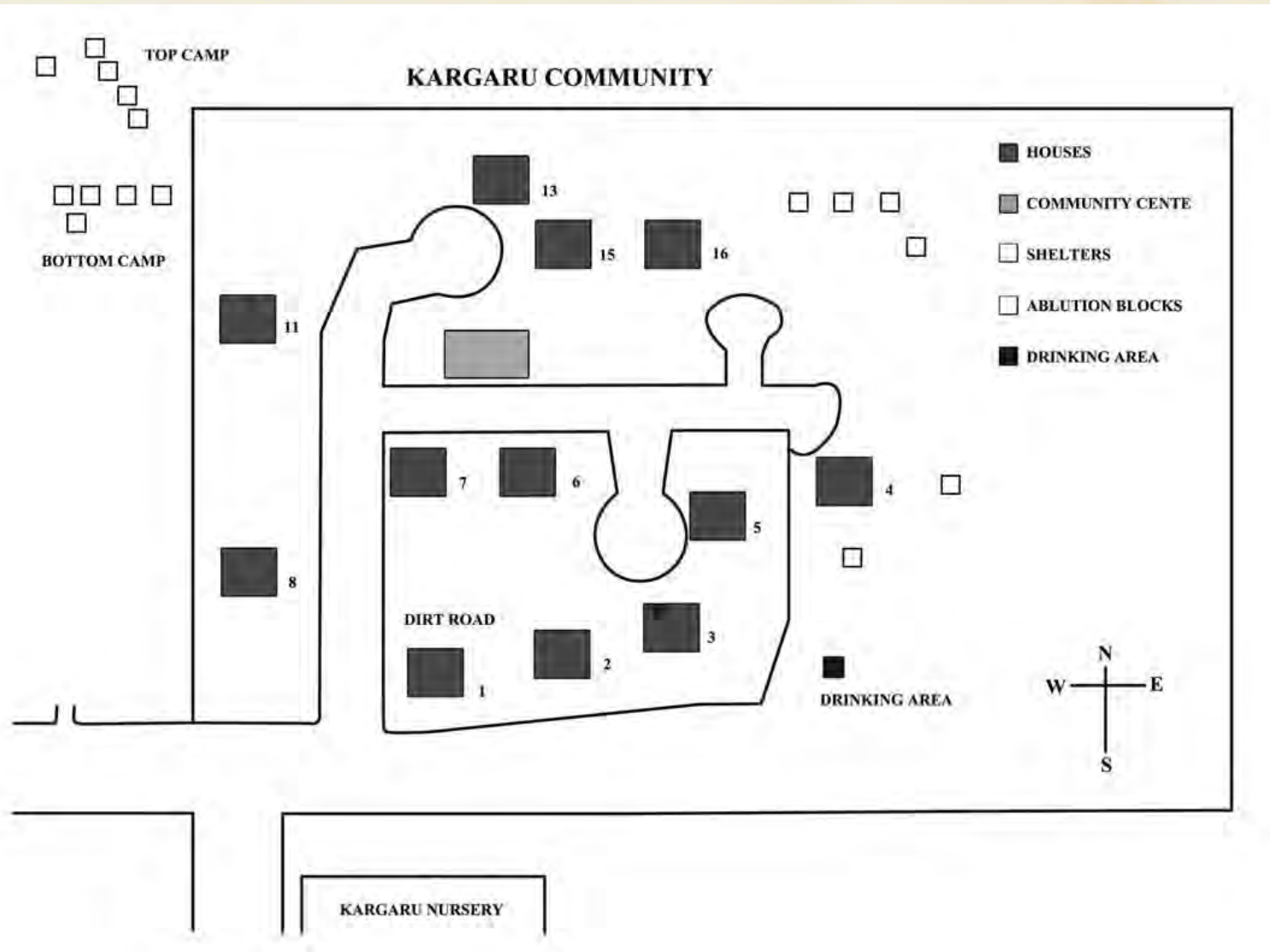



Figure: Plan of Kargaru Town Camp and surrounding visitors' camps.

A dried branch with two leaves is positioned on the left side of the page. The branch is dark brown and extends from the bottom left towards the center. Two leaves are attached to the branch: one is larger and positioned higher up, while the other is smaller and positioned lower down. The background is a light, textured surface with subtle, warm-toned patterns.

# **3. Indigenous Family Violence**

## Types of Violence and Responses



# Types of Australian Indigenous violence as described in “Violence in Indigenous Communities”

(Memcott et al 2001: Sect 2).

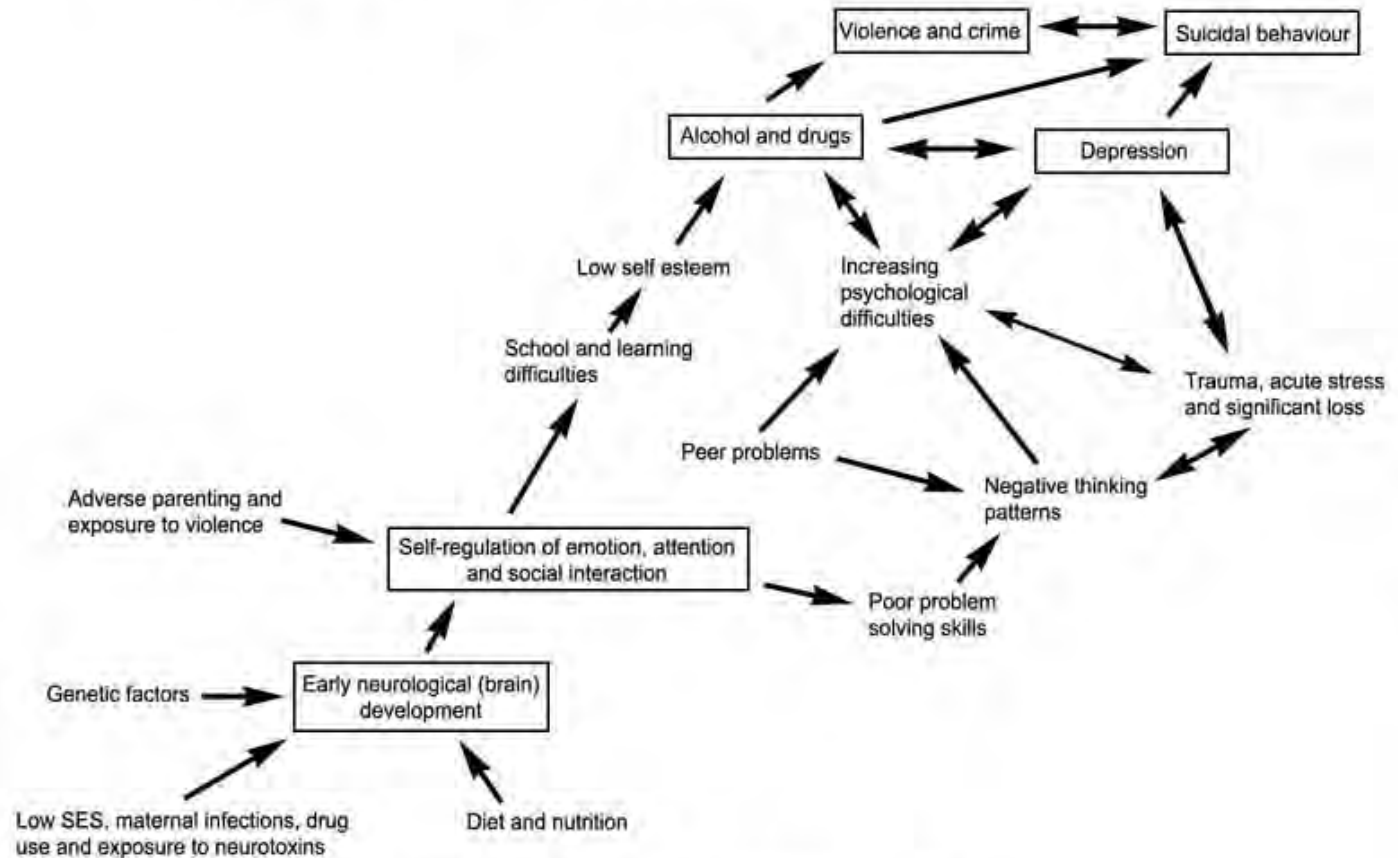
- (1) Spouse assault: typically alcohol is a contributing factor; police are frequently called to couples in conflict but their response and involvement is minimal; there has frequently been a prior conviction and gaoling of the offender; the victim has typically tried many strategies including a women’s shelter, restraining orders and separation; the relationship is characterised by repeated abuse and reconciliation; in-laws may defend the offender; assaults may continue for years or end only when the victim dies; in up to 60% of cases a weapon may be used by the offender.
- (2) Homicide: occurs (both as victim and offender) at about 10 times the non-indigenous rate; most frequently, as with other factors of disadvantage (suicide, low life expectancy, high unemployment, poor education), in remote communities; correlated with high rates of alcohol abuse and family violence; women in communities are dying as a result of violence at a rate which exceeds the level of Aboriginal deaths in custody.
- (3) Rape & sexual abuse: reportedly increasing in frequency and intensity (eg group rape) in some communities; one estimate asserts that 80% of young Aboriginal females involved with the criminal justice system have been sexually abused and that 50% of children involved with the court system have been victims of incest; in some communities women are 16 to 25 times more likely to be raped than the State’s entire population.
- (4) Child violence: includes child neglect, incest, child assault by adult carers, paedophilia and rape of infants by youths; most common in remote communities; children often left unsupervised, especially when adults drinking at canteen; children may stay away from home to avoid potential domestic disputes; in some communities there are many offenders guilty of many offences against children.
- (5) Suicide: occurs at two to three times the rate of non-Indigenous suicide; most common in remote communities; largely affects adolescent males but with growing numbers of older males and females; appears to be a strong ‘copy-cat’ element in the timing and method.
- (6) Self-injury: includes self-mutilation; like suicide, occurring with increasing frequency; a prominent pattern is a history of interpersonal loss and unstable relationships; frequently associated with alcohol consumption; evidence of higher frequency among males and childless women; recent evidence of high frequency among victims of child sexual abuse.
- (7) Same-sex, one-on-one adult fighting: may be one of the most common kinds of Indigenous violence, regularly resulting in injury, but is the least reported and inadequately researched; the form of fighting has changed over the last 30 years - used to be controlled to some degree by elders and in some cases inter-family feuds would be confined to fights between their ‘champions’; fighting is now less structured and potentially more brutal.
- (8) Inter-group violence: major conflict between groups residing in one community but from different geographic origins; includes ‘reverberating’ violence where fight spreads quickly as relations from both sides are drawn into the conflict - at the same time the focus of the conflict may shift from the original protagonists to some older inter-group issue; some inter-group feuds reverberate for years; includes urban gang conflicts, which may be between groups (mainly young male) from different Indigenous enclaves within a major centre; inadequate research into this form of violence.
- (9) Psychological abuse: includes verbal abuse, threats, constant denigration and undermining of another person; is little reported or researched, possibly because of the high frequency of more physical forms of violence.
- (10) Economic abuse: the withdrawal or extraction of money or goods so as to hurt another; often involves the taking of welfare money or wages and its use for alcohol or gambling; frequently involves husbands, sons or grandchildren demanding money from wives, mothers or grandparents - community elders, traditionally respected, often suffer; a roll-on effect broadens outcomes to related families; offenders may be relatively welfare-deficient males or childless females.
- (11) Cyclic violence: endemic violence over a number of generations can mean that violent behaviours “become the norm in families where there have been cumulative inter-generational impacts of trauma on trauma on trauma, expressing themselves in present generations as violence on self and others” (Atkinson 1996:7).
- (12) Dysfunctional community syndrome: Communities wherein multiple violence types are occurring and appear to be increasing over generations, both quantitatively (number of incidents) and in terms of the intensity of violence experiences, for example, victims of sexual abuse include very small children. (Memcott et al 2001:51.)

# Types of Indigenous Violence

1. Spouse assault
2. Homicide
3. Rape and sexual assault
4. Child violence
5. Suicide
6. Self injury
7. Same-sex, one-on-one adult altercations
8. Inter-group violence
9. Psychological abuse
10. Economic abuse
11. Cyclic violence
12. Dysfunctional community syndrome



## Influences on and causes of family violence and child abuse



Source: Aboriginal Suicide Prevention Steering Committee (2001)  
(Gordon et al 2002, p.53.)



# Categories of Indigenous Violence, with reference to Tennant Creek

Asterisks indicate types of violence in Tennant Creek as identified by Piliyintinji-ki staff, August 2006.

1. Spouse assault\*\*
2. Homicide
3. **Rape and sexual assault\***
4. **Child violence\***
5. **Suicide\***
6. **Self injury\***
7. Same-sex, one-on-one, adult conflicts
8. **Inter-group violence\*\***
9. **Psychological abuse\***
10. **Economic abuse\***
11. **Cyclic violence\***
12. Dysfunctional community syndrome.



<u>Week Starting</u>																			
<b>Type of Violence Event</b>																			
1. Homicide / somebody killed																			
2. Assault on woman by husband/boyfriend																			
3. Assault on man by wife / girlfriend																			
4. Rape or sexual assault on adult																			
5. Assault on child (not sexually)																			
6. Rape or sexual assault on child (under 16)																			
7. Attempted suicide (stopped)																			

**Figure: How to measure the violence happening in your community or camp.  
Camp Watch: Weekly Tick Sheet of Violence Events.**

8. Suicide																			
9. Self-injury																			
10. Man assaulting man																			
11. Woman assaulting woman																			
12. Inter-group fight (families or gangs)																			
13. Psychological violence (swearing, threats)																			
14. Economic abuse (stealing money, food)																			
15. Other																			

**Figure: How to measure the violence happening in your community or camp. Camp Watch: Weekly Tick Sheet of Violence Events.**



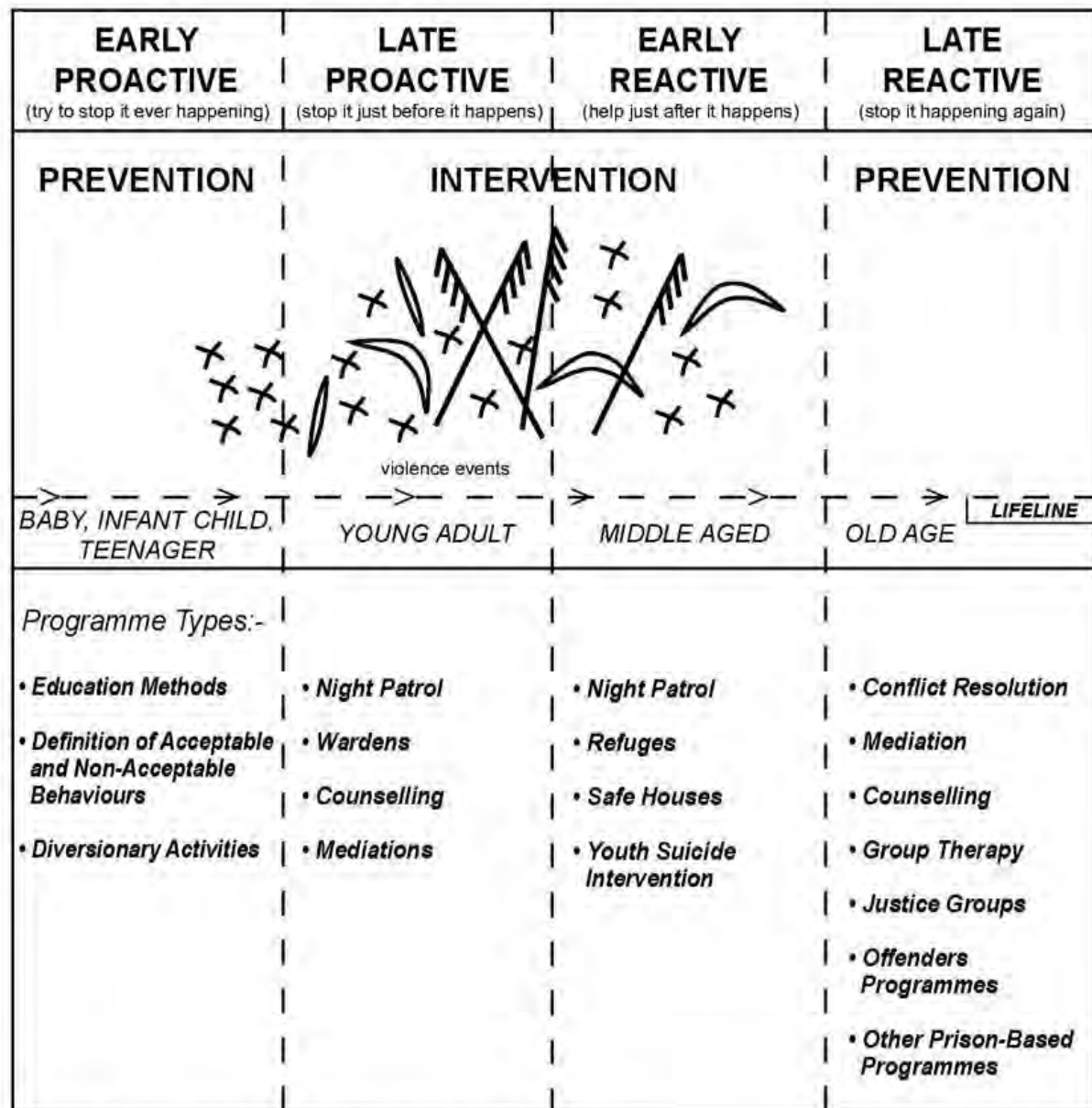


Figure: Categories of Responses to Indigenous Violence.

# Figure: Indigenous Violence Response Plan for Tennant Creek.

© Paul Memmott, 2005

EARLY PROACTIVE <small>(try to stop it ever happening)</small>	LATE PROACTIVE <small>(stop it just before it happens)</small>	EARLY REACTIVE <small>(help just after it happens)</small>	LATE REACTIVE <small>(stop it happening again)</small>
PREVENTION		INTERVENTION	
BABY, INFANT CHILD, TEENAGER		YOUNG ADULT	MIDDLE AGED
			<b>LIFELINE</b>
<b>Existing Programmes:-</b> <ul style="list-style-type: none"> <li>• Diversionary (AHAC).</li> <li>• Definition of non-acceptable behaviour (CERP Protocols)</li> </ul>		<ul style="list-style-type: none"> <li>• Night Patrol (Julalikari Council)</li> <li>• Counselling (S.F.P., CERP)</li> </ul>	<ul style="list-style-type: none"> <li>• Night Patrol (Julalikari Council)</li> <li>• Women's Refuge</li> <li>• Suicide Intervention (S.F.P.)</li> <li>• Police</li> <li>• Counselling (S.F.P.)</li> <li>• Prison support &amp; rehab (S.F.P.)</li> <li>• Alcohol and drug rehab (BRADAAG)</li> </ul>
<b>Planned Programmes:-</b>		<ul style="list-style-type: none"> <li>• Mediations (CERP)</li> </ul>	<ul style="list-style-type: none"> <li>• Community Court and Justice Group (CERP)</li> <li>• Conflict Resolution (CERP/S.F.P.)</li> <li>• Bush Rehab Centre (CERP, S.F.P.)</li> </ul>
<b>Possible Future Programmes:-</b> <ul style="list-style-type: none"> <li>• Education Methods (AHAC)</li> </ul>			



# Piliyi Nyinjiki Men's House

## Men's House Work, Jan to June 2006

- Men referred by Correctional Services and Courts for .....**115 men** counselling and support, as part of the conditions of their sentence.
- Men attending for life skills training including cooking and.....**130 men** general health programs.
- Men visiting with family and/or cultural problems to discuss.....**30 men**
- Other organized meetings and activities (eg. NAIDOC, Desert Harmony, White Ribbon Day).

*Note: Most of these men had a substance abuse problem.*

*This work has led to the establishment of a Men's Screening room for health checks.*

Figure: Information compiled by Piliyintinjiki staff on Aboriginal people appearing in Tennant Creek courts.

**PILYINTINJI-KI MEN'S CENTRE**

**Men's Court List**

STAFF NAMES: \_\_\_\_\_

CLIENT NAME: \_\_\_\_\_ SKIN NAME: \_\_\_\_\_ DOB: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

DATE: \_\_\_\_\_ TIME: \_\_\_\_\_

CLIENT SEEN BY CAALAS      YES / NO

CHARGES:

_____	_____
_____	_____
_____	_____
_____	_____

OUTCOMES / COMMENTS:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

STAFF SIGNATURES: \_\_\_\_\_ DATED: \_\_\_\_\_



**Well Men's Check**


**Name:** \_\_\_\_\_


**Date:** \_\_\_\_\_ **Date of last Well Men's Check:** \_\_\_\_\_


**Community Address:** \_\_\_\_\_ **Other Address:** \_\_\_\_\_

**Age:** \_\_\_\_\_ years old **D.O.B:** \_\_\_\_/\_\_\_\_/\_\_\_\_





**Medical History:**

**Allergies:**  \_\_\_\_\_

**Operations:**  \_\_\_\_\_




**Current Medications:**  \_\_\_\_\_


**Family History of problems with:**


 Heart	 Breathing	 Kidneys	 Diabetes
Yes/No <input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>


**Adult Immunisations:**


Date last given


 ADT <input type="checkbox"/>	 Pneumovax <input type="checkbox"/>	 Fluvax <input type="checkbox"/>
--	--	---

**Smoking**  **yes/no** \_\_\_\_\_ **How much?** \_\_\_\_\_

**Alcohol**  **yes/no** \_\_\_\_\_ **How much?** \_\_\_\_\_

**Other**  **yes/no** \_\_\_\_\_ **How much?** \_\_\_\_\_

**Exercise**  **yes/no** \_\_\_\_\_ **How much?** \_\_\_\_\_

**Good Tucker**  **yes/no** \_\_\_\_\_ **How much?** \_\_\_\_\_


**Height:** \_\_\_\_\_ cm **Weight:** \_\_\_\_\_ kg

**B.P.:** \_\_\_\_\_ **BSL:** \_\_\_\_\_

Original concepts W. Hartley, R. Williams. Original layout and design, K. Taylor.  
Revised and modified following consultation with male AHWs from Central Australia 9/97, 8/98 & 4/99.

**Eye check:** R = \_\_\_\_\_ L = \_\_\_\_\_

**Trachoma?** Yes / No

**Urine Test:**  **leukocytes?** \_\_\_\_\_

**blood?** \_\_\_\_\_

**protein?** \_\_\_\_\_

**glucose?** \_\_\_\_\_

**other?** \_\_\_\_\_

**Genital Check:**

**Pus:** Yes / No **Sores:** Yes / No **Pain:** Yes / No


**Contact Tracing:** Yes / No

**Diagnosis / Notes:** \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Treatment given:** \_\_\_\_\_



**TESTS: Blood Collection:**


STS (syphilis)

Plasma BSL

Hb A1C

HIV

Other

**Urine Collection:** 

PCR (Gonorrhoea and Chlamydia)

ACR (Albumin Creatinine Ratio) (if U/A positive for protein)

MC&S

**Follow up:** \_\_\_\_\_ **Date:** \_\_\_\_\_

AHW: \_\_\_\_\_  
RN: \_\_\_\_\_  
Dr: \_\_\_\_\_

Seen by: \_\_\_\_\_ AHW/RN/MO

**TRISTATE STD/HIV PROJECT**

Jointly funded by: Commonwealth Department of Health and Aged Care; Territory Health Services; South Australian Department of Human Services; Health Department of Western Australia

Figure: Documentation format for 'Men's Check' findings facilitated through the Pilyi Nyinjiki Men's House (in use as at August 2006).

# A Piliyi Nyinjiki Women's Centre

## Preliminary conceptualisation of a possible new initiative to work towards meeting objectives of the Yapakurlangu Family Violence Regional Activities Program

Prepared by Linda Turner (LT), Colleen Aplin, Melanie Brodie, Patricia Frank, facilitated by Sandi Taylor, 2/8/06.

### Why is there a need to establish a women's centre?

- Privacy for your clients
- To conduct women's business – screening for women's health
- Time out – respite especially for Grandmothers and Aunties caring for family members
- Women can feel comfortable having their say

### What type of services or programs can be provided to assist women and children?

- Early intervention strategies could be developed before family violence escalates.
- Courses offered in – Computer, Sewing, Cooking nutritional foods.
- Community Education courses – Family Violence, Sexual Assault, Gambling, Effective Parenting workshops

### What type of services or programs could the men's and women's centre offer together to support all families? eg integrated approach

- Family Orientated Training – areas such as Alcohol Misuse, Gambling, Budgeting, Financial Literacy, Communicating with each other, Dealing with their emotions, Anger Management

### How can the women's centre work with other organisations?

- The centre could have a regional focus for all women across the region to come together and network. Work together with other women's organisations in town and across other communities.

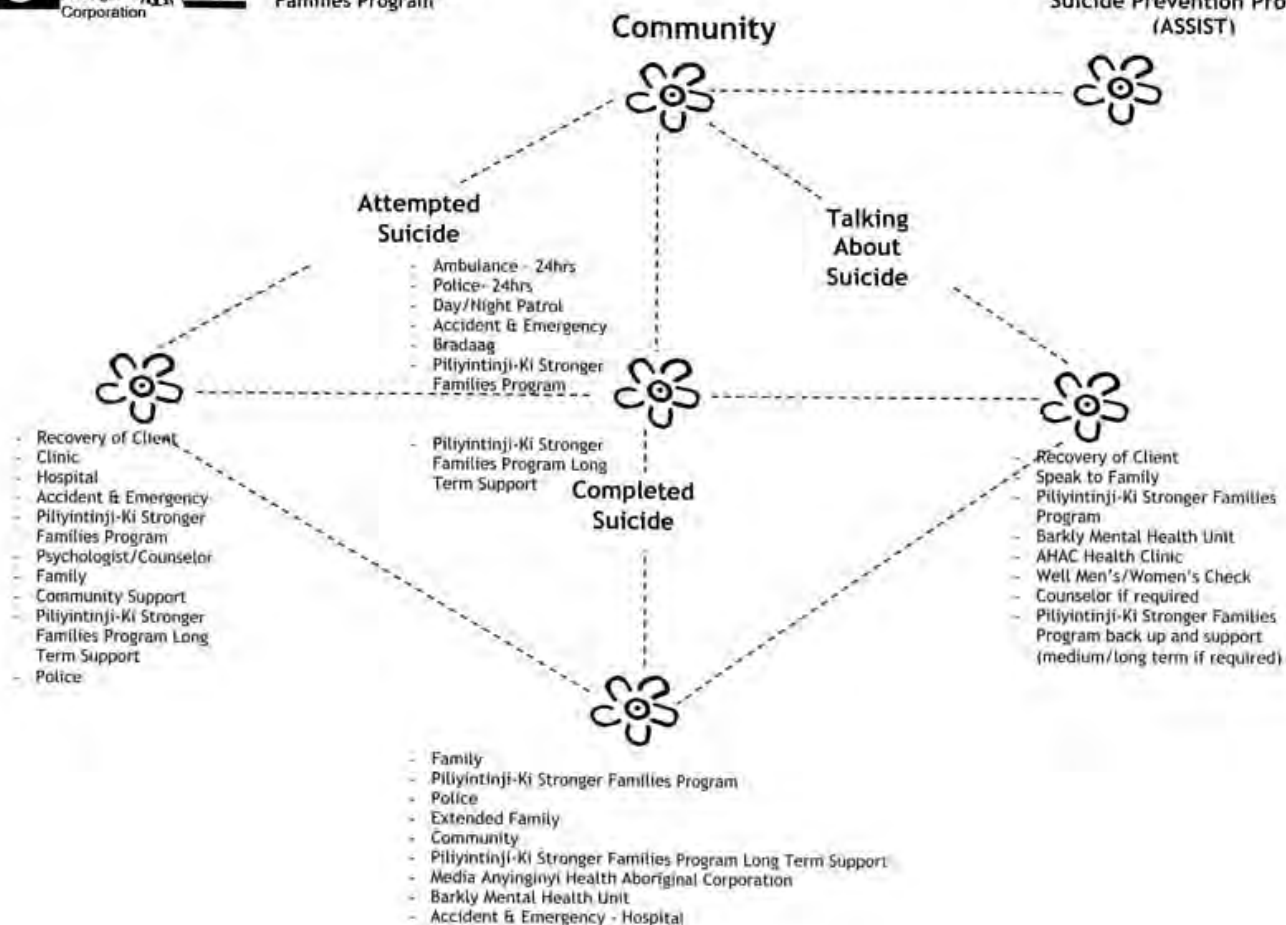
### Who would operate the women's centre and how would service delivery occur?

- Managing the women's centre could possibly work with support workers placed permanently and Stronger Families staff operating from there on a rotating basis. If the new Counsellor commences work in the unit, (if this person is female) she can be based full time at the women's centre.

### What are additional services the women's centre could provide to build capacity of families?

#### Eg identifying key gaps in service provision

- Providing a child minding and/or babysitting service for children whilst the Mother seeks help from a number of different community service organisations.
- Assist to collect valid Identification for clients ( a regular problem – people from other communities in the region have left their ID at home or elsewhere and cannot access banking and/or other services in town)
- Supporting women and their families with transport to take women to the bus stop (at the BP service station) especially early in the mornings or late at nights.
- Provide overnight accommodation or very short term accommodation for people waiting for connection to Darwin and Alice Springs in relation to medical consultations or admittance to hospital and etc. This service also applies to people returning from Darwin and Alice Springs and need to spend a short time in Tennant Creek before heading home to their respective communities.
- Assist people and advocate for housing and accommodation for families



**Figure: Design of poster for Suicide Prevention Programme of Piliyintinji-Ki at the request of the Council of Elders and Respected Persons, Feb. 2006.**



## HOW PARENTS CAN HELP THEIR CHILDREN

let them grieve in their own ways - they are different to adults

try to understand how they are feeling, be patient, and if you can't be,

make sure someone else is around to support them

take them to the funeral, maybe even the viewing

give them a special ritual if appropriate

answer all their questions simply and honestly

take time out if you need to, but make sure someone else is there to answer their questions and support them

share your grief, don't try to hide it from children if they see you being emotional, not handling it, then they'll feel OK if they aren't handling it

allow yourself to grieve, you don't have to be a martyr for everyone else, including your children.

## REACHING OUT

If you want some help, or to just to talk things through a bit, you can contact your local Aboriginal health worker, priest, doctor or community service for assistance.

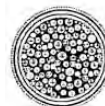
Contact Information:-

- Murray Mallee Community Health Centre,  
Swanport Road, Murray Bridge  
Ph: (08) 85356800

This brochure was originally produced by The Rainbow Project - Helping with Grief and Trauma

Contact Information  
Isabelle Norville, ADAC Indigenous Elder  
Aboriginal Drug and Alcohol Council (SA) Inc.  
53 King William Street, Kent Town, 5067  
Ph 08) 83620395 Fax 08) 83620327

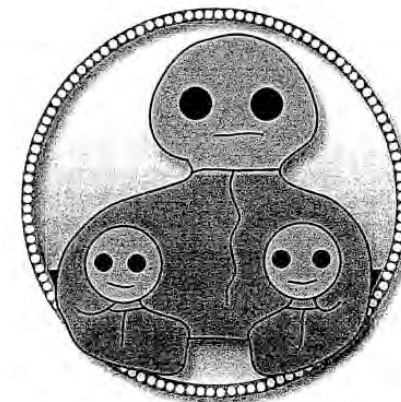
This new brochure has been redesigned by the Indigenous Substance Misuse Health Promotion Unit due to demand for the information.



**INDIGENOUS**  
SUBSTANCE MISUSE  
HEALTH PROMOTION UNIT.

## WHAT DO WE TELL THE CHILDREN?

## WHEN SOMEONE DIES





A dried branch with two leaves is positioned on the left side of the image. The branch is dark brown and extends from the bottom left towards the center. One leaf is attached to the upper part of the branch, and another is attached to the lower part. The background is a light, textured surface with subtle brown and yellowish patterns, resembling aged paper or a natural material.

## **4. Strengths and Networks**

## Community Capital or Wealth

• The idea of 'Community Capital or Wealth' can give the Aboriginal community a way to look at itself; To help the Community to work out its strengths and weaknesses and to plan what it needs to do to strengthen itself further.

• Maybe your Community is coming up strong, but it was weak before - can you tell how this happened?

Or

• Maybe your Community has been getting worse with social problems, but it was strong before - can you tell how this happened? What went wrong?

• How can you keep the Community getting strong without slipping back?

• This is one way FACS has been thinking about community strength. It uses the idea of different types of wealth. Is it a right way or a wrong way? [Depict the following on a White Board and explain each component.]

### **Wealth (or Capital)**

There are four types of Community Wealth to think about in this approach.

#### **1. Country**

- Natural beauty
- Ecosystems
- Dreamings and Story Places

#### **2. People**

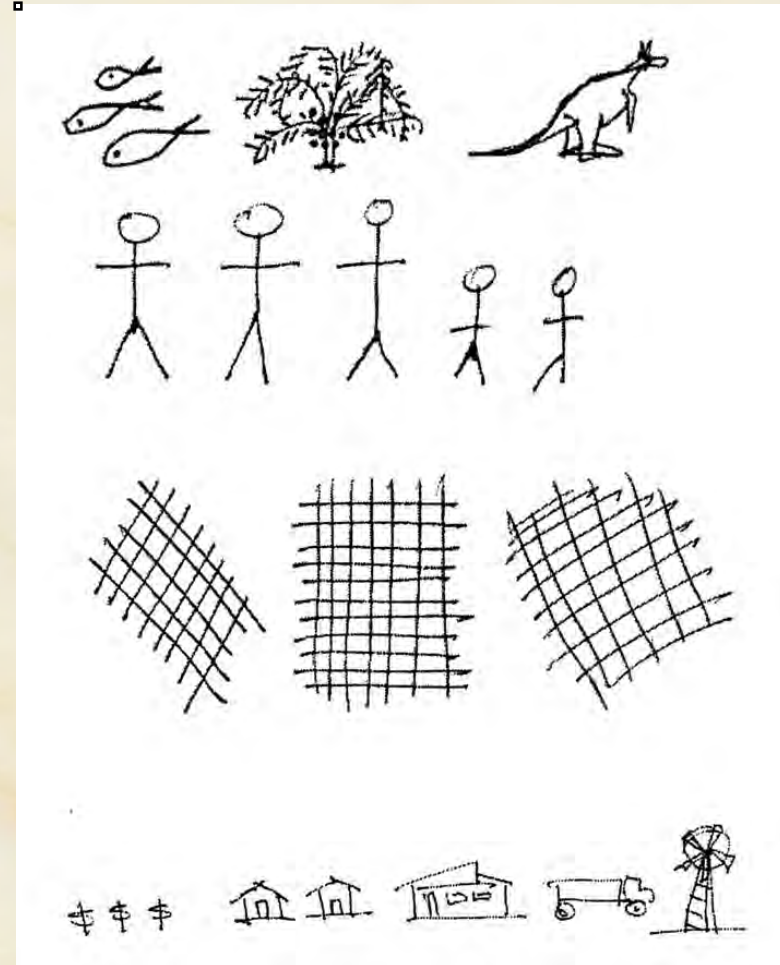
- Strong leaders
- Health
- Education
- Knowledge
- Skills and Training

#### **3. Groups/Networks**

- Three sorts: Aboriginal, whitefeller, mixed.
- Number of nets and linking of nets (partnerships)
- Trust
- Giving back
- Belonging together/unity
- Respect

#### **4. Money and Assets**

- Bush foods
- Money in the bank
- Minerals
- Timber
- Cattle
- Farms
- Towns
- Businesses
- Intellectual Property



**Figure: The social capital approach to understanding Indigenous Community Strengths.**

Understanding community strength in relation to Indigenous community networks		
Network type	The two parts of social strength	
	1 Amount of strength	2 Type of strength
	Number of networks Size of networks Access to network (open or closed) Interconnectedness and overlapping networks Mixing together of networks	Trusting people Giving back (reciprocity) Belonging together (unity)
<b>A</b> <b>Aboriginal cultural networks</b> Family Extended family Skin relations Ceremony partners Friends Neighbours	<b>A1</b> How much community strength comes from Aboriginal cultural networks?	<b>A2</b> What sort of strengths come from the Aboriginal cultural networks?
<b>B</b> <b>"Whitefella-type" organizations</b> Community organizations Workers organizations Clubs and societies Government departments	<b>B1</b> How much community strength comes from the "whitefella-style" organizations and networks?	<b>B2</b> What sort of strengths come from the "whitefella-style" organizations?





**Figure: Professor Norman Tindale's tribal map (1974) with some Aboriginal communities in the Barkly region highlighted. Note that the boundaries have been since revised as a result of more in-depth anthropological research for land claims and Native Title claims.**

Figure: Languages of the  
Barkly Region, compiled by  
CERP Staff, 11 July 2006.



**Apparr Wangkiji-Kari**

Council of Elders and Respected Persons

## **LANGUAGES OF THE BARKLY REGION**

**WARRUMUNGU**

**WARLMANPA**

**WARLPIRI**

**WAMBAYA**

**WAKAYA**

**WAANYI**

**JINGILI**

**MUDBURRA**

**KAYTETYE**

**ALYAWARR**

**YANYUWA**

**GARRAWA**

**MARA**

**NGARNGA**

**BINBINGA**

**KURDANJI**



**Figure: Warumungu subsections showing preferred marriage partners (on left) and the 'skin' of their male and female children (on right).**

CROSS-CULTURE ONLY

**CHILDREN OF WARUMUNGU SKINSHIP**

<b><u>PARENTS</u></b>	<b><u>MALE</u></b>	<b><u>FEMALE</u></b>
Jappangarti – Nampin	Jappanangka	Nappanangka
Jappaljarri – Nakkamarra	Jungarrayi	Namikili
Jappanangka – Naljarri	Jappangarti	Nappangarti
Jakkamarra – Naljarri	Juppurla	Narrurlu
Jangali – Namikiki	Jampin	Namlin
Jampin – Nappangarti	Jangali	Nangali
Juppurla – Nappanangka	Jakkamarra	Nakkamarra

# Skins in Tennant Creek

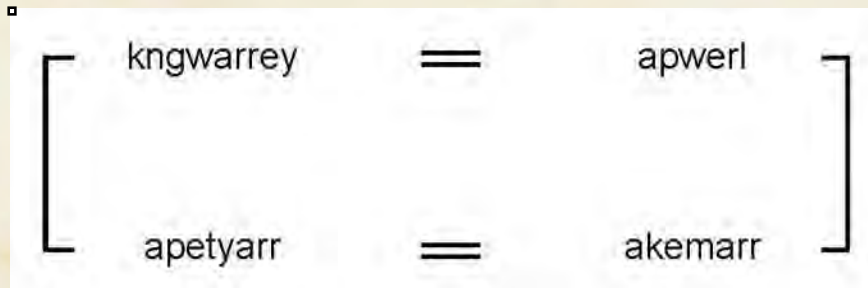


Figure: Warumungu skins organized from the father-child point of view. (Equal signs show preferred marriage partners.)

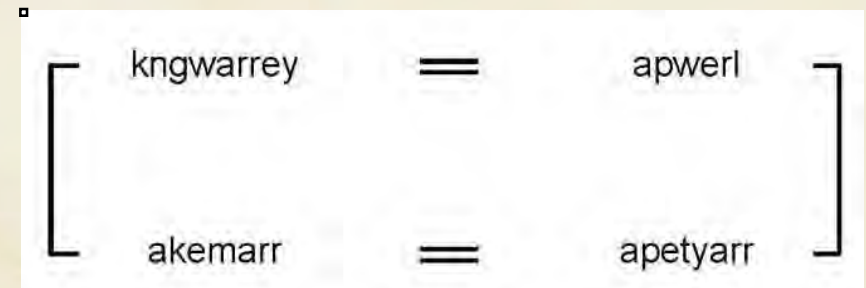


Figure: Warumungu skins organized from the mother-child point of view.

# Alyawarr Skins



**Figure: Alyawarr skins organized from the father-child point of view.**



**Figure: Alyawarr skins organized from the mother-child point of view.**



# Tennant Creek - Useful Networks for Family Violence Work

## Aboriginal Controlled

Ali Curung Community Council  
Ali Curung Justice Committee  
Alpurrurulam Community Government Council  
Anyinginyi Health Aboriginal Corporation  
Central Australian Aboriginal Legal Aid Service (CAALAS)  
Council of Elders and Respected Persons (CERP)  
Julalikari Council Aboriginal Corporation (inc. Night Patrol)

## Government

Indigenous Coordinating Council  
Attorney-General's Department, Indigenous Justice and Legal Assistance Division  
Central Australian Remote Health Development Services (CARHDS)  
Elliott District Community Government Council  
Northern Territory Legal Aid Commission  
Northern Territory Police  
Tennant Creek Hospital  
Tennant Creek Town Council

## Non-Government

Barkly Region Alcohol and Drug Abuse Advisory Group Incorporated (BRADAAG)  
Barkly Regional Safe Communities Committee (BRSCC)  
Legal Resource Centre  
Tennant Creek Women's Refuge

[list to be expanded at workshop]



Figure: Location of Indigenous organizations in Tennant Creek (from JCAC n.d.(c)).



## Figure: Barkly Council of Elders and Respected Persons (CERP) - Cultural Protocols.

Possible Implications for Piliyintinjiki:-

- Need permission from country bosses for all official work activities
- Respect must be part of the Piliyintinjiki philosophy
- T.O.s should help establish and keep rules about behaviour and where people can go - Piliyintinjiki need to know about such rules in town or community areas
- Local T.O.s can ask people to leave town or call police if people are breaking the rules of behaviour

### The Council of Elders & Respected Persons

#### Protocols for Behaviour

These protocols are to remind people to show respect in Warrumungu Country. These protocols are based on traditional laws for acceptable behaviour.

Acknowledgement of other people's country is very important. In the old times visitors traditionally asked for permission to enter and stay in a community outside of their own country.

#### The Laws of Respect

- Respect for your own country
- Respect for other people's country
- Respect for the decision of the Elders
- Respect for yourself
- Respect for your family
- Respect for other Aboriginal People

\*It is customary law to obey local rules and respect the traditional owner's decision and Aboriginal Community values.

\*It is customary law to obey local rules about places and where to go.

#### Laws of Behaviour

In the old times Behaviour was controlled within each group.

Each family is responsible for its' own mob's behaviour.

\*It is customary Law for visitors to leave when requested.

In the old times troublemakers were subjected to a range of measures from:

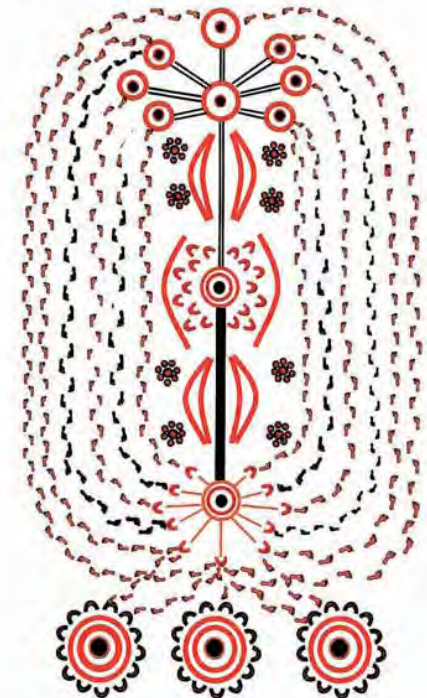
- \*Public shaming and punishment by their own family (told off or flogged by family in front of the community)
- \*To exile (being sent away)
- \*To physical punishment (Flogging or spearing)

These laws and rules are not new but known to most Aboriginal groups throughout the country for thousands of years.



## Apparr Wangkiji-Kari

Council of Elders and Respected Persons

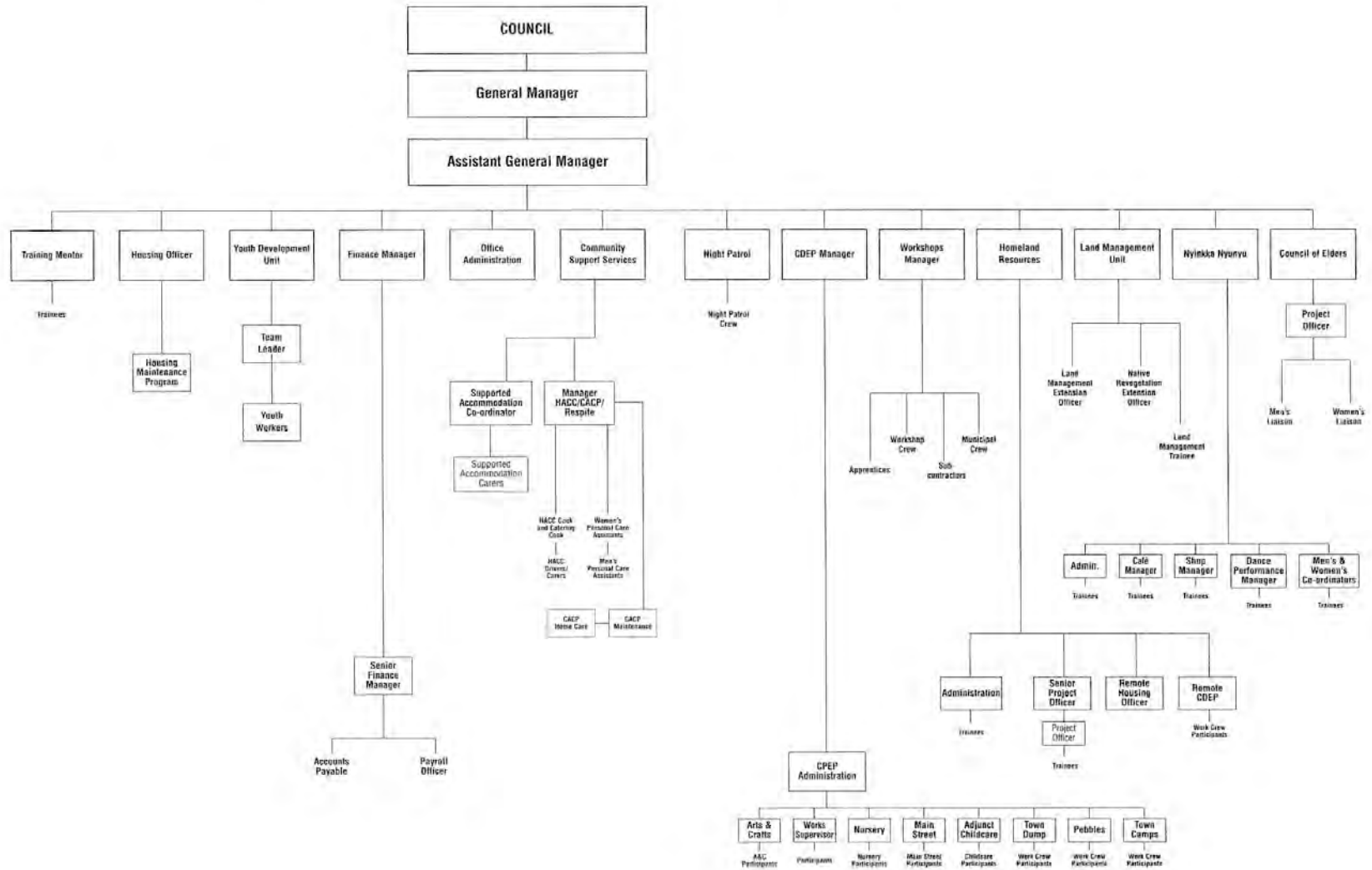


Design by Geoffrey Jupurrula Shannon

**Barkly Elders**

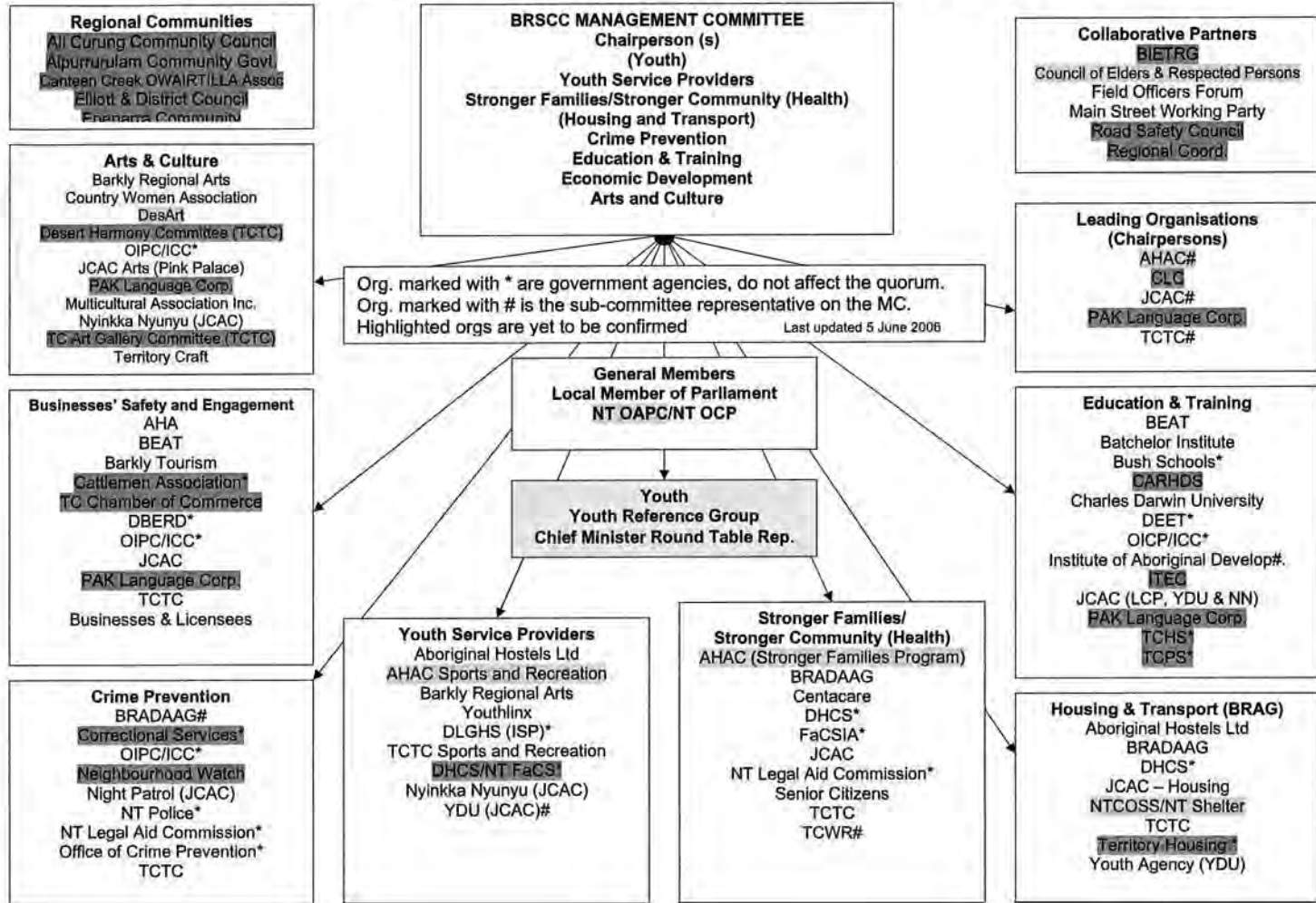
**Cultural Protocols**


# Organisational Structure of Julalikari Council Aboriginal Corporation





# Barkly Region Safer Communities Committee

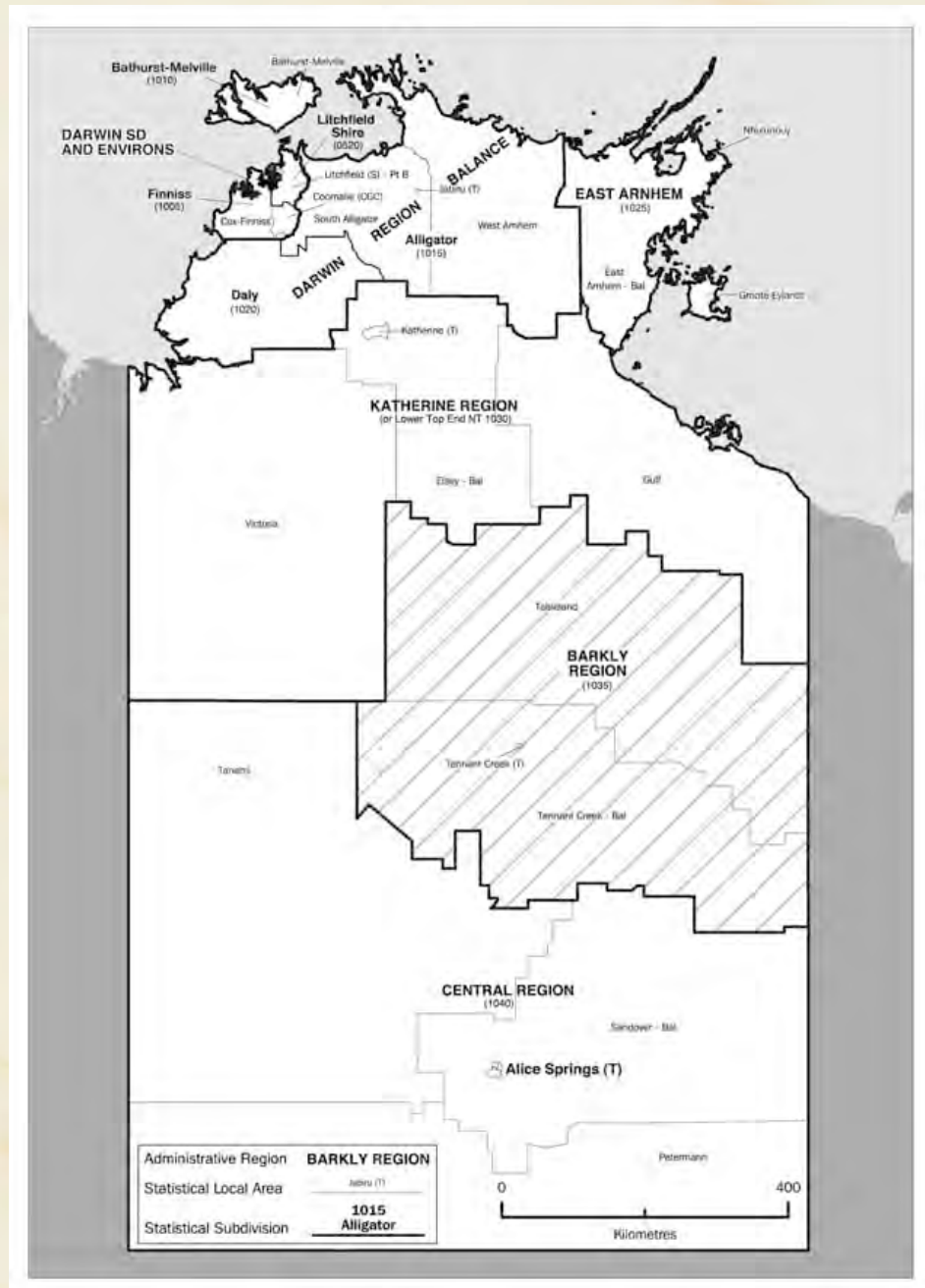




**5. Indigenous Family Violence  
in the Barkly Region  
Statistics**

# Map of six constituent administration regions in N.T.

(adapted from ABS 2005).





**Table 1: Summary of Northern Territory Population by six constituent Regions**

(adapted from ABS 2005).

	Unit	1 Darwin SD and Environs	2 Darwin Region Balance	3 East Arnhem Region	4 Katherine Region	5 Barkly Region	6 Central Region	Northern Territory (total)
Area	sq km	10,262	132,012	37,997	336,674	283,648	546,572	1,346,200
Total Pop'n Est. resident pop'n at 30 June 2004p	no.	111,365	12,632	14,115	17,212	5,840	38,749	199,913
Total Indigenous persons	no.	10,148	8,864	7,940	7,521	3,219	13,009	50,785

### The Population of the Barkly Region

In 2004, the population of the Barkly Region was estimated at 5,840 (ABS 2005). This figure was extrapolated from the 2001 Census figures (ABS 2001) which provided the only readily available and detailed breakdown of the Barkly population at the time of this report. From Table 1 we note the following demographic characteristics in 2001. A total of 2760 people resided permanently in Tennant Creek of whom 1090 were Indigenous (including a population of about 100 or so in each of six of the Town Camps). In the north-west of the Barkly there were 524 people in Elliott and its Town Camps, pastoral stations and outstations, of whom 369 people were Indigenous. Other sizeable Aboriginal population centres were Wutungurra (near Epenarra Station) with 157 Aboriginal people, Canteen Creek or Awurratila (Owairatilla) with 149 Aboriginal people, Ali Curung with 472 Aboriginal people and Alpurrurulam with 346 Aboriginal people. Other places were all so small they were aggregated together with a total of 603 Aboriginal people.




**Table 2: Recorded Offences Against the Person in Tennant Creek**

(Extracted from N.T., O.C.P. 2005:Table 6:63 & 2006a:Table 6:64).

	Dec	Mar	Jun	Sep	Dec	Mar	Jun	Sep	Dec	Mar	Jun
	Qtr	Qtr	Qtr	Qtr	Qtr	Qtr	Qtr	Qtr	Qtr	Qtr	Qtr
	2003	2004	2004	2004	2004	2005	2005	2005	2005	2006	2006
<b>Offences Against The Person</b>											
Homicide and Related Offences											
Murder	0	0	0	0	0	0	0	0	0	0	0
Attempted Murder	0	0	0	0	0	0	0	0	0	0	0
Manslaughter	0	0	0	0	0	0	0	0	0	0	0
Robbery	0	0	0	1	1	0	1	0	0	0	2
Assault	84	81	99	69	77	85	62	88	94	128	98
Sexual Assault	2	1	6	0	5	4	5	5	2	6	9
Other Offences Against the Person	3	0	5	1	2	0	0	0	2	0	0
<b>Total</b>	<b>89</b>	<b>83</b>	<b>111</b>	<b>70</b>	<b>85</b>	<b>89</b>	<b>67</b>	<b>93</b>	<b>100</b>	<b>135</b>	<b>110</b>

During the period October 2003 to June 2006, N.T. Police records show offences against the person. The most significant type of offence is 'assault' with a range of 62 to 128 reported offences per quarter (every three months), or 5 to 9 per week. Assaults in Tennant Creek during 2005-2006 increased by 39% (or 115 more) than in 2004-2005. The second most significant type of offence was 'sexual assault' of which there were 1 to 9 per quarter (every three months).



During 1995-2001 (six years), Tennant Creek Hospital recorded, through its treatment statistics, an incidence of assault in the Barkly region that was about 1 $\frac{1}{2}$  times that of the Central Region, per head of population. The majority of victims were Aboriginal (89% at Tennant Creek). 54.7% of the victims were female and 45.3% male. (Suggests more than D.V. happening.)

**Table 3: Recorded sexual assault and related offences in the Northern Territory, 2004**

(based on ABS 2005).

	Unit	1 Darwin SD and Environs	2 Darwin Region Balance	3 East Arnhem Region	4 Katherine Region	5 Barkly Region	6 Central Region	Northern Territory (total)
<b>Pop'n, 2004</b>		111,365	12,632	14,115	17,212	5,840	38,749	199,913
<b>Sexual assault and related offences, 2004</b>	no.	222	16	15	42	20	47	362
<b>% of offences per capita</b>	%	0.199	0.127	0.106	0.244	0.342	0.121	0.181

On a per capita basis, the Barkly Region has the highest rate of reported sexual offences in the N.T. (0.34% per capita). This sexual assault rate is three times that of the region with the lowest rate, East Arnhem, even though it has little more than a third of the population of East Arnhem.



**Table 4: Summary of Recorded Assault Offences against Indigenous victims in the Barkly Region, 2003/2004 to 2004/2005**

'Tableland' SLA		2003/2004	2004/2005	2005/2006
	Assault Indigenous, Total	11	15	15
	Assault Indigenous, DV	3	11	7
	Sexual Assault, Indigenous	3	2	0
'Tennant Creek Bal' SLA	Assault Indigenous, Total	23	15	19
	Assault Indigenous, DV	10	12	13
	Sexual Assault, Indigenous	0	4	1
'Tennant Creek (T)' SLA	Assault Indigenous, Total	238	205	311
	Assault Indigenous, DV	145	136	229
	Sexual Assault, Indigenous	4	6	11
Totals for Region	Assault Indigenous, Total	272	235	345
	Assault Indigenous, DV	158	169	249
	Sexual Assault, Indigenous	7	12	12

The majority of Indigenous assault offences in the Barkly Region occur in Tennant Creek (87.5%). Over half of the Barkly assault victims (58%) are domestic violence victims.

In 2004, Barkly Region recorded the highest rate of domestic violence applications lodged (207.2 per 10,000 population) , which was nearly two and a half time more than the N.T. total application rate.



**GROW WELL  
WOMEN'S MEETING  
ZONE MAY 2006  
POLICEMAN'S WATERHOLE**

**THANK YOU  
Piliyintinji-Ki Stronger  
Families**

*Brought to you by:*  
**ANYINGINYI HEALTH ABORIGINAL CORPORATION**

*Sponsored by:*  
**CANTEEN CREEK WOMEN'S  
CENTRE**

Figure: The Piliyintinji-ki women staff join Anyinginyi's 'Grow Well' staff to run the annual Women's Meetings at Policeman's Waterhole, Frew River, which is usually attended by Epenarra, Canteen Creek and Ali Curung community representatives.



	How often do violence events happen?					
	Never happens	Rarely happens (every few years)	Occasionally happens (a few times a year)	Happens regularly (about once every one or two months)	Happens frequently (about one a week or fortnight)	Happens very frequently (almost every day or a few times every week)
<u>Categories of Indigenous Violence</u>						
Spouse assault (husband/wife, wife/husband)						
Homicide (killing someone)						
Rape and sexual assault (including on children)						
Child violence (assault)						
Suicide						
Self-injury (eg slashing)						
Same-gender, one-on-one, adult conflicts (male/male or female/female)						
Inter-group violence (families, gangs)						
Psychological abuse (includes threats, untrue gossip)						
Cyclic violence (following one's parents)						

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<b>APPENDIX 6:      WORK NOTES FOR PILIYINTINJI-KI STAFF</b>
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Work Note 1: Introduction to Project Self-Documentation  
(Writing down how your project progresses as it proceeds)

Work Note 2: Beginning the Project Self-Evaluation  
(How to measure how successful your project is)

Work Note 3: The Progress Report – An Example of How to do it

Work Note 4: Networking

Work Note 5: Taking an Holistic Approach to Violence

Work Note 6: Writing your Final Report