



# SAFE FOR OUR KIDS

A guide to family violence  
response and prevention for  
Aboriginal and Torres Strait  
Islander children and families.



**Disclaimer:** The photographs in this publication are for illustrative purposes only and are not intended to imply the children depicted are in care, or that the adults depicted are of concern to a state welfare authority.

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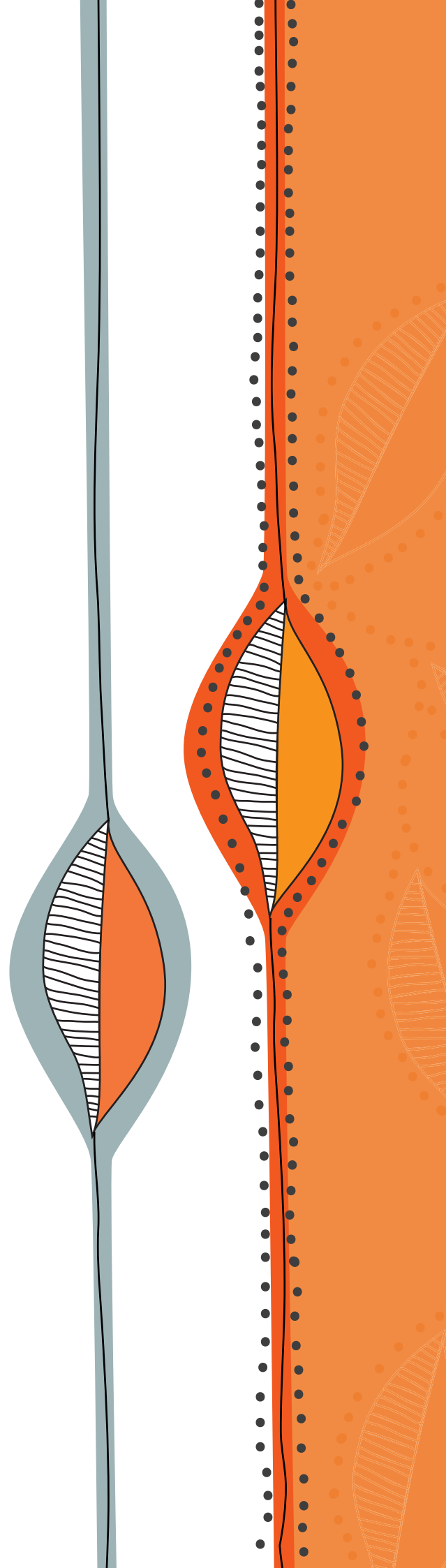
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# INTRODUCTION

The National Plan to Reduce Violence Against Women and their Children 2010-2022 (the National Plan) recognises the high incidence of violence experienced by Aboriginal and Torres Strait Islander women and their children, and focuses on ways to strengthen communities to prevent violence. It states that:

*"Every Indigenous person: woman, man or child, has the right to safety in their own home and community. Indigenous People have the same rights as other Australians and deserve good services and adequate protection."*

Aboriginal and Torres Strait Islander community-controlled organisations have a wealth of experience in strategies and programs to effectively prevent and respond to family violence. This evidence-based guide (the Guide) has been developed from consultation with community-controlled service providers, and a review of the evidence of what works. It shares best practice in achieving positive outcomes for Aboriginal and Torres Strait Islander communities, but in particular targets and supports the needs of children.

This Guide includes a set of evidence-based good practice principles (the Principles). The Principles build on and are consistent with the values and principles in the National Plan and its supporting strategies. This Guide also includes key indicators to support implementation and monitoring of the Principles in the form of a "Process Framework".

The Principles can be used as a baseline for a national approach to inform service development, programs, activities or initiatives to improve outcomes for Aboriginal and Torres Strait Islander children, families and communities. This Guide is not intended to be prescriptive or definitive. Each organisation should seek to develop its own principles drawing on the knowledge of the local community using this Guide as a checklist and self-assessment tool.

The Principles can also be used as a tool for engaging with other organisations (including funding bodies and collaborating partner organisations) to explain why and how your organisation responds to family violence and what it is seeking to achieve for your community. An explanation of the importance of evidence-based principles is detailed on page 4.

Further information on the research that informed the development of this Guide can be found on the SNAICC website: [www.snaicc.org.au/projects/](http://www.snaicc.org.au/projects/)

## WHY HAVE GOOD PRACTICE PRINCIPLES?

Evidence-based good practice principles are a set of ethical statements or philosophical ideas that clearly state what will drive or underpin the actions of an organisation. Their primary purpose is to provide a broad conceptual overview and create a focal point for the actions of an organisation to internal and external stakeholders.

Over the last 15 years, Australian and state-territory governments have included new service delivery requirements for services they fund. Organisations must now meet the criteria set under the Registration and Performance Standards. Good practice principles are a method or technique that consistently show superior results. They are often used as a benchmark to set basic minimum standards for self-assessment. In more recent times, practice principles have formed the basis for accredited management standards such as ISO 9000 or ISO 14001 which are quality management systems an organisation will implement to meet statutory and regulatory requirements set by government for products, goods and services.

Implementing good practice principles is also consistent with adopting a human rights-based approach to engaging with Aboriginal and Torres Strait Islander people. The Principles in this guide directly promote human rights, particularly the standards and collective rights in the United Nations Declaration on the Rights of Indigenous Peoples 2007 (the Declaration) and the Convention on the Rights of the Child 1989. Human rights standards empower Aboriginal and Torres Strait Islander people and can provide practical guidance in developing responses to family violence.



# PROCESS FRAMEWORK

This process framework shows how the application of the evidence-based good practice principles can be used to develop strategies and programs to effectively prevent and respond to family violence. It uses the Good Practice Principles to assess the effectiveness of a current or proposed program, project, activity or initiative. The goal is to support best practice across the nation to reduce the incidence and impacts of family violence on Aboriginal and Torres Strait Islander children. The Process Framework includes a self-assessment approach as a reflective process for organisations.

One of the major findings of the research was that services wanted a statement of 'Key Values' to be included to underpin the principles. The following statement<sup>1</sup> has been adopted by SNAICC to serve that purpose.

## Panel 1

### Key Values:

1. Safety and security for victims of violence.
2. Strong community leadership and positive role models.
3. Shared responsibilities and being supportive of each other.
4. Healthy lifestyles based on harmonious relationships and respect for self and others.
5. Cultural integrity/respect and cultural safety within Indigenous and mainstream services.
6. No more violence — in the home, in the family, in the community or in the workplace.

## HOW TO USE THIS FRAMEWORK TO MEASURE EFFECTIVENESS

Organisations can examine each item listed under the Principles to assess existing practice or to assist in developing the organisations own principles. This examination can happen internally, in collaboration with other organisations or with external assistance, whichever method best suits the organisation and the community it serves.

The process will help to identify barriers to the development of best practice, and to set goals for further improvement. Organisations are also encouraged to share particular examples of good practice for wider consideration to support the development of best practice across the sector.

The Principles in this guide are grouped into the following six thematic areas:

- 1) Priority Principles
- 2) Engagement Principles
- 3) Sustainability Principles
- 4) Access Principles
- 5) Collaboration Principles
- 6) Accountability Principles.

Listed under each of the thematic areas are some questions and ideas to support you when reflecting on good practice in preventing and responding to family violence. Use the space provided to document your own notes and ideas on what actions you can take to implement the Principles in your organisation.

It is recommended that each Principle can then be assessed as either: (a) meeting the standard; or (b) requiring further attention. If your organisation is meeting the standard, it is invited to consider sharing its particular practice more broadly. If your organisation assesses its existing practice as requiring more attention, the organisation can then identify the barriers and endorse a strategy to address the barriers. Examples of barriers could be 'limited funding', 'lack of community awareness' or 'other community priorities'. A planning table is provided at the end to be completed together as an organisation to determine the actions to focus on.

Overall this approach is intended to give your organisation an assessment of whether it is on track under the Process Framework to achieve best practice in preventing and responding to family violence.



# PRIORITY PRINCIPLES

Aboriginal and Torres Strait Islander children, women and men are entitled to live their lives in safety and with full human dignity without family violence or abuse.

The following priority principles focus on:

- safety and security
- Aboriginal and Torres Strait Islander culture
- recognising the intergenerational impact of colonisation, and
- self-determination of Aboriginal and Torres Strait Islander people.

These principles are consistent with Articles 7–10 in the Declaration that protect our basic rights to a life of security and liberty, free from the destruction of our culture, and Articles 11–13 that promote the right to practice our culture, our traditions, languages and ways of thinking about the world.

## PRINCIPLE

# 1

**Safety and security is the number one priority for children, young people and women who are victims of violence.**

### WHAT YOU CAN DO:

- Endorse this principle as a mandatory priority. Safety and security policies can be developed and adopted by services.
- Display formal statements about safety and security at all service sites and facilities.
- **Use the principle in promotional material published about projects or other initiatives.** *Where applicable all promotional material will be published in Aboriginal language appropriate to each Aboriginal and Torres Strait Islander community.*
- Ensure Aboriginal and Torres Strait Islander clients are aware of and support their understanding of this principle.

## Panel 2

### What is safety and security?

Physical safety and security includes being free from behaviour that:

- is physically or sexually abusive, or
- is emotionally or psychologically abusive (such as manipulation, isolation, put-downs and mind games), or
- is economically abusive or an unreasonable or non-consensual denial of financial, social or personal independence, or
- is threatening or coercive including threats of violence or revenge, or
- results in the destruction of property that is owned, used by or in the possession of another family member or another person (including harming pets), or
- controls or dominates a family member causing that person to feel fear for their safety or wellbeing or for the safety or wellbeing of another family member.

Safety and security also means being free from lateral violence. Refer to Panel 3 on page 9 for a definition of Lateral Violence.

**PRINCIPLE 2** All people have the right to be free from violence and to be safe in their relationships (noting that children and young people will come first and be at the heart of all work).

**WHAT YOU CAN DO:**

- Acknowledge the word '*relationships*' takes into account mother, father, brother, sister, cousin, aunty, uncle, grandparents, same sex couples, transgender and children's carers.
- Develop an understanding that issues of family violence are the responsibility of all staff that work within the service.
- Provide holistic service responses to family violence including a focus on health and education.

**PRINCIPLE 3** Aboriginal and Torres Strait Islander communities are supported to say no to violence and to foster healthy relationships within their community.

**WHAT YOU CAN DO:**

- Support community education and awareness campaigns on saying no to violence.
- Display promotional materials on this issue and incorporate in all appropriate signs and advertising.
- Encourage Aboriginal and Torres Strait Islander children to tell their stories and make sure they understand what support they can receive from services.



## Panel 3

**Lateral violence and healthy relationships**

Lateral violence is created by experiences of powerlessness and it plays out in our families and communities through behaviours such as gossiping, jealousy, bullying, shaming, social exclusion, family feuding, organisational conflict and physical violence.<sup>2</sup>

Lateral violence is often the result of disadvantage, discrimination and oppression, and it arises from working within a society that is not designed for our way of doing things.<sup>3</sup>

The solutions to lateral violence must come from within our own communities as they exercise their right to self-determination. Responses to family violence need to ensure culture is viewed as a form of resilience that recognises difference and diversity to support healthy relationships within our communities.

**PRINCIPLE 4** Responses to family violence will recognise and value Aboriginal and Torres Strait Islander history, culture, traditional lore, beliefs, values and custom — including recognition of cultural diversity.

**WHAT YOU CAN DO:**

- Demonstrate that all staff and the organisation are developing strong cultural competence.
- Adopt statements and service practices, which reflect the local cultural practices and protocols specific to each community.

**PRINCIPLE 5** Efforts to prevent and respond to family violence will be owned and driven by Aboriginal and Torres Strait Islander peoples: community-controlled services are fundamental.

**WHAT YOU CAN DO:**

- Actively involve local Aboriginal and Torres Strait Islander representatives (including family Elders) in the planning, design and implementation stages for projects, programs, activities and initiatives.
- Develop the skills and capacity of staff working in Aboriginal and Torres Strait Islander services in areas of identified local need as part of a Workforce Development Strategy.
- If your organisation is not community-controlled, build genuine and respectful partnerships with Aboriginal and Torres Strait Islander organisations to explore and support their capacity to lead and undertake family violence prevention and response work for their community.

## PRIORITY PRINCIPLES

### REFLECTIVE ACTION 1

What else can I, and my organisation do to promote safety and security as a priority for children, young people and women who are victims of violence?

What I / we do already

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What else could I / we do? Or what could we do differently?

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Who might help with this?

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# ENGAGEMENT PRINCIPLES

Effective and meaningful engagement with Aboriginal and Torres Strait Islander communities in the design, implementation and evaluation of programs is essential to address the distinct needs and aspirations of communities in response to family violence.

The following Engagement Principles focus on:

- participation in decision-making,
- free, prior and informed consent, and
- place-based responses to meet community needs.

This is consistent with Articles 18-24 in the Declaration that promote our right to participation, development, and economic and social rights to ensure we control our future. Free, prior and informed consent means that governments and organisations should consult with us with the aim of obtaining our consent when making policies or programs that affect us.

## PRINCIPLE 6

Engagement with Aboriginal and Torres Strait Islander parents and communities is central to the design and delivery of programs and services.

### WHAT YOU CAN DO:

- Actively engage community leaders and members to identify problems, issues and possible solutions to adopt a zero tolerance policy to family violence and discrimination.
- Work closely with Aboriginal and Torres Strait Islander families and communities to facilitate the empowerment of the 'nurturers and carers' of children to be the key support for child growth and development, and to build working relationships in the community.
- Invite local Aboriginal and Torres Strait Islander people who have experienced family violence to participate in the planning, design and implementation stages for projects, activities and initiatives.
- Prioritise programs that focus on educating parents, workers and community leaders about family relationships. This should include educating children about their rights and actions they can take to be safe at home, at school, in social settings and when visiting other locations.

**PRINCIPLE 7** Local geographic factors and cultural practices will drive responses and actions taken to ensure community needs are met at an individual, family and community level.

**WHAT YOU CAN DO:**

- Identify place-specific cultural practices to be considered in delivering programs, responses and activities. For example services can develop a 'Cultural Protocol & Practice Guidelines' to be signed by key Elders and service staff.
- Guidelines should include opportunities for staff to identify steps to raise local cultural practice issues and identify how services will respond to this in the community.
- Clearly state how programs, responses and activities are developed and managed, including opportunities for internal communication, supervision and workforce development.
- Establish referral protocols and linkages to Aboriginal and mainstream services to ensure the needs of victims of family violence are addressed immediately and over time as part of a continuous care process.

**THIS PRINCIPLE SHOULD BE APPLIED TO RECOGNISE THE CULTURAL DIVERSITY IN EACH LOCATION INCLUDING:**

**Urban Locations**

- Responses may incorporate specific information about local history recognising that families living in urban environments, despite often being more immersed in mainstream society, are just as culturally diverse as those living in remote and rural communities.

**Rural Locations**

- Responses will reflect awareness that families living in these locations may be short-term residents who have come in from other communities. Also recognise that there may be family obligations for permanent residents to provide short-term accommodation.

**Remote Locations**

- Services will reflect customary lore/law practices and protocols.
- A translator or an Aboriginal and/or Torres Strait Islander employee with specific language skills may be employed where a specific language is spoken.
- Responses delivered in the Torres Strait will reflect the diversity of particular island groups.

## ENGAGEMENT PRINCIPLES

### REFLECTIVE ACTION 2

What else can I, and my organisation do to ensure Aboriginal and Torres Strait Islander communities participate in the design and delivery of programs and services?

What I / we do already

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What else could I / we do? Or what could we do differently?

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Who might help with this?

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## SUSTAINABILITY PRINCIPLES

We all have to move together on the road towards healing. Resources and planning also need to address the underlying causes of family violence as well as providing programs that focus exclusively on the needs of women and children. Programs need the necessary commitment and resources to ensure long term operation.

The following Sustainability Principles focus on:

- providing long-term resources and support,
- contributing to the Closing the Gap targets, and
- building an inclusive view of responses to family violence.

Flexible and sustainable funding, and other technical support also have human rights implications and are consistent with Article 39 in the Declaration.

**PRINCIPLE 8** Programs and services are directed and resourced over the longer term and with adequate support.

### WHAT YOU CAN DO:

- Prepare a 'Financial Plan' that clearly identifies how expenses will be met over the life of a program or project. This should cover the provision of funding for a five-year period as a minimum.
- Aboriginal and non-Indigenous organisations should champion the message that funding priority should be given to Aboriginal and/or Torres Strait Islander services, and value staff life skills and training.
- Reinforce this message to Aboriginal and Torres Strait Islander families through projects, activities and initiatives.

**PRINCIPLE 9** Programs and services contribute to Closing the Gap targets while being appropriate to local community needs.

### WHAT YOU CAN DO:

- Identify Closing the Gap targets addressed in all program and service documentation.
- Clearly state these targets on all appropriate promotional material and position descriptions.
- Implement monitoring and evaluation that identifies and reports on the contribution of your service to Closing the Gap targets.



**PRINCIPLE 10** Prevention and responses will focus on individual and community healing, and will recognise that grief, loss, disempowerment and trauma is at the heart of family violence.

**WHAT YOU CAN DO:**

- Deliver cultural awareness training for staff including specific sessions about the Stolen Generations and other issues such as access to employment, education, health and housing.
- Promote gender equality in programs, responses and activities, as well as promoting respect for partners and family members when engaging with family violence perpetrators.
- Address the trauma experienced by victims of family violence at all stages of programs, responses and activities by:
  - providing support to children who are exposed to violence or who experience trauma first-hand
  - providing support to parents who experienced trauma as a child and are now in relationships where they have children of their own
  - educating teachers and other professionals on working with children and adults with trauma and grief, and
  - facilitating the empowerment of parents and community leaders to acquire skills that enable discussions and development of solutions to family and community violence.



## SUSTAINABILITY PRINCIPLES

### REFLECTIVE ACTION 3

What else can I, and my organisation do to ensure long-term support for services addressing family violence?

What I / we do already

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What else could I / we do? Or what could we do differently?

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Who might help with this?

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## ACCESS PRINCIPLES

Cultural competence means cultural needs are included in policies and practices so Aboriginal and Torres Strait Islander people have access to services where our voices are heard and respected. If organisations are culturally competent it facilitates the empowerment of Aboriginal and Torres Strait Islander people to engage in decisions that impact on our communities.

The following Access Principles focus on:

- holistic responses to family violence,
- accessible and culturally competent services, and
- enhancing the capacity of communities to respond to family violence.

Under Article 24 in the Declaration we have the rights to access the same standard of social and health services as everyone else. Solutions to family violence must come from our own communities as they exercise the right to self-determination consistent with Articles 3-5 in the Declaration.

**PRINCIPLE 11** Holistic approaches will be implemented when identifying and responding to the layers of family violence. While victims must always be at the centre, responses should also focus on perpetrators and extended families.

### WHAT YOU CAN DO:

- Assess the capacity of your organisation to respond holistically to child and family needs. Develop strategies to address service gaps by building your capacity or through partnerships and referral linkages to other services in the community.
- Develop 'Family Violence Action Plans' which identify and outline actions to address the following:
  - the family violence issues occurring in an Aboriginal and/or Torres Strait Islander communities
  - the factors contributing to the violence
  - current responses and gaps.
- Clearly set out actions that will respond to and address the needs of:
  - victims of family violence
  - children and their carers, family and extended family members
  - witnesses to the violence
  - perpetrators of family violence.

**PRINCIPLE 12** Programs and services are physically and culturally accessible recognising the diversity of needs of Aboriginal and Torres Strait Islander people and children.

- Identify the specific locations where a program, response or activity will be provided in program and service documentation.
  - Recognise both the barriers relevant to physical and cultural accessibility and develop measures to overcome these barriers.
  - Identify how staff will engage with clients, including those who are not physically located in the area of the service provider. Also demonstrate how this engagement will be assessed against appropriate criteria for cultural competence.
- Panel 4 on page 18** provides a definition of cultural competence.

## Panel 4

**Cultural competence**

'Cultural competence' has been defined as:

"A set of congruent behaviours, attitudes and policies that come together in a system, agency or among professionals and enables that system, agency, or those professionals to work effectively in cross-cultural situations that respects and takes into account the person's cultural background, cultural beliefs and their values and incorporates them in the way health care is delivered to that individual."<sup>4</sup>

Cultural competence is the integration and transformation of knowledge about culture into specific standards, policies, practices and attitudes used in appropriate cultural settings to increase the quality of services; thereby producing better outcomes.<sup>5</sup>

New conceptions of cultural safety and competency are generally framed in recognition that cultural awareness alone has limited efficacy in improving service provision to Indigenous communities.<sup>6</sup> More recently, cultural competence has been used by professional bodies and organisations in Australia to operationalise broader goals such as cultural safety:

"Through the work on cultural competency, equality is more than a set of ideals that we aspire to in our relationships with each other; more too than a set of normative standards that can be legally enforced. It is also a set of skills, capabilities and knowledge that individuals and organisations can acquire and apply."<sup>7</sup>

Panel 5 provides an example of cultural competence criteria in a cultural competence continuum model.

**PRINCIPLE  
13**

Approaches taken to address family violence will enhance the capacities of the Aboriginal and Torres Strait Islander community, and government, service systems, organisations and staff.

**WHAT YOU CAN DO:**

- Consult with the local Aboriginal and Torres Strait Islander community and organisations to assess existing strengths, aspirations and capacity-support needs.
- Clearly state in program and service documentation how a program, response or activity will add value to:
  - the capabilities of the local Aboriginal and/or Torres Strait Islander community
  - the skills and knowledge of government and mainstream services.

## ACCESS PRINCIPLES

### REFLECTIVE ACTION 4

What else can I, and my organisation do to ensure approaches to family violence enhance capacity of both Aboriginal and Torres Strait Islander communities and government services?

What I / we do already

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What else could I / we do? Or what could we do differently?

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Who might help with this?

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## COLLABORATION PRINCIPLES

Effective collaboration based on trust and genuine partnership must respect community governance. This includes cultural competency and transferring capacity to the community in the processes of delivering services.<sup>8</sup>

The following Collaboration Principles focus on:

- effective partnerships with Aboriginal and Torres Strait Islander communities,
- cultural competence criteria for service providers, and
- respect for community governance and Aboriginal and Torres Strait Islander participation in decision-making.

This is consistent with our rights to participate in decision-making and to determine priorities and strategies for development consistent with Articles 18-23 in the Declaration.

**PRINCIPLE 14** Partnerships and collaboration between all levels of government, private and community service sectors, the broader community and the Aboriginal and Torres Strait Islander community is critical.

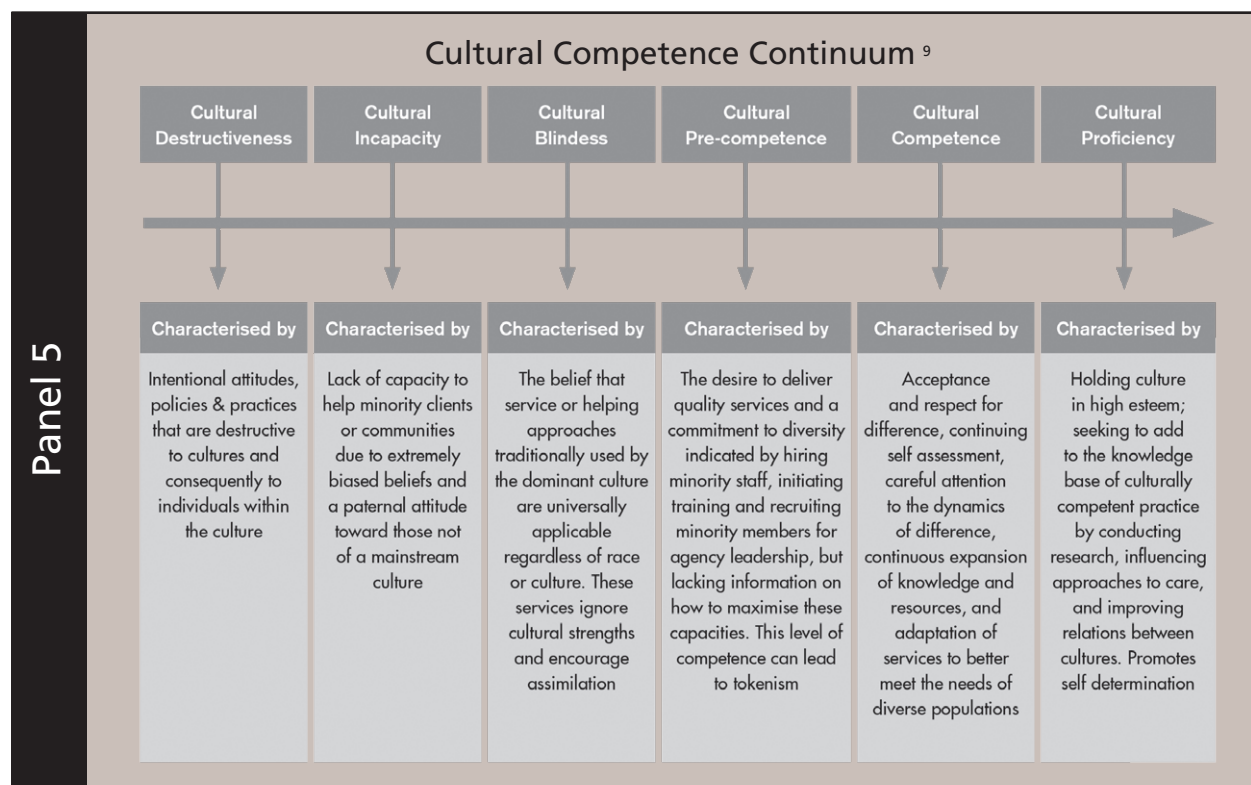
### WHAT YOU CAN DO:

- Develop Memorandums of Understanding or Partnership Agreements to be collectively agreed to and signed by all relevant stakeholders.
- Regularly review and update these agreements and make them publicly available.
- Ensure that Aboriginal and Torres Strait Islander parties have leading roles in the governance arrangement for partnership agreements relating to services for the Aboriginal and Torres Strait Islander community.

**PRINCIPLE 15** Non-Indigenous services shall work with Aboriginal and Torres Strait Islander organisations and communities to provide culturally-appropriate pathways into the service system.

### WHAT YOU CAN DO:

- Develop cultural competence criteria and audit measurement standards. **Panel 5** outlines a Cultural Competence Continuum as an example of a tool to measure cultural competence.
- Develop and support 'Action Plans' for services to implement cultural competence audit outcomes. Audits will include measurement of competence to work with Aboriginal and Torres Strait Islander men, in particular initiatives that work towards supporting and developing self-esteem.
- Non-Indigenous organisations should make a commitment to support an 'Aboriginal or Torres Strait Islander agencies first' policy. Where this is not possible, partner with local Aboriginal organisations to transfer service management back to the community over an established timeframe.



**PRINCIPLE 16** Locally based Whole-of Community approaches will be at the core of the development and implementation of programs to ensure ownership of issues and the solutions put forward by Aboriginal and Torres Strait Islander community members.

#### WHAT YOU CAN DO:

- Establish local mechanisms such as Local Steering Committees to monitor each program, response or activity to report to the wider community on whether programs, responses and activities reflect and address local priorities and cultural practices.
- Aboriginal services will meet regularly to discuss and report on family violence outcomes relating to Aboriginal and Torres Strait Islander children and young people.
- Non-Indigenous services will respond to reports from Aboriginal services on relevant issues and support Local Steering Committees.

## COLLABORATION PRINCIPLES

### REFLECTIVE ACTION 5

What else can I, and my organisation do to ensure cultural competency and Aboriginal and Torres Strait Islander participation in decision-making?

What I / we do already

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What else could I / we do? Or what could we do differently?

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Who might help with this?

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# ACCOUNTABILITY PRINCIPLES

Programs and initiatives need to ensure transparency and accountability to all stakeholders. Effective monitoring and evaluation should be participatory and capture Aboriginal and Torres Strait Islander perceptions.

The following Accountability Principles focus on:

- effective monitoring and evaluation, and
- accountability to the community.

This is consistent with our right to participate in decision-making recognising Aboriginal and Torres Strait Islander people as substantive stakeholders in monitoring and evaluation of programs that impact on our wellbeing consistent with Articles 18–24 of the Declaration.

**PRINCIPLE 17** Programs and services will have regular and transparent performance monitoring, review and evaluation.

## WHAT YOU CAN DO:

- Each project, program, response or activity should have performance indicators and have appropriate resources set aside for effective monitoring of performance.
- Publish regular performance reports during a project or program.
- Activity and evaluation reports should include quantitative (participation) data as well as qualitative information about how the program, project or service has met the needs of victims, witnesses and perpetrators of family violence.

**PRINCIPLE 18** All programs and services will held accountable to the local Aboriginal and Torres Strait Islander community and people who access the services.

## WHAT YOU CAN DO:

- Ensure performance reports are publicly available where appropriate and provide opportunities for the local Aboriginal and/or Torres Strait Islander community to provide feedback. This includes immediate or extended families participating in the program.
- Consult with the community and develop 'Terms of Reference' to guide the work of the local governance group for example the Local Steering Committee (see Principle 16).
- Provide opportunities for one-on-one sessions as well as group activities that create opportunities for different family groups to participate.

## ACCOUNTABILITY PRINCIPLES

### REFLECTIVE ACTION 6

What else can I, and my organisation do to ensure programs and services are accountable to the community?

What I / we do already

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What else could I / we do? Or what could we do differently?

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Who might help with this?

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# PRINCIPLES PLANNING TABLE

Successful implementation of the principles will depend on how well they can be implemented in the ongoing work of your organisation. Use this table to plan how your organisation can apply the principles in practice.					
PRINCIPLE	KEY CHALLENGES IDENTIFIED	ACTIONS TO ADDRESS CHALLENGES	WHO'S RESPONSIBLE?	WHEN WILL IT BE DONE?	
PRINCIPLE 1: Safety and security is the number one priority for children, young people and women who are victims of violence.					
PRINCIPLE 2: All people have the right to be free from violence and to be safe in their relationships (noting that children and young people will come first and be at the heart of all work).					
PRINCIPLE 3: Aboriginal and Torres Strait Islander communities are supported to say no to violence and to foster healthy relationships within their community.					
PRINCIPLE 4: Responses to family violence will recognise and value Aboriginal and Torres Strait Islander history, culture, traditional lore, beliefs, values and custom—including recognition of cultural diversity.					
PRINCIPLE 5: Efforts to prevent and respond to family violence will be owned and driven by Aboriginal and Torres Strait Islander peoples: community-controlled services are fundamental.					
PRINCIPLE 6: Engagement with Aboriginal and Torres Strait Islander parents and communities is central to the design and delivery of programs and services.					

PRINCIPLE	KEY CHALLENGES IDENTIFIED	ACTIONS TO ADDRESS CHALLENGES	WHO'S RESPONSIBLE?	WHEN WILL IT BE DONE?
<b>PRINCIPLE 7:</b> Local geographic factors and cultural practices will drive responses and actions taken to ensure community needs are met at an individual, family and community level.				
<b>PRINCIPLE 8:</b> Programs and services are directed and resourced over the longer term and with adequate support.				
<b>PRINCIPLE 9:</b> Programs and services contribute to Closing the Gap targets while being appropriate to local community needs.				
<b>PRINCIPLE 10:</b> Prevention and responses will focus on individual and community healing, and will recognise that grief, loss, disempowerment and trauma is at the heart of family violence.				
<b>PRINCIPLE 11:</b> Holistic approaches will be implemented when identifying and responding to the layers of family violence. While victims must always be at the centre, responses should also focus on perpetrators and extended families.				
<b>PRINCIPLE 12:</b> Programs and services are physically and culturally accessible recognising the diversity of needs of Aboriginal and Torres Strait Islander people and children.				

PRINCIPLE	KEY CHALLENGES IDENTIFIED	ACTIONS TO ADDRESS CHALLENGES	WHO'S RESPONSIBLE?	WHEN WILL IT BE DONE?
<b>PRINCIPLE 13:</b> Approaches taken to address family violence will enhance the capacities of the Aboriginal and Torres Strait Islander community, government, service systems, organisations and staff.				
<b>PRINCIPLE 14:</b> Partnerships and collaboration between all levels of government, private and community service sectors, the broader community and the Aboriginal and Torres Strait Islander community is critical.				
<b>PRINCIPLE 15:</b> Culturally appropriate approaches will be taken by non-Indigenous services that provide gateways into the service system for vulnerable groups within the Aboriginal and Torres Strait Islander community.				
<b>PRINCIPLE 16:</b> Locally based Whole-of Community approaches will be at the core of the development and implementation of programs to ensure ownership of issues and the solutions put forward by Aboriginal and Torres Strait Islander community members.				
<b>PRINCIPLE 17:</b> Programs and services will have regular and transparent performance monitoring, review and evaluation.				
<b>PRINCIPLE 18:</b> All programs and services will be scrutinised and held accountable to local Aboriginal and Torres Strait Islander people who access the services.				

## ENDNOTES

- 1 Adapted from the *Victorian Indigenous Family Violence Task Force Report* (2003).
- 2 M Gooda, Aboriginal and Torres Strait Islander Social Justice Commissioner, *Social Justice Report 2011* (2011), p 54.
- 3 M Gooda, Aboriginal and Torres Strait Islander Social Justice Commissioner, *Social Justice Report 2011* (2011), p 52.
- 4 Betancourt JR, Green AR, Carrillo E, *Cultural competence in health care: emerging frameworks and practical approaches*, The Commonwealth Fund, New York US, 2002.
- 5 See Australian Indigenous Doctors Association & Royal Australian College of Physicians, *Cultural Competency*, November 2004.
- 6 See Reconciliation Australia, *Summary of Year Two Research Findings Indigenous Community Governance Project, July 2007* & D.E. Smith/CAEPR, *Researching Australian Indigenous Governance: A Methodological and Conceptual Framework*, 2005 & Stephen Cornell and Manley Begay, *What is Cultural Match and Why is it so Important? Lessons from 14 Years of the Harvard Project* summarised in [http://www.nt.gov.au/cdscal/Indigenous\\_conference/web/html/Stephen\\_Cornell\\_paper2.pdf](http://www.nt.gov.au/cdscal/Indigenous_conference/web/html/Stephen_Cornell_paper2.pdf)
- 7 Speech by Tom Calma, Race Discrimination Commissioner and Aboriginal and Torres Strait Islander Social Justice Commissioner, *What does Australia need to do for cultural competence to flourish?* 8 September 2006.
- 8 M Gooda, Aboriginal and Torres Strait Islander Social Justice Commissioner, *Social Justice Report 2012* (2012), p 114.
- 9 The Victorian Aboriginal Child Care Agency, *Aboriginal Cultural Competency Framework*, Produced for the Victorian Government Department of Human Services (2008), p 24.



