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# Developing the power to say no more to violence against women

An investigation into family and domestic violence primary prevention programs in South Australia and the Northern Territory.



**Jonathon Louth, Tanya Mackay & Ian Goodwin-Smith**  
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## Pictures on front cover

Clockwise from top left: Community march in Ngukurr (source: J. Louth, 2018); PTEVAW event (source: PAFC); Community march in Ngukurr (source: J. Louth, 2018); PCL school visit (source: PAFC)

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*“It’s not only domestic violence ... it is [about] respecting women.”*

Russell Ebert OAM, 2018  
4 time winner of the Magarey Medal  
Facilitator, Power to End Violence  
Against Women program.

*“...in any community you always find a small group of men who want to make a difference.”*

Charlie King OAM, 2018  
ABC Sports Commentator  
Founder of the NO MORE initiative

*“...the longest journey you will take is from your head to you heart.”*

Aboriginal Elder, Ngukurr 2018

*“...men are taught not to show emotions ... or you’ll be cut from the crop.”*

Year 11 student, 2018  
Focus group participant

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## Executive Summary

This report is a deep qualitative investigation of the Northern Territory-based NO MORE program and the South Australian Power to End Violence Against Women programs. Incorporating a research partnership between Centacare Catholic Family Services, CatholicCare NT, Power Community Limited, and the Australian Centre for Community Services Research, this comprehensive report provides an exploration of two primary prevention programs aimed at the eradication of violence against women and girls. The NO MORE program is wider in scope and works across multiple communities, while the Power to End Violence Against Women is delivered in schools to male students. For both programs, sport, football in particular, is used to capture the interests of participants, to engage with men and boys around awareness and behaviour change, and as site to mobilise for change.

Five key recommendations are offered:

- Develop an enhanced socio-ecological understanding;
- Identify and harness power in key actors;
- Mobilise and activate communities;
- Involve women and girls; and,
- Commit, communicate and evaluate over a significant time period.

The purpose of this report is not to be overly prescriptive as to future steps. Instead, the research provides an opportunity to explore transformative systems change. Future pathways will be dependent upon strategic decisions and community consultation and activation.

## **Key Terms**

AFL	Australian Football League
AFLNT	Australian Rules League Northern Territory
CDP	Community Development Programme
DVAP	Domestic violence action plan
IVP	Intimate Partner Violence
KS:CPC	Keeping Safe: Child Protection Curriculum
NTG	Northern Territory Government
PAFC	Port Adelaide Football Club
PCL	Power Community Limited
PTEVAW	Power to End Violence Against Women

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## Introduction

Silence is a killer. A mask that obscures male domination and power, a distortion that subjugates the everyday. Built on fear, anguish and hatred, silence binds our complicity. Socialised silence defines our social structures and denies our agency. This is the essence of patriarchy. What it is to be a man – a sense of masculinity – is shrouded in silence and does not speak of the cutting out and removal of the emotional self. An act of self-mutilation that if not performed will harness the energy and ill intent of other men who are keen to belong and reinforce ritualised systems of privilege (bell hooks, 2005).

Violence, when perpetrated, is an act of domination, a performance of social control. Yet it belies the emotional shortcoming of men. To hit is to silence *hysteria* – a depiction of feminised irrationality – yet, as bell hooks (2007) eloquently argued, it is those doing the hitting who are hysterical and out of control. This does not sit easily with masculine concepts of rationality. It speaks to how a complicit silence embodies a refusal to explore the messy intersection between love and violence (bell hooks, 2005; bell hooks, 2007). Violence against women and girls is overwhelmingly an act by men who are close to them, by men who are of their family, who are of their community, whose sense of belonging and identity is often closely bound to their own.

Unpicking the threads of the social structures and systemic imbalances in power that drive gendered violence is one of the great challenges of our time. Family and domestic violence impacts women, families and communities across Australia. While its significance as a major societal issue has long been established in the literature and by sector organisations who work with clients, the attention of government, civil society, business and policy circles have only relatively recently started to appreciate the full significance and ongoing effects. Federal, State and Territory governments now accept the overwhelming evidence that physical and mental health consequences persist long after the violence has ceased; that the lives of children are impacted across multiple measures; that the likelihood of homelessness for women and youth for whom domestic violence is a factor is significantly increased, and not just in the immediate aftermath of violent episodes. These realisations are also extending to understanding violence in Indigenous communities, where these impacts are often compounded due to the complex social issues that many of these communities continue to experience as a legacy of colonialism and failed social policies (see AIHW, 2018; COAG, 2010).

The Australian Human Rights Commission (2017), in its submission to the United Nations Human Rights Council's special rapporteur on violence against women, surveyed recent governmental developments across Australia. Its submission also reiterated its own recommendations to the *National Plan to Reduce Violence Against Women and their Children*. What was clear is that identifying and dealing with the underlying cause of domestic violence has to be a priority. This must incorporate primary prevention programs, especially in schools, to start breaking down gender stereotypes and to contribute to the dismantling of gender inequalities. To put it bluntly, domestic violence is the manifestation of gender inequality which is produced and reproduced through our cultural, social and economic institutions.

This means that primary prevention programs have to deal with concepts of who is privileged within our social system and who is not. It means developing programs that



question the silence that has long accompanied the systemic and interwoven roots of gendered violence. Further, we need to disrupt deeply enmeshed gender inequalities and representations that form our everyday lived experience. Indeed, we are all – to varying degrees – complicit in the reproduction of these social forces. While it is vital to respond to individual circumstances, from having well funded support programs to responsive and proactive law and order agendas, systemic solutions have to embrace societal level change.

Through complex structures, civil society sustains the ‘common sense’ of our time. An engagement with and through civil society is necessary to challenge commonly held views of acceptable behaviours and social and cultural practices that create the space for men to behave badly. Sport and sporting clubs are foundational, community level institutions that are a bedrock of Australian civil society. The two programs examined in this report seek to redress the drivers of gendered violence by engaging with men and boys using sport as a hook.

This is not without its issues as sporting clubs are equally sites of gendered relations, but the Northern Territory NO MORE and the South Australian Power to End Violence Against Women programs aim to invert the logics that sustain unhealthy masculinities. Through an extensive qualitative inquiry this report outlines the efforts undertaken by these programs to mobilise communities, whether in remote Aboriginal townships or in metropolitan Adelaide schools, to challenge and change the common sense of our time that permits – even if through our own silence – violence against women and girls.

## Project Overview

This project engages with two family and domestic violence primary prevention programs: the NO MORE program based in the Northern Territory and the Power to End Violence Against Women (PTEVAW) program in South Australia. For both programs, Australian rules football is deployed as a means to mobilise engagement.

The significance of this study is that it engages with two primary prevention programs at different stages of development that also operate at different points of scale. Prevention, in this context, refers to measures that are implemented that takes into consideration the complex ecology of social and economic factors that contribute to a predicted population level issue. By introducing a systems understanding of what prevention within a community setting might look like there is an opportunity to push beyond the more traditional public health frameworks. While social determinants have featured in the literature for some time, there is a shift to acknowledge quite explicitly the role of structural considerations as significant contributing factors (Storer, et al. 2015). This shift means that factors ranging from inequality (e.g. income, health, education) through to dominant social and cultural factors (e.g. hegemonic masculinity) frame this study.

This project highlights learnings and experiences that can be translated between the two programs; how to develop an evidence base to inform evaluation; and, to what extent the programs contribute to or how they might be improved to foster attitudinal change in targeted groups. We find that applying a systems lens that focuses on processes and parameters has contributed to rich and robust findings.

### Power to End Violence Against Women Program

The Power to End Violence Against Women program has been developed by Power Community Limited (PCL), an independent legal entity set up by the Port Adelaide Football Club, in conjunction with Centacare Catholic Family Services and the Government of South Australia. The program targets male Year 10 school pupils in educational settings across South Australia and aims to address the prevalence of violence against women within the community. As a program it challenges gender-based assumptions about the appropriateness of particular attitudes and behaviours.

### Russell Ebert

**Russell Ebert OAM is a 4 time winner of the Magarey Medal and works as a facilitator on Power to End Violence Against Women program. In a far-reaching interview, he shared his views on domestic violence.**

*“DV is a “major” issue that “would have to be close to the top of the list”*

*“It’s not only domestic violence, but I think it is [about] respecting women”*

*“What is happening now is disgraceful, unacceptable and foreign to the way that I was brought up.”*

*“So, growing up you sort of knew that there were arguments, disputes, you read the body language ..., but [we assumed] everything was pretty okay. Well, it wasn’t.”*

*“Until you were exposed to it... it was sort of in the background, not many talked about it, but you sort of had an inkling that not everything was rosy, but not to the degree that it really was”*

*“No one ever discussed it... our parents never discussed it. They might say ... ‘the relationship looks a bit rocky’”*

*“You didn’t see it, you weren’t exposed to it”*

*“Nowadays we have children coming into our classrooms, in places where we go, and things aren’t right. Often they’ll talk about it”*

*It starts small, it might be comment, a little push, a trip, a derogatory comment, that’s where it starts. ...if you allow that to happen and not pull it up, well, what’s it going to be next time?”*

Developed in consultation with the Department for Education, the PTEVAW program aligns with the *Keeping Safe: Child Protection Curriculum* that all South Australian state schools must engage with at some level.<sup>1</sup> This curriculum addresses four focus areas across students entire schooling, with topics and concepts of an appropriate developmental stage deployed across the different year levels: early years (ages 3-5), early years (year levels R-2), primary years (years levels 3-5), middle years (year levels 6-9), and senior years (year levels 10-12) (Department for Education, 2018). The four focus areas are:

1. Right to be safe (FA1)
2. Relationships (FA2)
3. Recognising and reporting abuse (FA3)
4. Protective strategies (FA4)

Focusing exclusively on the senior years, the PTEVAW program connects with all four areas but focus area two (relationships) and focus area three (recognising and reporting abuse) are points of concentration. The key concepts that the program connects with are (see appendix 5):

1. Warning signs (FA1)
2. Rights and responsibilities in relationships (FA2)
3. Healthy and unhealthy relationships (FA2)
4. Power in relationships (FA2)
5. Developing and updating trusted networks (FA3)
6. Domestic and family violence (FA3)
7. Networks and support services (FA4)

It is not possible for the program to cover all aspects of these concepts within the allotted time. Instead the program seeks to augment work that schools should already be undertaking. The outside contribution from the PCL team provides new insights and



Figure 1: Russell Ebert lifts the premiership trophy after Port Adelaide win the 1977 SANFL Grand Final (source: PAFC)

emphasis when unpacking the above concepts (see Battifuoco, 2016). The program, in particular, spends considerable time working through gender constructions, power in relationships, healthy and unhealthy relationships, and bystander intervention.

Running over two weeks (with two by one-hour sessions), male students are engaged by the PTEVAW facilitators including player ambassadors. This includes past players, with one of the most notable being the Port Adelaide Football Club champion Russell Ebert. His involvement adds to the profile of the program, but his own personal involvement creates points of reflection that are powerful when transferred to participants. For Ebert, domestic violence was a hidden phenomenon when he was growing up. It was not something he personally experienced and wasn't until his involvement with PCL programs that his awareness changed, as did his belief that something needed to be done in response. In his words:

*Men often seek recognition. Men are not always very good at interpreting signals – and the program addresses this. The importance of talking to boys about recognition and signals.*

The program utilises a workbook that students and facilitators work through together, questioning concepts around masculinity and what it is to be a 'man'. Much of the work focuses on awareness and decision making – with the aim of teaching participants about respectful relationships. Yet the point around recognition above – and the need for it – is an accidental insight. It touches upon a sense of inadequacy that some men may feel when they are unable benefit from an outmoded and gendered sense of entitlement.

### NO MORE program

Well known and respected Northern Territory ABC football and sports commentator Charlie King is the founder of the NO MORE campaign. Commencing in 2006, the campaign's aim was to highlight the issue of violence against women and girls across the Northern Territory. Initially operating as a campaign, the key theme was to place the responsibility of reducing the incidences of domestic violence on men. Since 2008, CatholicCare NT has supported the initiative and secured funding to scale up the campaign into a community-based program to reduce family and domestic violence across the Northern Territory.

NO MORE's mission is to promote "gender equality and safety, through changing men's behaviour and attitudes towards women and violence." A detailed campaign and program framework have been developed to frame and guide objectives, activities and outcomes. This aim is to focus on dynamic process change that embrace elements of community development work (CCNT, n.d.(a); CCNT, n.d.(b)). The program objectives and outcomes place an emphasis on mobilising for change and targets quite specific results.

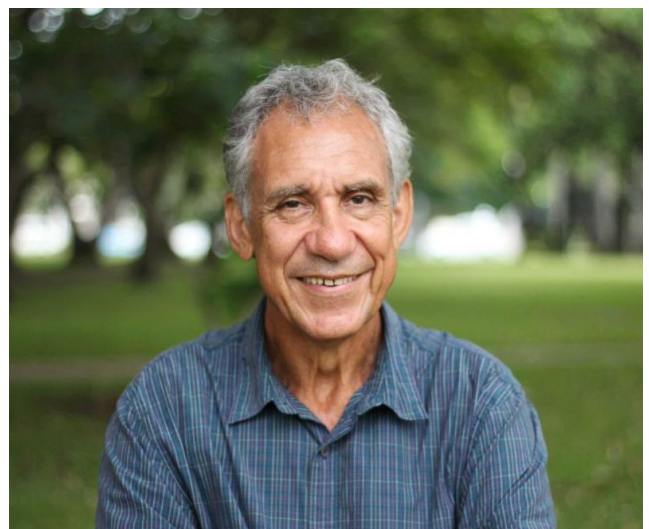


Figure 2: Charlie King (source: abc.net.au)

## **Program Objectives**

1. Support violence reduction and the changing of community attitudes and norms in the NT, through the NO MORE campaign.
2. Work effectively to change men's behaviour through building capacity of men to take a leadership role in developing strategies to stop gendered violence.
3. Decrease the incidence of domestic, family and sexual violence through identifying and collaborating internally within CatholicCare NT and with agencies and groups that share a common goal of reducing family, domestic and sexual violence.
4. Identify communities that have a high incidence of domestic, family and sexual violence and support community development initiatives in order to decrease the incidence of domestic, family and sexual violence.

## **No More Program Outcomes**

### *Short term:*

- Sporting clubs taking responsibility for violence prevention
- Community mobilisation
- Participation of men who traditionally do not engage with domestic violence prevention initiatives
- Increased awareness of impacts and causes of family and domestic violence
- Individual change in men who seek help (able to apply new skills)
- Increased capacity of individuals and communities to respond to domestic violence

### *Medium term:*

- Positive change in men's attitudes, thoughts and beliefs
- Changes to men's behaviour that leads to increased responsibility and actions that result in reduction of domestic violence behaviour
- Safer women and children
- Reduction in domestic violence
- Clients achieve individual goals in relation to behaviour change

### *Long term:*

- Increased gender equality
- Significant reduction in domestic violence, family violence and sexual violence
- Children and women feel safer and are safer

Working through established hubs in Darwin, Katherine, Tennant Creek and Alice Springs, the NO MORE program is working on a community development approach to engage with civil society organisations, while also linking with important government agencies. The aim is to develop grassroots responses and solutions to reduce the occurrences of family and domestic violence. NO MORE program workers aim to encourage and promote community involvement to identify violence as an issue and work collectively to challenge norms around its prevalence. Focussing on men to both take responsibility and to be a part of the solution is integral.



Organising around sport, with a particular emphasis on football clubs is a primary point of attention. Domestic Violence Action Plans (DVAPs, see appendix 3) are a cornerstone for community mobilisation efforts (with community marches being another important element). They are a requirement of all clubs in the Northern Territory Football League and they are being rolled-out across local leagues throughout the Territory. The DVAPs require football clubs – inclusive of their players, coaching staff and members – to take responsibility for developing strategies to address family and domestic violence. Importantly this includes linking with wider civil society and NGO networks.

Symbolically, for NO MORE it is the linking of arms at community and sporting events that has become a sign throughout the Northern Territory that communities are making decisions to work together to stamp out family and domestic violence.

## Charlie King, Founder of NO MORE

Charlie King is a Darwin-based ABC sports broadcaster. He is Aboriginal and of Gurindji descent. Before working for the ABC he spent many years working in child protection. In 2006, following visits to remote communities as part of an anti-pornography initiative, he was struck by the lack of engagement with men around the issue of family and domestic violence. What was clear, was that in every community there were groups of men who wanted to do something about it. In Charlie's words:

*"...by then I was broadcasting the footy and had been for a few years so whenever I went [to remote communities] men would turn up to talk to me. We'd advertise me coming 'Charlie King's coming to visit' and so the guys would turn up and we'd talk and we'd talk footy and then I'd talk about the other stuff. I'd say 'how come men don't come along and talk about family violence and child abuse?' So we talked – we had bits of discussion around that and they were very honest about it, you know, like 'we don't go because if we do people see us there and they think, well, they're only there because they're the mob that are doing it' you know, that sort of thing. Also they were saying to me 'we don't even understand what they're talking about. We don't understand those big words'."*

*"I'd say to them 'well, what about family violence, how big is it here?' and they'd say 'well, you know, there's not much here' but it really was, but it's just that they didn't see it as being family violence."*

On the origin of NO MORE: *"...so I tell them that. I say 'you know, in all of Australia this is how many women get abused' and I remember telling a group down at Yuendumu and they just – an old fellah ... and I met him the other day for the first time for years and years – anyway, when I told him he shook his finger in front of my eyes and he said '**no more; no more**'."*

*"Then when I told other men about no more, no good, they would say 'well, men should link up' you know, and I thought well, there's the idea for building a solution, you know, having the no more call and having men linked up to doing something about it."*

*"Then it started to happen by itself without us driving it. Communities themselves then went and linked arms and the police were telling us there'd be a dip in family violence when men did that out on the footy field"*

*"... whenever I turned up - as I said before, they knew me from footy - it would be the big footy mobs that'd turn up. If you turned up out there to have a meeting about, you know, the price of petrol you'd get like ten people but when you talk footy, the whole community's involved in footy, like they all are, the men, the women, the kids, everyone, so lots of men would turn up."*

*"I remember having a meeting with the CEOs of the eight major sports in Australia some years later, going to them with a bit of an idea about, you know, sport maybe could do more about stopping violence and they told me that eight million Australians are involved in sport every weekend and I thought ... 'like what a movement, like what an army'. Imagine getting eight million people committed to saying 'no more, stop the violence'"*

*"...you know, in any community you always find a small group of men who want to make a difference, who would come to a meeting. If you went there and said it's about family violence and family issues, you know, they would come. That's that group and I know when I talk to them, I know what they – you know, how they see things and we have discussions."*

# Literature Review

## Violence against Women and Girls

Violence against women in Australia, in the words of many, is a national crisis (Cash, 2015; Boserio, 2015; Dent, 2018). As an issue, it has become a *zeitgeist* – a spirit of our times – where the entrenched structural factors that have permitted and perpetuated violence against women and girls are being recognised and challenged within mainstream policy and government circles. In 1993 the United Nations, in its *Declaration of the Elimination of Violence against Women*, defined violence against women as:

*... any act of gender-based violence that results in, or is likely to result in physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.” (UN, 1993)*

In a 2004 report 57 percent of nearly 7,000 female participants aged between 18 and 69 revealed that they had experienced “at least one incident of physical violence or sexual violence over their lifetime” (Mouzos & Makkai, 2004, p. 2). While one in six women have experienced sexual or physical violence from a previous or current partner, one in three women have been subject to physical violence in some form (AIHW, 2018; Cox, 2015). 39 percent of homicide victims are women, with nearly half of those victims killed due to domestic violence (Philips & Park, 2006). On average, one woman in Australia is killed each week (Chan & Payne, 2013).

According to the Australian Institute of Health and Welfare (2018), the most at-risk groups are:

- Aboriginal and Torres Strait Islander women
- Young women
- Pregnant women
- Women with disabilities
- Women experiencing financial hardships
- Women and men who experienced abuse or witnessed domestic violence as children.

For reasons that are deeply entwined with intergenerational trauma and entrenched social disadvantage, domestic and family violence occurs at much higher rates in Indigenous communities (Adams, et al., 2017). Despite significant underreporting to police being a noted issue (Boserio, 2015), 14 percent of Indigenous

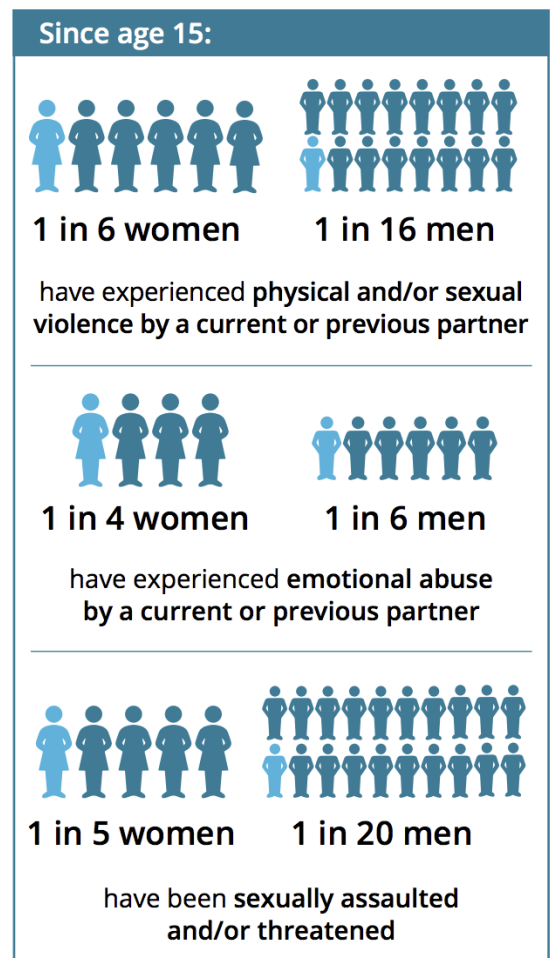


Figure 3: Domestic and sexual violence in Australia. Source: AIHW (2018)

women had experienced violence *within a 12-month* period. When compared to the general population, homicides from intimate partners are twice as likely to occur and Indigenous women are 32 times more likely to be hospitalised (with Indigenous men 23 times more likely to be hospitalised) (AIHW, 2018).

Of course, violence does not just happen to women with men also being subjected to domestic violence. Men in these situations report feeling silenced or sidelined and this is an issue that needs to be taken seriously (see Feder & Potter, 2017). However, this should not act as an oppositional point to undermine current efforts to end violence against women and girls. In Australia, by all measures, men are less susceptible to and statistically experience domestic violence perpetrated by women at levels far less than the violence women experience at the hands of men (see figure one). In general terms, while men are more likely to experience violence than women, this violence is predominantly perpetrated by a stranger who is male. The majority of women who experience violence do so through somebody they know, most commonly a male intimate partner (Cox, 2015; Phillips & Vandebroek, 2014). Indeed, 95 percent of all reported perpetrators of violence in Australia are men (ABS, 2013). Further, in cases where women are violent in a relationship they are often victims of domestic violence within that same relationship (Swan, et al., 2008). And, by a considerable factor, women are far more likely to be subject to sexual violence and abuse (Phillips & Vandebroek, 2014). In all, **1.5 million women** in Australia have experienced sexual assault – in ninety-nine percent of the cases the perpetrators were male (Cox, 2015).<sup>2</sup>

It is also important to address incidents of stalking, street harassment, bullying and victim blaming through to 'low level' sexism (often expressed as 'banter'). In this sense, entrenched societal values that diminish women and girls are enabled, not as some point on a spectrum, but as a collaborative pyramid within which 'low level' behaviours and attitudes – and the silence that often accompanies them – form the foundations upon which all else is built (Pitman, 2018). While pro-violence attitudes among men and boys in Australia are highest among the young (especially those aged 12 to 14 years); Indigenous; or those from lower socio-economic groups (Phillips & Vandebroek, 2014), gendered attitudes permeate across society. It is the gendered nature of violence that needs to be the point of focus; as a construct it plays out differently across cultural and social contexts (Feder & Potter, 2017), yet it remains the primary reason as to why it is women who are

### South Australia

In 2017 the victimisation rate for family domestic violence related assault was 413 victims per 100,000 persons, a decrease on the previous year where it stood at 455. For homicide and related offences, the victimization rate in South Australia in 2016 was 1.1 victims per 100,000 persons. There was a total of 8401 victimizations and 19 domestic violence related homicides reported in 2016, and 7786 and 19 in 2017 respectively. A majority of these reported a partner or ex-partner as the perpetrator. The majority of all victims (from age 10 years and over) were female. Additionally, most victims were between 25-34 years of age. Approximately 19% of domestic violence assault victims in South Australia in 2016 and 2017 were Aboriginal and Torres Strait Islander women.

### Northern Territory

In 2017 the victimisation rate for family domestic violence related assaults was 1815 per 100,000 persons, an increase on the previous year where it stood at 1635. A total of 4,466 victimizations were reported in 2017 in the Northern Territory. Homicide and related offences data was not released by the ABS for the Northern Territory in 2017, however, in 2015 there were ten victims recorded. In 2014 the Northern Territory had the highest rate of homicides and victimization related to family domestic violence, with both at approximately four times higher than other states and territories. Aboriginal women are over represented in statistics of victimization related to family domestic violence across Australia. However, this is significantly evident in the Northern Territory with Aboriginal and Torres Strait Islander women accounting for 85% of domestic violence assault victims in 2014 and increasing to 88% in 2017.

Sources: ABS, (2017); Bartels, (2010); The South Australian Attorney-General's Department, (2017)



targeted by men. *Our Watch* (2015, pp. 23, 26) produced a list of four primary gendered drivers of violence and five reinforcing factors that need to be points of focus when developing programmatic responses:

**Gendered drivers:**

1. Condoning of violence against women
2. Men's control of decision-making and limits to women's independence
3. Rigid gender roles and identities
4. Male peer relations that emphasise aggression and disrespect towards women.

**Reinforcing factors:**

5. Condoning of violence in general
6. Experience of, and exposure to, violence
7. Weakening of pro-social behaviour, especially harmful use of alcohol
8. Socio-economic inequality and discrimination
9. Backlash factors (when male dominance, power or status is challenged).

Deconstructing violence – as a display of power and dominance *or* as an expression of powerlessness and frustration by those men dealing with the complexity of inadequacy – is the key to changing systems that enable gendered violence. The destructive force of violence against women and families is arguably the same force that drives high levels of male suicide. Emerging research is establishing links between the performance of dominant and unhealthy forms of masculinity and the use of violence, whether used against others whom are deemed to have 'transgressed' or against the self when the confines of masculinity and social norms foster feelings of worthlessness (see River, 2014; Shiner, et al., 2009; Ridge, et al., 2010). It is within this frame of understanding that primary prevention strategies have a lot to offer – breaking down established norms through raising awareness and putting forward alternative behavioural options.

## **Sport as a Site of Gendered Relations**

Organised sport, from elite competitions through to local community clubs, are powerful and emblematic social institutions that inform our social relations (Zakus, et al. 2009). Within communities, sporting clubs are hubs of activity with many families building weekly routines around sporting commitments. Schools similarly facilitate and encourage routines of sporting activities. From playing, coaching or simply watching a favourite team, sport harnesses and reproduces cultural and gendered identities. Moreover, it is a process that is writ large by our very sense of nation and what it is to be 'Australian' (Burgess, et al., 2003; Zakus, et al. 2009). It also feeds into an Indigenous sense of manhood, so long as their indigeneity remains unthreatening to the broader Australian community (NcNeill, 2008; Hallinan & Judd, 2009).

Whether in a remote community or a suburban club, football is a social glue that contributes to the development of social capital. Yet these community networks of trust, cohesiveness and reciprocity (Zakus, et al. 2009) are also the social forces that replicate regressive parameters. Sport and especially football clubs have regularly excluded women

and girls, or regulated their involvement to a support or mothering role. Men or boys who did not 'fit in' were routinely feminised or homosexualised (Burgess, et al., 2003; Murray & White, 2015). Indeed, sports like football have been a masculine enterprise steeped in an Anglosphere tradition of pushing back against effeminacy (Burgess, et al., 2003). Borne of empire and militarism, white settler frontier societies like Australia, Canada, New Zealand and the United States have favoured regimented contact sports as a colonial act of manliness. As a social glue, football clubs and communities are only just starting to reimagine their contribution to the reproduction of values and attitudes that permit behaviours or encourage silence in the face of actual or inferred violence against women.

Today, male sporting contests continue to act as displays of strength, courage, power, stoicism, aggressiveness and heteronormativity (Burgess, et al., 2003; Murray & White, 2015; Agnew & Drummond, 2015). The male body becomes an instrument, an object devoid of its subject and its emotionality (see Mills, 1997; bell hooks, 2005). Within this environment, boys are socialised to be tough, to be competitive, and to *win* – success and status are core to *becoming* and *being* a man (Agnew & Drummond, 2015). To fail at this is to fail as a man. This valorisation of a hegemonic masculinity, bound in displays of aggressiveness, informs the social organisation of gendered systems and performances that surround football clubs (Mills, 1997; Murray & White, 2015; Our Watch, 2015). This is where a rhetoric of boys becoming men still dominates (see Burgess, et al. 2003). While a sense of virtue permeates this mode of thinking, it does not challenge the gendered norms that sustain violence against women and girls. An ethos of 'real men don't hit women' is one-dimensional and limited in that it arises from the very norms and attitudes that sustain regimes of gendered violence (Salter, 2016).

Recognising the limitations, contradictions and historical baggage of male dominated sports and sporting clubs is important. It is speaking truth to power. Yet the upsurge in female participation across a suite of previously male dominated sports, along with a simultaneous move to professionalise women's sport, offers an opportunity. Sporting clubs are a crucial component of civil society, boasting an impressive number of highly committed volunteers, that play a direct role in developing "sustainable social capital and community capacity" (Zakus, et al. p. 989). With the changing nature of women and girls' involvement, this is a leverage point for football clubs to become sites of active citizenship (see Zakus, et al. 2009). With the assistance of primary prevention programs, the traditional "celebration of manhood" (Burgess, et al., 2003, p. 202) can be reappropriated to drive more inclusive masculinities that encourage an emotional openness (Murray & White, 2015).

With the onset of the #MeToo movement and wider anti-domestic violence campaigns, the footballing world has the chance to work with this momentum to change the narrative and disrupt harmful homosocial behaviour. Challenging the social relations and systemic inequalities that (re)produce socio-ecological environments that permit not just violence, but complicit behaviour or silence, should become a central tenet of this important social institution.

## Primary Prevention

Primary prevention refers to measures that are implemented before social issues arise and take into consideration the complex ecology of social and economic factors that

contribute to a predicted population level issue (Storer, et al. 2015). Primary prevention aims to target “key risk factors or social determinants at a whole of population level”, which means it does not just focus on at-risk groups (Walden & Wall, 2014, p.17).

Figure 4 below provides a taxonomy of primary, secondary, and tertiary responses. Of course, in reality, the division is not always so neat and there will be a blending when it comes to program planning and provision. However, by emphasising these categories, it makes clear that broader structural or societal attitudes need to be addressed. To repeat, it is much less a spectrum of domestic violence, but a pyramid, where lower level behaviours and attitudes act as a ballast that enables higher level perpetration.

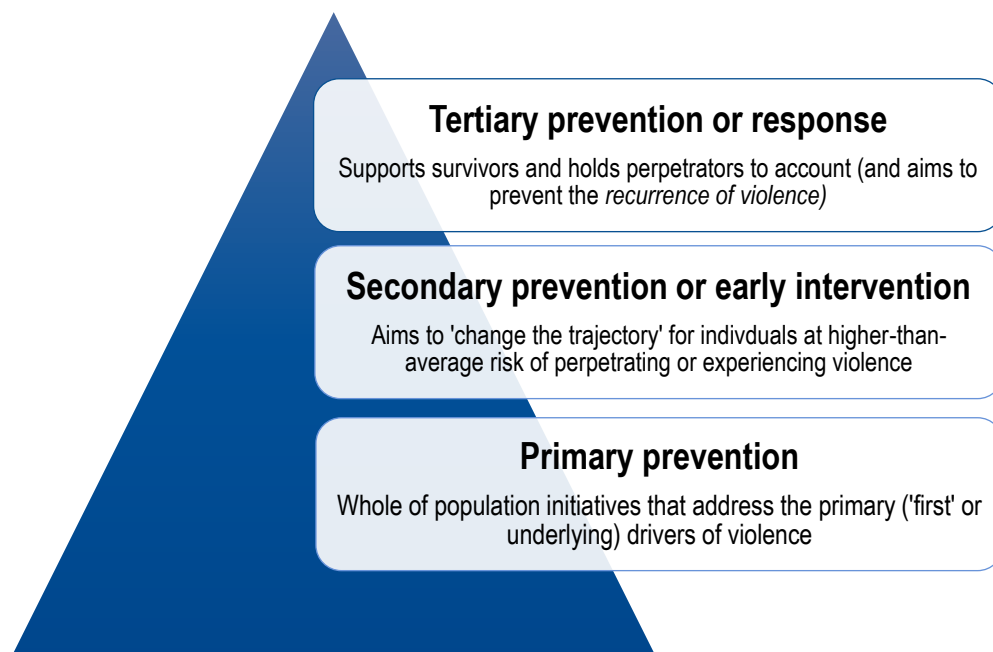


Figure 4: The relationship between primary prevention and other work to address violence against women. Adapted from Our Watch (2015).

There has been a long-held awareness, by those who work in and around domestic violence, of the need to address socially reproduced attitudes, institutions and systems that entrench (and often mask) behaviours that are detrimental to the well-being and safety of women and girls. Further, given that perpetrators of domestic violence are overwhelmingly male, without changing the conditions that define common-place “attitudes, behaviours, identities, and relations” there will not be a shift in the prevalence of domestic violence (Flood, 2011 p.?). Consequently, calls for the need of primary prevention programs and initiatives to be embedded in whole of community responses are not new (see Mouzos & Makkai, 2004; Martin, et al., 2009).

Primary prevention programs **must** have an awareness of and respond to broad contextual factors – inclusive of multi-sectoral efforts (Carmody, et al. 2009). As a way to capture this, much of the literature emphasises the need to consider a socio-ecological model (see Bronfenbrennar, 1979; Harvey, et al., 2007; Walden & Wall, 2014; Our Watch,

2015; Terry, 2014). Reflecting complex systems thinking, where interrelated and nested systems coalesce, are adaptive and lock-in patterned behaviour (see Burge, et al., 2014; Burge, et al., 2016), a socio-ecological understanding impresses the need for multifaceted strategies that addresses dynamic interplay across multiple levels (Harvey, et al., 2007). Primary prevention, at its core, is about systems change and this means understanding the properties of and the characteristics within the system that shape behaviours (Foster-Fishman, et al., 2007).

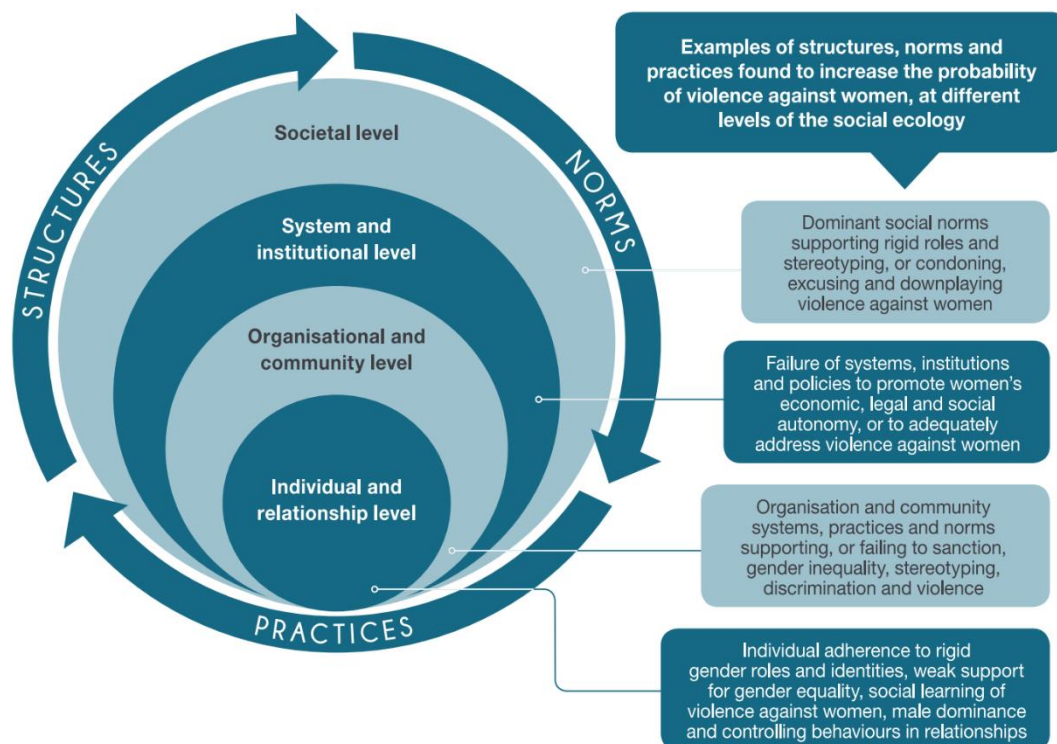


Figure 5: Socio-ecological model of violence against women. Source: Our Watch (2015)

A key barrier to the development and rollout of primary prevention programs has been around shifting ingrained societal perceptions. However, given the elevation of domestic violence in the public consciousness, there is a unique opportunity to develop programs that do not shy away from the dynamics that underpin gender-power relationships (see Flood, 2011). In particular, it has been argued that well designed primary prevention approaches are well suited to early childhood and family-based approaches, school-based approaches, interventions to reduce alcohol and substance misuse, public information and awareness campaigns, community-based prevention, structural and policy approaches and working with men and boys (Harvey, et al., 2009).

## Limitations of Primary Prevention

Difficulties around outcome measurement are well noted across the domestic and intimate partner violence literature (De Koker, et al., 2014; Flood, 2011; Harvey, 2009; Silverman, 1998; Stanley, et al., 2015; Whitaker, et al. 2006). In essence, this is down to the dilemma of how to measure the absence of something. This can be analogised as being akin to the ease of counting wars as opposed to counting episodes of peace; an issue that has been examined in the field of international relations (see Brown, 2005). How do you delineate and define the peace? In the absence of violence, how do you attribute causation? With respect to domestic violence, how do you know that the time invested in a primary prevention program was the significant factor that contributed to an improvement? Or, given the complexity in any socio-ecological system, how do you know that an intervention has not actually done harm?

Tracking change within complex systems is notoriously difficult, whether for reasons of attribution or unintended consequences. One point of agreement across the literature is the need for longitudinal timeframes to better track points of transition or change (Bell & Stanley, 2007; Crooks, et al., 2008; Fellmeth, et al., 2013). Indeed, there are well-established concerns about evaluations of primary prevention programs being of low quality and limited in the measurement of behavioural outcomes over time (Harvey, et al., 2009). A systematic review of 140 outcome evaluations of primary prevention strategies addressing sexual violence concluded that rigorous evaluation design of primary prevention programs addressing sexual violence have been limited, and that this impacts the quality and availability of data regarding the long-term effectiveness and impact on perpetration behaviours (De Gue, et al., 2014). Compounding this are concerns that many practitioners lack training and resources (Martin, et al., 2009).

Identifying limitations is a vital and important process in order to inform program design, to build in effective evaluations and to be responsive to the most current research and findings. Further, the limitations make clear the need for both longitudinal evaluation and a commitment to program design that aligns with advancing behaviour change within the context of broader socio-ecological understandings.

## Community-Based Primary Prevention

### **Mainstreaming whole-of-community approaches**

In developing a whole of community response there is an opportunity for individuals, community groups and stakeholders to interact and develop holistic responses to a social issue. In doing so the dominant discourse can be challenged, priorities redefined and resources better distributed. Indeed, information sharing and the enhancement of networks is key to community-based primary prevention (Claussen, et al., 2017).

Once off or low dose domestic violence education programs – whether to children or adults – are limited in their capacity to provide long term benefits (Amnesty, 2008; Casey & Lindhorst, 2009; De Gue, et al., 2014). Instead there needs to be a “commitment to comprehensive, multi-level strategies ... that target younger populations and seek to modify community and contextual supports for violence” (De Gue, et al., 2014, p.359).

With this in mind, school-based programs would benefit from linking with larger community-based primary prevention strategies (see Harvey, et al., 2007). Likewise, sport and sporting clubs are an excellent point to engage more as they provide a point of access to a breadth of activities that cut across communities. As an organised activity, sport is an ideal space to link messaging and program activities with positive social outcomes and appropriate pro-social behaviours (see Clark, et al, 2015).

Of course, an approach premised on engaging at a community level needs to ensure sustainability, both in financial terms and in its ability to intersect and maintain collaborative relationships. A comprehensive New Zealand study noted that:

*The future of sexual violence prevention requires the provision of adequate funds to facilitate prevention activities and programs in schools, tertiary institutions, sports clubs, and other child and youth-serving organizations, as well as broader community-level interventions such as social norms campaigns, social marketing, and bystander interventions. When targeting youth, it is important that initiatives focus on the development of positive sexuality and mutual, respectful relationships and not solely on the prevention of sexual violence (Dickson & Willis, 2017, p. 143)*

While there are funding concerns in Australia, the development of a coherent national framework with an emphasis on embedding preventative programs is an important step (Stanley, et al., 2015; DSS, 2016).

### **Indigenous whole-of-community approaches**

A whole-of-community approach speaks to a collective response to a social issue. Notions of a collective social order, particularly when viewed through the lens of reciprocity and cultural obligation, would, at first glance, make a whole-of community model seem ideal when working with Indigenous communities. However, some important consideration must accompany any whole-of-community initiative in this setting.

First, Indigenous communities must not be treated as a homogenous group; there is variation and overlap between communities that must be taken into consideration. Second, a top-down stakeholder driven approach is unlikely to resonate and effectively mobilise community members. Trust in outsiders remains low due to historical circumstances and intergenerational trauma. Third, when considering a socio-ecological model as illustrated above, there must be awareness that the structural and institutional factors depicted in that model are part of a colonising apparatus in and of themselves.

Consequently, this presents as a double movement. There is an inherent tension between the social forces that seek to redress family and domestic violence, while, at the same time, those forces are transmitted through institutional responses that have and often continue to contribute to trauma. The norms, practices and structures that shape social, institutional and organisational factors cannot simply be recalibrated. This means that an 'add and stir' approach will not work. Instead, there needs to be an acknowledgement that multiple systemic barriers have emerged for Aboriginal people from an historical context where the past very much informs the present and will continue to do so into the future. The historical legacy, which is embedded in the everyday, has produced and reproduces cultural dislocation, health issues, lower life expectancy, unemployment,



lower levels of education, through to higher levels of violence and incarceration (see Adams, et al., 2017). Indigenous disadvantage is multidimensional, multigenerational and deeply complex in a manner that marks it as quite distinct to other forms of disadvantage in Australia (Hunter, 2009). In this sense, colonisation remains a contemporary experience that continues to manifest in very real ways (Gallant, et al., 2018), with discrimination and inequality being core drivers the reinforce gendered violence (Our Watch, 2015).

Cultural dislocation is a paramount consideration when looking at family and domestic violence in an Indigenous context. While unhealthy concepts of masculinity, controlling relationships through to the use of violence need to be addressed (as they do anywhere), this needs to be done with an awareness and a response to “the decline of traditional Aboriginal men’s role[s] and status” (Blagg, 2015 p. 3). Violence is often a repressive expression of or in response to feelings of powerlessness, particularly when status has been threatened or diminished in some way. Within many Indigenous communities this sense of powerlessness has manifested because of structural inequality across multiple social determinants (see Blagg, 2015; Our Watch, 2015).

<b>Table 1: Critical Elements: Framework for Aboriginal and Torres Strait Islander men and boys to prevent and reduce family violence.</b>	
<b>Historical Context</b>	Violence should be understood within a historical context, recognising the effects of foundational and structural violence, and the wide-ranging continued impacts on the lives of Aboriginal and Torres Strait Islander men and boys.
<b>Reconnect to culture</b>	The many strong Aboriginal and Torres Strait Islander men must be supported to lead work with men and boys, and reconnect men to their core cultural practices and protocols as a central factor to creating change.
<b>Involve women</b>	Aboriginal and Torres Strait Islander women should be involved in the design and development, and evaluation of the effectiveness of the framework.
<b>Family and community healing</b>	Prevention strategies must be positioned within broader community strategies that address intergenerational trauma through individual, family and community healing approaches – drawing from both local Aboriginal and Torres Strait Islander culture and western therapeutic practice
<b>Co-design</b>	All work should be developed in partnership with communities through a genuine co-design process that respects and supports local cultural governance and self-determination, and empowers communities to drive change
<b>Collective wellbeing</b>	A focus on collective wellbeing should be supported through referral pathways to trauma-informed holistic health and wellbeing services.
Source: Adams, et al., (2017). Towards an Aboriginal and Torres Strait Islander violence prevention framework for men and boys. The Healing Foundation and White Ribbon Australia, p. 4.	

Therefore, while a whole-of-community approach offers an opportunity to work collectively, it must be done appropriately. In doing so, it is important to construct culturally based models that incorporate cultural governance, Indigenous knowledges, community co-design, spiritual wellbeing and respect for community practices (Hurst & Nader, 2006). Designs need to be holistic, culturally contextualised, and they must privilege Aboriginal voices (see Blagg, 2015; Martin & Mirraboopa 2003). The critical elements in Table 1

provide a good starting point for when working within a well-defined and discrete program setting.

However, when seeking an expansive whole-of-community response beyond a neatly defined program, then these first principles need to be expanded into a systems-wide response. While considerable funds have been directed at social issues within Aboriginal communities, many “persistent, complex, and entrenched social problems” remain unresolved (Graham & O’Neil). Instead, broader collective action, with an emphasis on shared goals and community mobilisation, need to be aligned with culturally appropriate practices. In order to do this, a critical mass – inclusive of ideas, individuals, community, and organisations – needs to develop alongside the establishment of local activists and champions. Further this needs to coalesce around an imperative of supported community ownership and shared goals aimed at achieving process change (Michau, 2007).

### School-Based Primary Prevention

School-based interventions have shown considerable potential in primary prevention approaches, particularly in relation to awareness raising and increasing knowledge. There is less evidence that school-based programs contribute directly to behaviour changes, but this in part can be attributed to the difficulty in measuring outcomes (Walden & Wall, 2014).

The US *Safe Dates* program has become a touchstone for analysis of effective school-based primary prevention. Built around 10 by 45-minute sessions – and incorporating a theatre element – the program aims “to prevent dating violence by changing dating violence norms, gender stereotyping, conflict-management skills, help-seeking, and cognitive factors associated with help seeking” (Foshee, et al., 1996, p.40). When measured against a control group in a one-year and then a consequent four-year follow-up, short-term behaviour effects had faded or disappeared, but impact on cognitive risk factors such as dating violence norms, conflict management skills, and awareness of community services for dating violence were maintained (Foshee, et al, 2000; Foshee, et al, 2004). The findings for the four-year follow-up were significant in that *Safe Dates* participants reported less physical, serious physical, and sexual dating violence perpetration and victimisation than the control group after four years (Foshee, et al, 2004).

These findings reflect the broader literature where multi-session programs delivered over time are more effective than single awareness-raising or discussion sessions (Harvey, et al., 2007). In addition to running multi-session programs, many stress the importance of booster sessions for primary prevention programs (Gardner & Boellaard, 2007; Moynihan, et al., 2010). However, the *Safe Dates* follow-up study is less clear on the appropriateness of booster sessions and that they may actually cause harm. The researchers were inconclusive as to why standalone booster sessions may increase the likelihood of harm, but they considered the possibility “that the booster prompted adolescents who were already being victimized to leave abusive relationships” (Foshee et al., 2004 p.622), making those individuals susceptible to what is sometimes termed separation assault (Douglas, 2017).



What is clear is that short-term interventions dissipate and in the case of one-off booster sessions they may cause harm. As such, the focus should be on embedding primary prevention practice and programs into whole-of-school models (see O’Leary & Smith Slep, 2012). Whole-of-school approaches stretch prevention beyond classroom activities and focus on partnerships and relationships with family, community and key stakeholders that intersect with the school and its culture (Carmody, et al., 2009; De Koker, et al., 2014). In this sense, it is an approach that mobilises connections with the express aims of identifying and working with multi-level dynamic interactions that define a school’s social ecology (Waters, et al. 2009). This can be directly aligned with socio-ecological models of violence against women.

Further, integrating across the curriculum, (Silverman, 1998; Wolfe, et al., 2009), varied, lengthy and intensives approaches (Flood, 2011, p.364), focussing on gender and development (Wekerle & Wolfe,1999), through to starting with younger cohorts (Dickson and Willis, 2017) have all been flagged as steps that will improve primary prevention efforts. And they are all steps that can be integrated into a whole-of-school model. A final consideration is that efforts should be directed at both boys and girls (see O’Leary & Smith Slep, 2012). Indeed, a core finding of the *Safe Dates* follow-up study was its effectiveness for males and females and across cultures (Foshee, et al, 2004).

A further point of reflection from a UK study is that while interventions raise awareness, they did not always correspond with understanding. A notable point that was similarly reflected in the fieldwork for this study, is that that male participants often felt that the material – which details the gendered nature of violence – was ‘sexist’ (Fox, et al., 2014), Here lies a dilemma. Program design needs to incorporate the pre-emptive management of possible male rejection of anti-violence messages based on feelings of being unheard (Flood, 2003). Whole-of-school models or approaches have the potential to mitigate possible rejection through appropriately embedding program material and linking its distribution through familiar networks – not dealing with any backlash factor effectively will make the unpicking of the drivers of gendered violence all the more difficult (see Our Watch, 2015). Indeed, ensuring that materials are ‘localised’ for each environment and ensuring teacher involvement and appropriate support are important elements to mitigate against unresponsiveness from students (Fox, et al., 2014; Stanley, et al., 2015). Finally, any localised approach needs to consider and intersect with the realities of class, race and identity (Flood, 2003).

## **Sport and Theatre**

A considerable number of primary prevention programs focus on sport and sporting clubs as their point of delivery. This is unsurprising given that organised sport offers an opportunity to engage with large numbers of young men and women within a controlled setting that intersects with wider institutional (e.g. a university or school) or community environments (e.g. a community sporting club). Further, sporting environments are sites where societal norms are readily reinforced through peer groups – this makes them an appealing option, both in respect to the potential need, but also because the rollout and evaluation of programs can be more easily achieved.

For instance, one US study of a program that focused on positive bystander intervention with male and female college athletes, found the engagement to have a level of success. This program sought to decrease sexual and intimate partner violence through teaching skills such as speaking out, supporting survivors, through to intervening in incidents to either prevent or stop them occurring (Moynihan, et al., 2010). In another US-based study, a one-year follow-up of male high school athletes who had taken part in a dating violence primary prevention program, similarly produced promising indicators. In this study, the most notable reduction, when compared to a control group, was in negative bystander behaviour (Miller et al., 2013). Importantly, this follow up study indicates the promising potential of a primary prevention program after a not insignificant amount of time has passed.

Role models are an important factor when it comes to program design (see Flood, 2003) and there is a growing body of evidence that sport is an effective hook to encourage meaningful engagement (Clark, et al., 2015). A study of a UK program, which was built around NFL players and coaches, concluded that the participants would not have engaged in a domestic violence and sexual abuse education program without the 'sporting hook'. The opportunity to meet and to develop sporting skills with the players ranked significantly higher than any desire to better understand domestic violence and sexual abuse (Hills and Walker, 2017).

Further, with sporting-based programs, having a chance to train or do a physical session with players or coaches was very important (Hills and Walker, 2017). While different, programs that involved theatre it was the *interactive* element that was most important. Here, there is an opportunity to explore possibilities of incorporating role-playing and play-acting elements in sport-based interventions (see Heard, et al, 2017). Moreover, this would support moves to broaden a program's appeal and impact as there is growing body of literature that points to theatre as an approach that increases positive outcomes, especially with culturally diverse communities and minority groups (Heard, et al, 2017).

Applied theatre has emerged as a successful form of practice to raise awareness around intimate partner violence and teaching healthy relationship models to young people. As a tool to engage young people it helps to expose gender stereotypes, dispelling relationship and domestic violence myths. It also serves to increase recognition of warning signs and incidences of domestic violence. (Heard, et al., 2017). While sport-based programs may not actively or knowingly utilise an applied theatre approach, there is an opportunity to consider synergies between the two. Introducing a performative element contributes to lessening points of debate or rejection of key messages and, instead, supports a situation of learning and reflection through doing. Further, there is some evidence that reinforcing this over a number of years through the use of theatre (Bell & Stanley, 2007) and developing 'behavioural analogues', through a contrived situation or enactment, helps frame how a participant might respond in a real-world situation (see Crooks, et al., 2008).

### **Primary Prevention Checklist – A Systems View**

While it is not possible to develop a definitive list that a primary prevention domestic violence program should ascribe to, it is possible to develop presuppositions around some

of the fundamentals that define dynamic systems. Within this frame, developing an appreciation of complex socio-ecological systems allows for the development of approaches that aim to engage, nudge or disrupt systems. Theory of change has become a popular way to map causal relations in systems in order to identify points of influence for program delivery. However, in the rush to develop a visually pleasing flowchart, foundational questions are often not asked or are not returned to with enough regularity. Meanwhile, collective impact, which has become popular within many policy circles, is always at risk of being enmeshed and imbricated within established power dynamics; that it simply offers an alternative ‘whole-of’ approach that does not disrupt systems and results only in further cementing service providers as the core components within the ecology of a program’s delivery.

To help avoid the pitfalls of simply performing a reductive mapping exercise or replicating existing practices, two first order questions need to be considered: how do we understand the dynamics of the system or systems? And, how do we then engage with these systems? While not conclusive, a brief checklist centred on understanding and engaging with complex systems can be offered:<sup>3</sup>

### **Understanding systems (communities).**

Complex systems are adaptive environments where feedback, emergence and self-organisation are defining characteristics. Working with socio-ecological/economic systems should incorporate an understanding that:

- Multiple systems interconnect and overlap. These interactions will define the boundaries of the system and parameters of what is and is not viable.
- These systems and their constituent parts are interdependent. This interdependence can lock in patterns (points of attraction), but it can also lead to shifts in any given system.
- There are multiple attributes, actors and points of scale in a system or systems (e.g. system layers, niches, organisations, individuals)
- History and (negative) feedback define and reproduce systems. Yet there is also sensitivity within these systems that can lead to unpredictable outcomes from small beginnings.
- Systems not only support but also are often the product of dominant power relations and social forces (e.g. gender or racial inequality). It is vital to explore and ask questions about the social, cultural and political make-up of a/the system.
- A regulatory environment within socio-ecological/economic systems will exist. This places an emphasis on the need to understand the formal pathways of authority and decision-making. This can also speak to resource allocation (which is also dependent on the history of the system).
- There is the actuality of the lived experience of the everyday. What are the informal pathways of authority and decision-making? How do communities function within the parameters outlined above?
- There will be a gap between the aspirational state of a system (which is dependent upon the point of view of who aspires to it) and the lived realities.

### **Engaging with systems (communities):**

When engaging with systems at a programmatic level, it is important to:

- Map the dynamics of the system or systems that the program engages with. This means asking ‘what are the boundaries?’ of the system and ‘what are the variables?’ that most effect the dynamics within a system.
- Identify the scope of the program and where the program is or should be situated with the broader socio-ecology.
- Centre and involve those for whom a programmatic response is sought (e.g. men and women, community members). Top-down messaging and program design are likely to replicate existing power relations and/or encourage resistance or rejection.
- Collaborate and coordinate across sectors and levels. Primary prevention has to be whole of system in more than name.
- Identifying points of leverage, tipping points or pathways of effect within systems. This is where a program will have the most impact (and should be aligned, where possible, with points of measurement). Time needs to be invested, conversations need to be had, and community engagement and mobilisation should occur.
- Work towards challenging or changing social norms (this means identifying system/social norms).
- It is more important to focus on sustainable process change than it is to fixate on *simply* achieving an end state. Without changing processes the desired end-state will be fleeting and will require considerable energy to sustain.
- Incorporate participatory and action-based learning. Systems are replicated through behaviour and decision-making. System change needs to be practised.
- Map where points of resistance or rejection may emerge – and plan for this.
- Raise awareness of the program and its purpose through evidence-informed communication strategies.
- Ensure that self-organisation, feedback and emergence are accounted for in the program planning (e.g. update program planning to account for new realities because of the impact of the program).

Working with complex systems is not simple. It is messy and it takes time. Moreover, it is a co-constituting environment. This means that the very reality within which the work takes place is a product of ongoing interactions. One cannot ever be completely ‘outside’ of the system.

As a final point, while understanding systems and how to engage with them is very important, fixating on the language of ‘systems’ and reifying programs does risk stripping away genuine discussions around importance of community and people. Any primary intervention must be about community engagement and mobilisation. Community members, for whom the programs are aimed at, have to become producers of the work and not just the receivers of other peoples work. It must not be forgotten that systems are made up of people and you need to engage them to avoid resistance. Planning processes need to be inclusive, there is no singular voice of the community, and the work should aim to facilitate community members to help each other (Schmitz, et al., 2018). In this sense, system change has to be about mobilising people to change the parameters and the social relations within which their everyday existence takes place.

## Findings and Discussion

### Method and Research Design

The principles of co-design defined the research parameters of this project. Effective co-design was ensured through the involvement of a project team that included representatives from Centacare, PCL and CatholicCare NT. The researchers also employed reflective practices to ensure that any insights from working with communities and young people fed back and informed the project.

Utilising a short-term multi-method ethnographic approach (see Charlesworth & Baines, 2015), this study used the following methods:

- Targeted literature review;
- Key informant interviews / Unstructured interviews;
- Focus groups / Community conversations, and;
- Intensive direct observation.

The establishments of a project team and research co-design commenced in the latter half of 2017. The fieldwork took place over three phases between April and August in 2018.

The Northern Territory component involved community conversations, observation of the program delivery and interviews with key stakeholders. Travelling from the hubs of Darwin and Katherine, the fieldwork took place in the communities of Ngukurr, Tiwi Islands (both Warrumiyanga and Pirlangimpi) and Wadeye. As the majority of the participants identified as Aboriginal this phase undertook an indigenist approach to research, where participants were “provided with an opportunity to voice their experiences using their own preferred method” (Kendall et al. 2011, p. 1723).

For the South Australian component, the fieldwork comprised of direct observation and focus groups. Observation included the delivery and planning of program sessions in two public schools and two significant PCL follow-up events (proxy booster sessions). One of the events was a leadership day held at the Adelaide Oval, while the second was a follow-up event for previous participants at Port Adelaide Football Club where participants could invite a male role model (see appendix three). There were two focus groups; one was with the 2018 cohort, while the second focus group drew on 2017 participants. Students were recruited from one regional and six metropolitan state high schools.

The full research design and methods deployed across this project are detailed in appendix one.<sup>4</sup>

### Sport as a Hook

While lower than the national average of 59 percent, participation in physical activity or sport in South Australia (58 percent) and the Northern Territory (53 percent), involves over half of the population in some form of activity at least three times a week – with female participation higher than male participation across all states and territories (AusPlay, 2017). Participation rates are higher for children (74 percent), with income level and remoteness diminishing the level of participation. Indigenous children, however, may have

a low participation rate, but their participation frequency is higher than any other group (AusPlay, 2018). Organised sport as a focal point for primary prevention programs aimed at population level change offers opportunities unlike any other to connect with community at a grass roots level. Of course, it is not just about physical participation, but community participation. As Charlie King realised, this is a unique environment to mobilise community support:

*I remember having a meeting with the CEOs of the eight major sports in Australia some years later, going to them with a bit of an idea about, you know, sport maybe could do more about stopping violence and they told me that eight million Australians are involved in sport every weekend and I thought ... 'like what a movement, like what an army'. Imagine getting eight million people committed to saying 'no more, stop the violence.'*

In a regional and remote setting this mobilisation opportunity is further magnified. In an interview with a senior NT police officer who played a central role in a drop in domestic violence on the Gove Peninsula in Arnhem Land, organising around football was an integral part of the drop in domestic violence in the community. Working alongside the NO MORE initiative, the police officer noted that although DVAPs were yet to be devised, the community were working collectively to reinforce positive behaviour through football. In time, this process was formalised through DVAPs. With the development of the DVAPs the community worked collectively alongside stakeholders like the police and the courts to respond differently to incidences of domestic violence by individuals involved with the football club. In the words of the senior police officer:

*... in Gove the basis of the footy and the DVAPs worked very closely with the matters that go before court, so not only – if an offender commits a family violence offence, if there's a sanction imposed by the club insofar as them not being able to play, and then those actions that are taken by the team and the coach are then reflected in court and the magistrate listens to that story...*

What is clear from this is the blurring of the lines between primary, secondary and tertiary prevention strategies. By using a pyramid to conceptualise how both prevention strategies and gendered violence is actualised from 'low-level' through to perpetration is useful. It is not just about DVAPs but the community mobilisation that accompanies them. An ad hoc organising model of talking to and involving community members, walking the streets and working with local business and community organisations was deployed across the community. The police officer also stated that in the week leading up to the 2016 local grand final they "actively engaged with the whole of community, all licensed premises, the taxi drivers, everyone else, that no violence was to be tolerated." The officer noted that no additional resources beyond the efforts of the community were required, with the result of not a single recorded incident of domestic violence following the game, where on previous occasions there had been multiple recorded instances:

*So, we did it with no additional resources, just what was in community. We didn't have to fly – so you know the potential with footy games is that they're highly emotive, they have the potential to bring the worst out in community, so there was no taskforce; there was no extra additional resources. It was just the community who saw it as such an important activity with no incidents whatsoever.*

In the community of Ngukurr, one of the Elders we spoke to made it clear that sport has the potential to engage with community in the first instance – whether it was football, basketball or other sports – and then use sport as an opportunity to build longer-term strategies. This was similarly reflected by the responsiveness of participants in one of the NO MORE training sessions that we observed in Ngukurr. A CatholicCare facilitator gave an impromptu session to five CDP workers, the participants became visibly interested and engaged when the conversation shifted to football and discussion around the DVAPs. Impressively, the Elder who was involved with the NO MORE program, made the bridge from football to a wider community involvement and impact. In this sense sport should be understood as a form of capital – while this will also inform social and structural divisions – there is also an opportunity to develop skills, knowledge and leadership (see Spaaij, 2009).

Given participation rates and community involvement, sport as a motivator appears to have near universal appeal. From a PCL perspective, where PTEVAW participants have the opportunity to engage with past and present Port Adelaide players, it is elite, not grassroots sport, that operates as the hook. Focus group participants made it clear that their engagement and retention of key messages was built on the involvement of role models to have, in the words of participants, “people you look up to” and “inspire you”. The focus group participants said that just having outsiders and non-teachers makes a difference. They also said they would like to see other sporting codes involved, with one basketball fan saying:

*You generally pay more attention to something if it is to your liking... if I had one of my icons from basketball, like a Brett Marr or Lebron James come in to a give a lecture ... I would be straight in and listening.*

But the majority of the participants felt that having AFL players present was significant in gaining their attention and positively contributing to awareness raising. One participant made the comment that “they are our ...idols... and we all look up to ... those special people”, while another observed that “the second they walk in everyone goes quiet.” As one of the professional AFL footballers involved in the program made clear in one of the key informant interviews “Footballers have a voice. Obviously because of the position we have as players, the boys want to listen to you.” Russell Ebert captured the impact succinctly stating that:

*The benefit that we look for to have a player there is obviously their profile ...the students maybe aren't going to see us again; they will see our profile players week in, week out and as soon as [they see a player] who has said something, they will remember it. Each time those ... lads see Ollie Wines they will reflect back to something that he said.*

Ebert's thoughts clearly align with research that suggests that positive role models are “uniquely poised to positively impact how young men think and behave (Miller, et al., 2012). However, Ebert's analyses went further: “...each time you see that face, each time you hear about the Port Adelaide Football Club you will resonate with the messages that were given on that day.” While difficult to measure, this multiplier effect of having elite players delivering messages around respectful relationships and non-violence shifts their

## Player Values

*“For me I am strong individual, so I will set a good example for my brothers and sister. For me it's about trying to be good person.”*

PAFC Player, PTEVAW Ambassador

involvement beyond just being a hook, but integral to possibly shaping future behaviour. Indeed, there is an argument to reconsider how the 'masculine capital' of current and former AFL players can be co-opted to recast constructions of masculinity (see Agnew & Drummond, 2015). While this is expanded upon below, this is a space that requires significantly more research and built in evaluation.

Given the institutional, organisational and traditional reach of sport – whether top down through the utilisation of AFL players or grassroots through engagement with clubs and community – there is significant evidence to support 'sport as the hook' (see Danish, 2004). Moreover, it can be reconciled with developing points of impact and transition in relation to a socio-ecological model.

## Involving Women and Girls

In session observations for both programs, it was a case of men talking to other men or boys. Of course, an important element of these primary prevention programs is centred on awareness and behaviour change to reduce and eliminate violence against women and girls at a population level. Consequently, it makes sense to target men and boys. Further, in the case of the NO MORE program the division between primary, secondary and tertiary prevention and interventions is not as clear. In addition to this, cultural obligations may limit direct involvement in such sessions. However, in a Ngukurr observation a female leader did take part in one of the sessions, making a positive contribution that appeared to be well received by the group. Indeed, this was the first session to be held in the community and spoke to best practice in respect to involving Aboriginal women in the development and design of how the program was going to be progressed within the community (Adams, et al., 2017).

As part of a whole of community response, the NO MORE program seeks, where culturally appropriate, to connect with and involve women in the remote communities that were visited. However, while there was one female appointment, all current staff with direct community contact are male, which could lead to potential complications when seeking to design localised frameworks and strategies that have the support of women on community. Noting that the program is built upon the premise of directly engaging with and encouraging men to organise around the program, this appointment strategy makes sense and aligns with cultural appropriateness. However, scope to engage with women on community about the program should be factored into design, mobilisation and evaluation phases.

A program like NO MORE, which prides itself on a holistic and culturally appropriate approach, needs to ensure that there is community buy-in (Blagg, 2015; Hurst & Nader, 2006; Gallant, et al., 2018). The extent of this buy-in was reflected to differing degrees across the three Northern Territory sites that were visited. In Ngukurr, the Tiwi Islands and Wadeye the involvement of women was dependant on how embedded or developed the program was, or, significantly, the level of community buy-in or readiness irrespective of whether or not it was *specifically* in relation to NO MORE. In Ngukurr there was clear involvement by senior women who assisted with organising a community NO MORE march and their involvement with organising a children's singing performance about the eradication of family and domestic violence. In Warrumiyanga the evidence of involvement was impressive, with women in the community aware and approving of both the campaign



and the emerging program. Indeed, the success of the men's group in this context has been noted elsewhere (see Blag, et al., 2017; Gallant, et al., 2018; Prince, 2015). In Wadeye the involvement of women was not easily identified, but this was unsurprising and speaks to the complex nature of that particular community.

With the implementation of DVAPs across the Northern Territory, football clubs were encouraged to increase the involvement of women in the running of clubs. The DVAP template that clubs use includes a central provision of the need to involve women, by clearly stating that the club:

*"...will ensure women are afforded every opportunity to participate at supporter level, at player level, at coaching level and at committee level."* (NO MORE, n.d.)

When observing a football committee meeting in Warrumiyanga in the Tiwi Islands, this was evidenced by a strong female voice at the table who was aware of the NO MORE initiative. Accompanied by the explosion of women and girls participation as players, there is an opportunity to challenge unhealthy social norms and practices around football clubs (and, by extension, community) and to utilise the organising potential to achieve program outcomes. This was well put by Charlie King:

*"...women need to be encouraged to be part of the footy club and that's exactly what we wanted them to put in there because we knew when women got involved in the sport, not only as players but on their committees so when they sit down – I've sat down on many committee meetings with the blokes, you know, but when women are at the table and you're having a discussion the discussion changes. It's a whole different dialogue and women would say 'we need to do something about family violence' and ...the men would then feel challenged by the women to do something about that and say, 'you're absolutely right, we do'."*

At a more 'mainstream' level the NO MORE campaign (not the program) interacts with a number of sporting codes. The Australian Baseball League has registered its support for the campaign and, bridging to the *program*, the Parramatta Eels, from the NRL, signed up to a DVAP (NO MORE, n.d.; NO MORE, 2017). Gender equitable involvement is a part of this engagement, and the signing of a DVAP by the Australian Emeralds heralds the importance of a female facing focus. (NO MORE, 2018). With the national women's baseball team developing a DVAP to identify and provide support around incidences of domestic violence ensures that discussions around primary prevention directly incorporates female voices.

The commitment of PAFC through its youth programs to engage with young men, aims, in the words of PCL's Director, to encourage "young people to be agents of change in the community" (Centacare, n.d.). However, as noted, the program is aimed only at year 10 boys, which potentially limits the effectiveness of the program. This can manifest in a number of different ways. First, it becomes difficult to push back against a level of groupthink that may emerge. In particular, gendered assumptions can be reinforced in an environment where an ingroup bias emerges, in the process reflecting negative societal biases. Dynamics in segregated groups of boys have been shown to heighten gendered hierarchies and contribute to notions of male dominance, particularly as they relate to physical strength (Cohen, 2010). Given that expressing masculine identity in groups is

important for adolescent boys (Kelly, et al., 2014), it is imperative that a male only environment is closely monitored to protect against unintended consequences of reinforcing unhealthy social norms.

## Resistance and potential rejection

*“still not good for a girl to hit a man or verbally abuse... it's not okay to harass someone and hurt their feelings” - Participant 8, Focus Group 2*

*“Domestic violence is about men beating the shit out of women, you never really hear about it the other way around.” - Participant 2, Focus Group 1*

*“It's always been that they [female students] get kicked out of the room, and we have to have to talk about this domestic violence thing. There are guys, believe it or not, who go through that sort of thing” - Participant 4, Focus Group 1*

*“We hear less cases of women committing domestic violence because it not manly to admit to it.” - Participant 8, Focus Group 2*

*“You hear about it all the time [sexual violence], but it is always going to happen because people can't control themselves. At the end of the day if you take one [perpetrator] off of the street there is always going to be three, four more ... just waiting for someone to be there by themselves.” - Participant 1, Focus Group 1*

Figure 6: PTEVAW - participant resistance

Indeed, in both focus groups a number of statements were made with the modifying preamble that “I'm not trying to be sexist, but...”. Concepts around male strength were either valorised or taken as a *fait accompli* to explain why violent acts occur or contribute to the severity of some violent acts (and not just in domestic settings). A number of participants (in focus groups and the class observations) also expressed concern that “male things” were being feminised. This was expressed in a number of different ways, from the division of domestic labour (a minority position) to the changing nature of contact sport (a majority position). These comments and those that feature in figure 6, reflect the dilemma of male rejection of anti-violence messages based on feelings of being unheard (Flood, 2003). When participants were informed that the PTEVAW program was exclusively delivered to boys, one of the participants stated: “of course”. When asked to expand, the student said: “we're trying to sort equality here, why don't the girls do this?”.

This sentiment of ‘reverse sexism’ was an undercurrent that has potentially damaging implications (see Fox, et al., 2014). To inoculate against rejection, a performative element (e.g. role play) and the involvement of girls would be recommended (see Foshee, et al, 2004). This is not about pandering to unhelpful and misinformed claims of ‘reverse sexism’; it is about mitigating resistance, challenging ingroup bias and contributing to a shared understanding of how social norms contribute to gender-based violence. If primary prevention is about population level change, it makes sense to involve the whole-of-school community as far as is feasible.

When participants were asked what would change if girls were also involved, it was universally acknowledged that having girls in the room would change the behaviour of the boys. Some thought negatively, while others felt it would be a positive change. PTEVAW facilitators also commented on the value of mixed classes. In a staff survey response, one staff member argued that:

*... for this program to be fully beneficial and decrease domestic violence, a program needs to be developed for females along with males. Many times, I've heard from students, "Why aren't girls educated on this? Why us?" I*

*think this is a fair point ... If we can educate boys AND girls about respectful relationships, roots of domestic violence and the labels/groups that society creates, then I think we can make a much bigger impact.*

The were mixed feelings from participants as to whether or not combined or parallel sessions would be best. A sentiment that was reflected by another PTEVAW staff member:

*... would like to see joint programs running for boys and girls or combining groups and have each gender talk about what is acceptable/not acceptable to them.*

Given that sport has traditionally been a segregated domain in society and one that focusses on physical prowess (Cohen, 2010), it is important that the shift to more inclusive participation and organisational practices across sport generally, is replicated in a sports-based primary prevention program. This inclusivity should incorporate the make-up of participants, but also facilitators, who are currently all male.

It is important to stress that many of the participants across the focus groups and observations contributed to gender-aware and supportive comments about the need to address violence against women. At a student leadership event held at the Adelaide Oval for former participants, there was an impressive level of engagement with core ideas around primary prevention strategies and the need to address gendered violence. Although, it was interesting to observe that during a group exercise when asked to list favourite comedians or actors, not a single female was listed.

### **Performing Primary Prevention**

Both the NO MORE and the PTEVAW programs speak to a wider audience than program participants. NO MORE, in particular, given its roots as an awareness raising campaign has a significant footprint across the Northern Territory, with further moves into Western Australia, South Australia and New South Wales. The work conducted through PCL, by virtue of its connection to the Port Adelaide Football Club, also receives significant attention. For both of the programs this encapsulates the nexus between their missions of values-based work through the utilisation of a public profile.

For the NO MORE campaign and program, community marches and the linking of arms (especially prior to the commencement of sporting games) is an integral element – there is a physicality in the *doing*. For PCL, involving elite players and senior coaching staff in follow-up events, including leadership days, acts as an important statement. Having a kick, as leadership day participants did with a leading Port Adelaide footballer in the Club's Adelaide Oval change rooms, cements the experience. These actions are meta-level performances, they solidify the speech acts of what is said and should be done about violence against women and girls. Moreover, they are acts that in their 'doing' can help influence behaviours within the social worlds to which they are responding.



Figure 7: PAFC Player Ambassador Ollie Wines with PTEVAW participants (source: PAFC)

From observing the delivery of program sessions, the process of learning from doing has the scope to be expanded. Lessons from applied theatre – across cultures and in a variety of settings – show that incorporating a performative and participatory element, elevates that which (usually) occurs in private (family and domestic violence) into the public domain (Nicholson, 2005). The most common way this is approached is through role-play. Indeed, role-play, when guided by experts, is more effective than discussion or reading alone, especially when engaging with groups that do not have access to the cultural capital that accompanies higher socioeconomic status (Kumpfer & Alvarado, 2003).

Role-play or some form of active participation builds and enhances a participant's ability to "self-monitor and regulate their emotional reactions" (Elias & Weissberg, 2000, p. 187) and assists with developing problem solving and negotiation skills within an applied setting (Cahill, 2015). It provides participants with 'behavioural analogues', which is a bank of practiced responses or actions as to how one might respond in a particular situation (see Crooks, et al., 2008). This, for instance, could be utilised to accompany the recent interest in the concept of 'upstanding' in place of (positive) bystanding. This shifts the messaging from a position of reluctance and having to act, to one of leadership and acting to incite change (Peer & Webster, 2016). Just discussing this is less likely to provide the framework and tools for participants to transition session information into the real world.

In both the PCL and the NO MORE session there were elements of *doing*, but there is an opportunity to develop and enhance the deployment of performance or some other form of action-based learning. As both programs emphasise sport, it would be beneficial to consider how a sporting focus could inform activities. One of the PAFC player ambassadors certainly felt this would be an effective engagement strategy with year 10 boys. Taking advantage of role models and expanding on 'sport as a hook', sport can be utilised as a form of purposeful engagement (see Flood, 2003; Clark, et al., 2015).

Learning through doing and active participation also diminishes points of resistance as the activity becomes the main focal point. However, vigilance needs to be employed so that the narratives that may emerge are not “Trojan stories”, where negative messaging undermines the program aims (Cahill, 2015, pp. 129-130). The key here is that staff and group facilitators have training or access to training so that they are able to respond to the respective client group. There will be quite different requirements for year 10 boys in Adelaide to what may be required in a remote Aboriginal community.

In an indigenous context, evidence from Canada suggest that the *doing* in an applied setting allows for the embodiment of indigenous knowledges (Lane, 2012). When on the Tiwi Islands, traditional dance was used to powerfully open and close the men’s group, with both Aboriginal and non-Aboriginal participants, facilitators and researchers, all encouraged to take part. This embraced “indigenous forms of performance” to sustain “community participation as a sense of belonging” (Nicholson, 2014, p. 3). While in Ngukurr, the non-Indigenous facilitator made use of the non-Indigenous researcher to conduct a more traditional role play. While this amused the group, with the encouragement of an Elder (very much a form of organic co-design) some program participants also took part in the activity.

A take-away from these observations is that while PowerPoint presentations and workbooks have value, participatory methods place the subjects central to the learning experience. Indeed, they become a part of it.

## **Systems Change and Sustainable Impact**

A year 11 student from one of the PCL focus groups observed that “men are taught not to show emotions ... or you’ll be cut from the crop”. A powerful and revealing sentiment. When asked, all of the focus group participants could provide an answer as to what it is to be a ‘man’ in the traditional sense. This question was not asked so as to frame masculinity as a negative, but to explore links to unhealthy conceptions of masculinity; those that contribute to learnt behaviours that may encourage or encourage silence when confronted by gender-based violence. As one of the NO MORE facilitators stated, domestic violence is:

*...learned behaviour. It’s that whole ‘we do it because we can’ sort of thing. Men do it because they can, and they get away with it and they think it’s all okay. They don’t challenge each other enough on it.”*

To effect change, primary prevention works to raise awareness and influence individual behaviour by making participants aware of broader socio-ecological factors. Of course, while there is a popularity with acknowledging that individual actions and behaviour occur within a broader societal setting, choice is ‘bounded’ by what are the perceived parameters of any given system. Choice and decision-making occur within known frames of reference. This is not just true of individuals, but a range of actors from family units, to organisations and governments – moreover, there are no perfect choices or perfect rationality within such systems (see Holland, 1995; Arthur; 1990). This is a major hurdle when attempting to alter entrenched behaviours that are not just encouraged by dominant systems, but often define systems.



Moreover, there is always the temptation to look at a set of behaviours in isolation, however within a complex system actions do not exist in isolation. Given the nature of complex non-linear systems, causation and the future effects of program provision cannot be approached as a linear  $A + B$  will equal  $C$  equation. Transformative change will be messy and will require multi-level commitments. Yet, again, this is not knowledge that is only held by practitioners or researchers, while differing in articulation, this knowledge is often already known in communities:

*...and it's not a straight line, you know. You can go up and down and come back here and go back there, you know.*

Elder, Ngukurr

*...you're looking at generation after generation. This is a generational plan, you know [for us] because you might be a father and you might be a mother later on, you know, it's about what sorts of seeds you're planting*

Community leader, Tiwi Islands

For program providers, however, understanding systems dynamics should be a priority – for instance, linear assumptions about systems should be avoided. Multiple systems will often coexist and overlap, and their boundaries, particularly in social systems, are not easily defined (Louth, 2010). At the program design level, this can cause difficulties, for instance, when developing a theory of change (see below). Any person belongs to multiple subsets within a system – whether it is a family, a workplace, a school, a tribe or a country – this is the ecological component. It is not just a group of entities or processes that are connected, but multiple subsets and complex dynamics that frame behaviours and decision-making. Indeed, there are systems nested within systems, which themselves may be nested within systems. The dynamics and interconnections within systems, influenced by multiple feedback effects and unintended consequences, are driven in multiple directions, not just top-down (see Byrne, 2005; Gell-mann, 1994; Louth 2011; Manson, 2001).

Influencing decision-making should be framed within this context. Of course, at a program delivery level it is not about explaining to participants how intricate feedback processes within complex systems lock in behaviours. It needs to be about identifying points of potential transition. Charlie King, for instance pushes a line of “pride in the tribe.” He will challenge men on community to say, “Gurindji men, we respect our women” or “Arrernte mob don't beat up their women.” This identifies a particular unit of analysis (the tribe) and asks community members to reflect on social dynamics that define the importance of that unit. It is here that there is an opportunity to influence, disrupt or nudge the socio-dynamics towards positive social outcomes by working with community. This is not top down enforcement, but harnessing or providing the space for pre-existing social dynamics to be the pathway of effect.

Likewise, within the PCL program, the use of sport and elite players acts as a powerful signifier for participants that can ‘cut through’ and *disrupt* unhealthy biases (of course, there needs to be care that unhealthy biases are not inadvertently transmitted). When one of the PAFC player ambassadors commented that it is not right that the “first thing [women] do when they walk into a room is to see where the exit signs are” this can act as an initial catalyst for participants. Linking this to an activity that aims to precipitate a transition or

tipping point would be powerful. Similarly, a guest speaker at the leadership event spoke about the role of non-violent men in calling out unhealthy gender-based behaviours, but her acknowledgment of how status is intrinsically linked to complex group norms sought to motivate participants as allies that are better tooled to negotiate complex social dynamics. This is a systems understanding.

The development of adaptive frameworks to work within complex environments requires a responsiveness to multiple agents, relationship building and collective practices (Hardy & Grootenboer, 2016). Further, working within a collaborative and networked multi-level environment is more likely to produce mutual dependences, as opposed to competitive or beggar-thy-neighbour practices that reflect market orientated or siloed approaches (Salignac, et al. 2018). Co-operation, collaboration, adaptation and embeddedness are core considerations when working to effect change. We now turn to an analysis of the two programs with the context of systems change, identifying transition points (indicators), and further developing an evaluative mindset.

## Player Values

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*“...the purpose is to impact the generations ... getting the younger generations to know that [violence against women] is an issue and not to tolerate it.”*

PAFC Player, PTEVAW Ambassador

### Power to End Violence Against Women – Manning Up

The PTEVAW program aims to be a catalyst for raising awareness and behaviour change, primarily via the delivery of two sessions, each running for one hour. Utilising focus groups, in-class observations, and attendance at follow up events, some interesting findings were revealed. At the program sessions, the engagement by students was impressive. Both past and current Port Adelaide players attracted attention and, to varying degrees, captured the interest of students. On the subject of respect, a current player said:

*Respect is incredibly important, not just by how we are perceived by the outside community, people who watch us or have an opinion on us, but within the group there is 45 of us on the list and we need as much respect as we can have for one another*

Respectfulness, especially in respect to relationships, is a core theme within the program. The Youth Programs Manager, who is the central facilitator, works hard to frame comments, like the one above, as they relate to violence against women and girls. He engages with students about the importance of going out to schools with players to talk about the role we can all play to change attitudes. Moreover, he bridges player comments to discussion around the need to “start caring about the different women in your lives” or the “ones you might form relationships with in the future” and “empower” the participants to “make a change, whether it is in the schoolyard or at a sporting club”, through to “making sure you model positive behaviour and respectful relationships”.

Given the aggressive nature of AFL, this was a point of focus that garnered student interest. The question of how a sport that requires and actively encourages physical contact and controlled aggression infers a particular type of masculinity. Guided by the facilitator, one of the PAFC player ambassadors spoke about how aggressiveness in play

and between teammates is not personal, it is about the betterment of the team, and that it can provide a 'lift'. Off the field, both the player and the facilitator spoke about the need to "know yourself" and to check that you do not exert power and control over those around you. The player also noted the need to develop the skillset to not react to off field encounters where they may "cop" abusive interactions.

This interaction was used to segue into a conversation about "manning up". Of course, this is a footballing term used to denote the tactic of shadowing, often aggressively, an opposition player. Outside of football the term is used to encourage or demand that an individual, who is usually male, to be more 'manly'. It suggests that the person's current behaviour or demeanour does not measure against a dominant societal notion of what it is to be a man. When participants were asked what 'man-up' meant to them there were a range of responses that included "being tough" or "strong and intimidating". While this was the dominant theme, one participant suggested that manning-up could mean being "respectful" (of course, we could view this as aligning with traditional and constrictive concepts of virtue). However, with the exception of the one outlier, the conversation zeroed in on physical strength as a central – if not the central – feature of manliness.



Figure 8: Port Adelaide captain Travis Boak and coach Ken Hinkley speak at a follow-up event for PTEVAW previous participants and the participants male role models (source: PCL)

The point of the exercise was to challenge dominant perceptions of masculinity that could potentially contribute to unhealthy decision-making in the future. In doing this, the facilitators and player ambassadors (past and present) discuss how the bottling up of emotions and not developing supportive networks, where you can talk about feelings and frustrations, runs the risk of intensifying the consequences of trying to live up to the idea of what it is to be a 'man'. Using AFL footballers, whose identities often align with hegemonic constructions of masculinity, to get this message across is innovative, but



further research and evaluation is required to measure its impact and to explore possible complexities.

However, what this exercise does achieve is an initial step of starting a conversation with Year 10 boys about what it is to be a man that directly acknowledges the socio-dynamics that drive broader societal pressures. The aim is to help participants develop a skillset to navigate and respond positively and with greater care and consideration when confronted with unhealthy practices within their own lived socio-environment. We were also able to reveal further insights by comparing the response from two separate focus groups: one comprised of 2017 participants and the other with recent 2018 participants. By comparing across time, we were in a position to examine the level of recall exhibited by the 2017 group. While the 2017 group could not remember detailed specifics around data relating to family and domestic violence, or precisely recall what they worked through during PCL run events, the material on respectful relationships and bystander intervention was retained with a level of detail similar to that recalled by the 2018 group. When asked to articulate their knowledge on those subjects they offered the following:

On how it had impacted them personally: *“...putting it into practice in their everyday.”*

On whether the key messages were taken seriously: *“The message is there, even if they’re joking about it afterwards.”*

On being a positive bystander: *“...after [doing] this course it is wrong not to step in.”*

On peer group pressure: *“If you got a bunch of mates you can use the peer group positively.”*

The comments are interesting in that they reveal a level of ‘everydayness’; that one path to impacting and diminishing current levels of family and domestic violence is through modifying everyday behaviours and decision-making. While we are not in a position to measure the extent to which this retention of key messages transitions into behaviour change over the long-term, the comments reveal that there is an increase in awareness. Indeed, one participant said that they were unaware of what domestic violence really was until they had taken part in the program. Yet it is, perhaps, the last comment that offers an insight into how the program could be scaled up to magnify gains. To build around the concept of positive peer groups as a means to respond to situations of harmful gender-based behaviour inverts typical power dynamics. Importantly care needs to be taken here to ensure that ‘Trojan’ messages do not slip in and there is an unintended consequence of substituting one harmful behaviour with another.

As it stands, the program is vital for starting conversations and for speaking across generations (see Novak, 2018b), however for long-term benefits to be realised – for example, expanding on positive peer groups – a systems view with multi-level and comprehensive strategies should be employed (De Gue, et al., 2014); this would include developing a community of learners and building community partnerships (see Elias & Weissberg, 2000; Hardy & Grootenboer, 2016). Of course, elements of this already occur, however the chief focus of the program is on intra- and interpersonal behaviour, an

expansion of this is to incorporate wider socio-ecological factors which could be achieved by more forcefully aligning with a whole of school of approach.

### NO MORE – A Tale of Three Communities

Visiting three separate communities across the Northern Territory where the NO MORE program was delivered provided three very different scenarios. Evident across all three sites was belief that a community response was required.

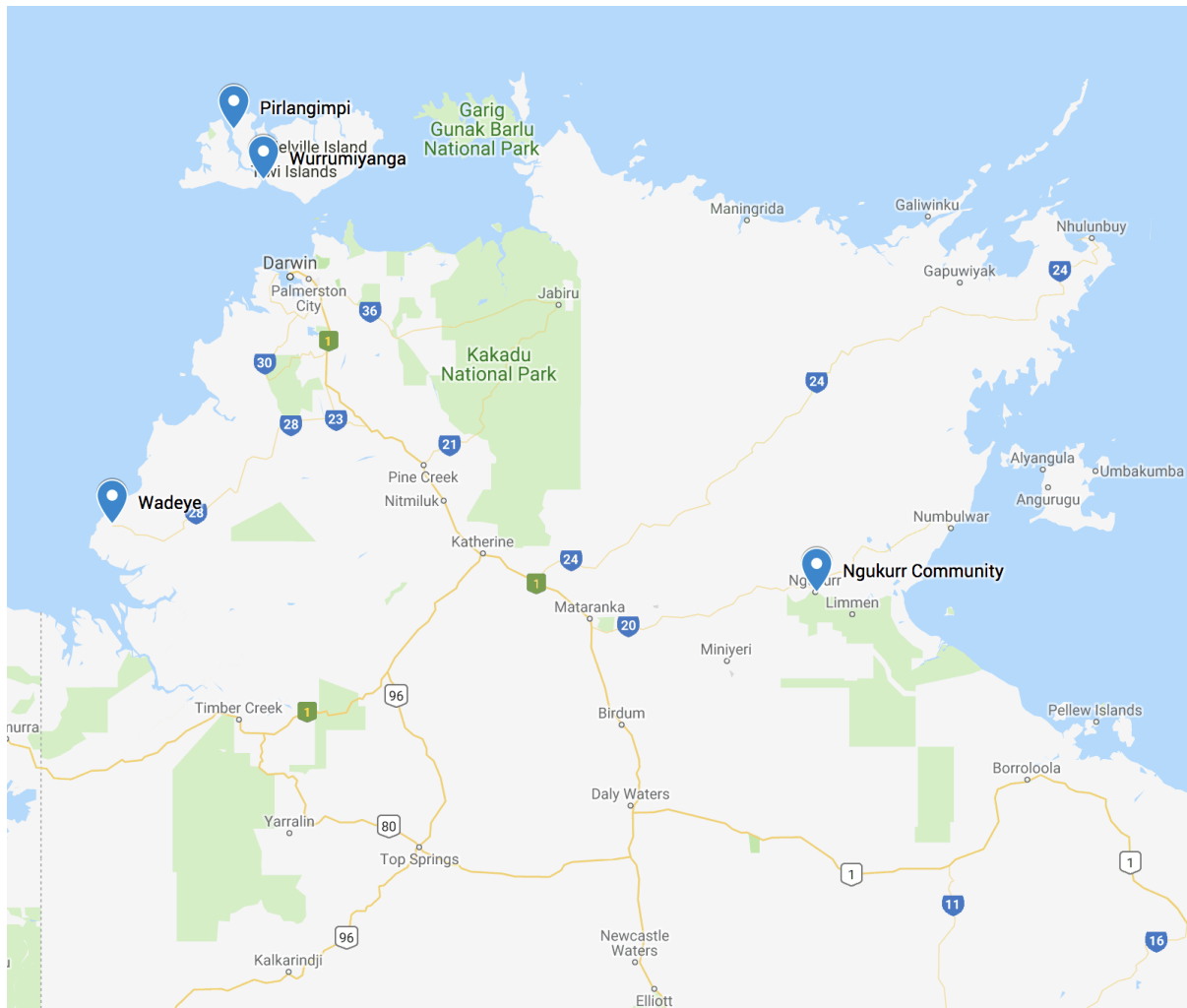


Figure 9: Map of communities visited (source: Google Maps)

#### Wadeye

In Wadeye, football is a major hook, but also a source of potential conflict (Colmar Burton, 2011/2012). As a community, Wadeye has received national attention due to outbreaks of violence, but also because of the potential redemptive opportunities offered by football pathways. After the local football competition was suspended in 2013, on account of violence, its reintroduction has been credited with driving violence down (Hope, 2015; Terzon & Kerrigan, 2015; Hitch & O'Brien, 2018). Yet it is worth reflecting on the systemic cause of the violence and how colonisation has and continues to reshape the dynamics

between multiple clan groups. This has occurred spatially, with the concentration of different groups, but it is also the intensification of negative relations between different clan groups because of dislocation and deprivation that underpins much of the violence. From this social environment, a culture of gangs has emerged, but it is vital that the gangs – who draw their names primarily from heavy metal bands – are viewed as an extension of family and clan groups (Cunningham, et al., 2013). Multiple interviews with community members and stakeholders confirmed the endemic and generational nature of violence in the community. As a senior police officer in the community noted:

*... kids here, little kids in nappies, play a game called Riot and it's really sad. So, you'll see them ... in the creche they ... organise themselves into two teams and they gather their rocks and sticks and stones and they play Riot. I've not seen that anywhere else. I've not seen rioting like it is in [Wadeye] – like it happens here.*

The AFLNT has been developing a strong presence in the community and has been using football as a hook to develop greater inter-clan cooperation, with one of the aims being to reduce violence. Significantly, they are moving to a community development model where local community members are being supported to organise a sustainable football competition (see Hitch & O'Brien, 2018; Colmar Burton, 2011/2012). Both the former and the current AFLNT Remote Development Managers spoke about the need to work themselves out of a job; that through community development the everyday running of the competition needs to become locally driven.

The issue of violence in the community is the single biggest factor that may inhibit this from happening. And although the violence, both on field and in the home, are symptomatic of wider structural factors, to utilise football as a point of organisation, first requires an intervention on the presentation of violence within the football community. The introduction of the NO MORE campaign, co-ordinated with AFLNT workers (one of whom became a NO MORE program worker) contributed directly to the complete absence of reported violence at the 2016 Grand Final. In an open letter, the AFLNT worker directly credits the NO MORE campaign, coupled with a collaborative community response:

*Last Saturday Charlie King visited Wadeye to watch St Mary's vs Crows in the Grand Final. St Marys and Crows are the two oldest teams in the competition and biggest rivals. Originally we had scheduled a night game to start at 6:30pm. Due to community concern over fighting we changed the time back to 4pm so it would be easier to manage if fighting broke out. I had spoken to both coaches that the by-laws still run into next season, the police also spoke to the coaches. When Charlie arrived we went and met with the police and he spoke to them about the NO MORE violence campaign. After we visited police, we went and saw both the teams and Charlie talked about stopping the violence. Both teams chanted "no more violence." I could see a lot of the old people were happy to see Charlie reinforcing the message. ... Both the teams linked arms to show their support that there will be no more violence. I believe having Charlie come out and reinforce the no more violence message has had a big impact on the Grand Final. It is a really strong message sending out to our footballers. A lot of people were expecting a big fight to break out, which was not the case. This is the first Grand Final I have seen in Wadeye where a big fight hasn't broken out and it's a huge credit to the committee, police and the NO MORE violence campaign. (Young, n.d.)*

This success was followed by the roll out of the NO MORE program in the community. While there has been an enthusiasm to begin the process of setting up DVAPs for the local competition, there was a noted reluctance to not push the process too quickly until the competition's foundations have been solidified and community led. In particular, education and support to properly inform signatories about the aims of the DVAP and how to effectively operationalise them. Indeed, the AFLNT Wadeye Development Manager was very encouraging about working with the NO MORE program to develop an environment where the DVAPs could be localised and integrated to work with community.<sup>5</sup> Indeed, we observed a community meeting at the local police station where leadership groups from all of the football teams – inclusive of many clan heads – met to discuss a recent flare up of violence at the football. This illustrated that there was some way to go to address the inappropriateness of violence *per se*, without even expanding this to dealing with family and domestic violence.



Figure 10: Thursday night football in Wadeye is a community affair (source: J. Louth, 2018)

The meeting above was an important engagement and mediation exercise supported by the police and the AFLNT. A NO MORE program presence, with delivery by trained staff (with cultural competencies and a domestic violence background), would be well suited to this setting. Again, this would need community buy-in and acceptance, as community members closely linked with the football noted that the Elders were exhausted with having to deal with violence, but they are also exhausted by outsiders coming in and trying to fix it. Programs that don't align with the rhythms of the community or that just repeat the work of other agencies were points of frustration.

There was general agreement among stakeholders and community members around the need to collaborate around the issue of family and domestic violence. However, community stakeholders noted the lack of coordination between different agencies, with one calling this a "big problem" and that "stakeholders don't co-ordinate and don't share

information”. Indeed, a powerful example was provided by an NTG Corrections officer, who noted that there was no connection between the NO MORE campaign or program to link the work that NO MORE undertakes in prisons with the return of perpetrators to the community (unlike the situation in the Tiwi Islands).<sup>6</sup>

Yet across multiple community and stakeholder interviews and conversations, reconnecting with culture and country, accompanied by assistance with employment creation and assistance dealing with drugs and alcohol, are perceived as critical (see also Cunningham, 2013; Colmar Barton, 2001/2012). The NO MORE program, while in its infancy in this community offers a genuine opportunity to develop a collaborative approach to connecting with community to effect change. As one community member stated, when community members start asking with increasingly regularity about when the football season is going to start, it is an indicator that the community is searching for a safety valve – and that football offers a release.

### **Ngukurr**

Over the course of a number of visits to the community of Ngukurr we observed the inaugural delivery of a NO MORE program session, some follow-up and impromptu sessions and the first community NO MORE march. As a signifier the march, followed by a linking of arms is an important performance to both raise awareness and to incorporate a community led initiative. Taking into consideration the critical elements laid out by Adams et al. (2017) the march was a success. Led by Elders, involving women and children, and with support from Yugul Mangi Development Aboriginal Corporation, the community store, North Australian Aboriginal Justice Agency, Northern Territory police, and the Royal Australian Navy, the march commenced with a small contingent. By its conclusion over 200 people in a township of less than 1000 marched or followed in vehicles assisting elderly community members. The march concluded with community members linking arms on the local football field as a statement against family and domestic violence.

The community store made the decision to close for the march – the first time this has happened for an event of this nature according to the store manager, who was working on and providing a free barbeque for the event. A senior Elder in the community, who also spoke to community at the conclusion of the march, made it clear when he spoke to the researchers that the whole community would “work together to stop the violence” and that the community would “build up as we go”. While acknowledging that some assistance is required from outside, another Elder who was key to organising the event spoke of how community must lead the initiative:

*“in the past, everyone [outsiders] jump in and say ‘look, this is good for you. This is good for your community’. This particular ... issue is very important, it’s the central of why we are marching. Why are we taking [up a stand] to actually do that and where we are actually taking that journey ... That means ownership belongs to the community. We have to stand – the people of this community have to stand and say ‘look, no more’ instead of somebody outside saying no more, don’t do that.”*

The Elder went further, explaining that they were establishing a leadership group which would include men and women to talk about “ways of leading” to help the community. In



effect, he was talking about setting up an Indigenous-informed governance structure. The senior Elder (who spoke at the conclusion of the march) also saw the next steps following the march being to grow the program: “This is our first start of our program, we are going to continue on from this.”



Figure 11: Community members link arms following the NO MORE march. Ngukurr, 2018 (source: J. Louth, 2018)

In respect to the delivery of program sessions, a number were observed. The first observation that was undertaken was with a group of whom many would contribute to leading or, at least, supporting the NO MORE program. The second observation was an impromptu session with a group of Aboriginal rangers, while the third observation was with local CDP participants. The facilitator, using PowerPoint and YouTube material engaged the groups around explanations of different types of domestic violence. This also included discussions around cycles of violence. Engagement was at its best when an Elder was present to provide incidental input for points of clarification.

In order to maximise the delivery of program sessions – and to develop them as measurable points of transition – it would be advisable to develop localised material and to recruit community members to be a part of the delivery. Evident from the sessions was that where emergent leaders who wished to see the dynamics within the Ngukurr change – harnessing community leaders is vital. Outsiders, especially non-Indigenous outsiders will never be able to achieve the required buy-in, nor will they be across the cultural and political nuances that are present within communities. The risk at present is that participating in the sessions only encourages situational behaviour change and not systemic transformations.

### **Tiwi Islands**

Football, is again, the major point of attraction for the NO MORE campaign and program on the Tiwi Islands. NO MORE marches have taken place, DVAPs have been signed and there is commitment at community level (Dias, 2015a). For our research, we visited the communities of Pirlangimpi and Warrumiyanga.

In the community of 'Pirl' there are limited resources for victims of domestic violence (Dias, 2015b). However, CatholicCare NT has committed to primary prevention in the community with a NO MORE worker present. The program here is at its earliest stage of development. There has been a march with the organisation occurring around the football (in the words of one community member: "It's Aussie Rules or nothing") and there is a men's group that is being reinvigorated. The men's group is important for "culture stuff" and the core group is currently being solidified – with "Men turning up" on a consistent basis being the main point of progress.



Figure 12: Smoking Ceremony prior to the men's healing group, Warrumiyanga, Tiwi Islands (source: J. Louth, 2018)

In the community of Warrumiyanga the healing men's group – with a focus on reconnecting with culture, with men from all four clan groups – Sun, Pandanas, Fish, Rock – meet every Monday at the CatholicCare NT office. Commencing with a smoking ceremony and concluding with traditional dance, the group discusses culture and healing. Many of the group's members have spent time in gaol, including for domestic violence offences. The group has been credited with contributing to a reduction in violence in the community (see Blag, et al., 2017; Gallant, et al., 2018; Prince, 2015). While the group predates the NO MORE program, it has, in many respects, become a central pillar supporting the roll out of

the program. This shift reflects community ownership and the emergence of an organic structure.

### Tiwi Islands Men's Healing Group – On why they meet

**Seventeen men gathered to take part in a yarning circle to discuss the importance of their healing group:**

*“...we have a chat sometimes... we bring it out and fix it up. Work out a better way to deal with problems might have”* – Participant 1

*“...took 12 months for me to warm up and feel comfortable”* – Participant 2

*“What is said here stays here”* – Participant 3

*“We’re all here doing cultural stuff and we’re not out running amok”* – Participant 5

*“A lot of us have been through the dark side and have come out to the light. This is place where we come out of the dark and this is a learning place”* – Participant 2

*“What happened in the dark side we bring it out here... we bring all the bad stuff through a cultural way. We try find a better way to get away from the bad side of the road and every one of us has a bad side of the road... and we come together in a cultural way”* – Participant 4

*“What we all can do here ... what we do about it, like an early conversation. It’s like Mother Nature, we have the rain and the clouds and our loved ones passed away... what is done is done. What we can do is heal, find the way, you know.”* – Participant 6

*“Learned to calm myself, I’ve learned to use those tools that we talk about here, to walk away.”* – Participant 2

*“Ever since we have been having this meeting we are feeling good and we’ve been feeling happy ... we express ourselves and listen out... better way to do things.”* – Participant 7

*“I’m just so sick of it [the violence] ... I do this to pass on a good message to my kids.”* – Participant 8

Figure 13: Men’s Healing Group, Warrumiyanga, Tiwi Islands

We ran a yarning session with the group to hear from them about what works, to reflect on their journey, and to hear about what they thought was the best way to move forward. With current and former NO MORE program workers and additional CatholicCare NT staff present, the group was welcoming and incredibly sharing about their own experiences and why the group is so important to them. One of the participants, with experience of working in the community sector, made the point:

*There is a common thread that we have all experienced, whether it be drug and alcohol abuse, relationship issues, remote area issues and by coming together in an environment that is constructive and important it adds as a somewhat diversionary ability in that people have an option to make the right decision as opposed to a wrong decision. Within the environment that we live here, there aren’t that many opportunities to make right decisions. By coming here on a Monday night we all here make that right decision (Participant 5)*

Another of the participants simply said that “I’m just so sick of it [the violence] ... I do this to pass on a good message to my kids”. Moreover, this individual had got to a point of



frustration with people running up when there was a fight in town, including members of his own family, that he informed his family members that he was going to act differently and not encourage this type of activity. He also had an experience with another family member, where he employed a positive bystander approach to get a message through about incidences of domestic violence. This was adjusted to align with cultural expectations with his bystander being passed through other family members for whom it was culturally permissible to speak to the individual concerned. He credited learning from the men's group with helping articulate how he should respond.

Figure 13 above provides a snapshot of how important the group is and what it provides as a point of strength and healing. There were many stories of how difficult it was to first attend. Some attended because they were encouraged to, while others did so because they were referred by the Island's NTG Corrections compliance officer (who only had the most supportive comments to make about the group). One story that was shared by both the individual involved and the person who brought them into the group, was about the anger and the difficulty with dealing with life post gaol and how the group helped 'fix' them

*"A lot of the guys here mainly have problems in the community and it's hard to get around this place and talk to different people, but this is the place where we get together as men... and we share a bit of feelings... Obviously, a lot of us have been through the bad side ... been in the big house and a lot of us came out ... and in the community here there is no healing place other than going to a big group where you can heal traditionally, but this is different to that... we come together and share feelings (Participant 2)*

The person who brought him into the group spoke about how by his coming to the group allowed his friend to open up and he recalled him saying "I have the tools now, I've just got to find my way to fix it." However, from a systems point of view it is about the conclusions drawn from what happened next – his friend commented: "Now he's earning big money, good wages, he's got his daughter with him. He's got another partner. He's moved on and he's got a fulltime job now". The concluding point was that in fixing themselves, they were fixing the community.

With the group's ability to develop a deep and sustained engagement there is opportunity to utilise the group to scale up a NO MORE community development or collective impact initiative. This was evident when the group was asked how they would like to move forward and where they saw potential for the future. There was much discussion about this and the ideas they came up with fit neatly under the following four headings:

### **Leadership**

- Assistance with developing leadership skills (with governance inferred).
- Assistance with developing entrepreneurial activities to provide employment for Tiwi Islanders, by Tiwi Islanders.
- Hold a NO MORE men's conference

### **Culture**

- Develop a strategy around 'pride in the tribe'.
- Going out bush together once or twice a year.

## Education

- Training for the group (especially conflict resolution)
- Run a positive message program in the school on stopping violence - delivered by a Tiwi Islander with appropriate training.
- Outsiders receiving training so that they are aware of what they can or cannot do (i.e. culturally, particularly in reference to skin groups).

## Communication

- Learning about NO MORE initiatives in other communities and sharing knowledge with them. This included creating DVDs or online videos to show at future men's groups meetings.
- Have T-shirts made so community members can approach group members if they wish to discuss an issue around violence.

The enthusiasm shown by the group to develop ideas around combatting the systemic causes was impressive. On the subject of a NO MORE men's conference there was great enthusiasm. Their ideas included inviting all Islanders, high profile sports people, and NO MORE ambassadors. The group thought that sessions on "How do we tackle the issues"; "How do we show our children that we are the best fathers, the best uncles"; "How do we give our children the best education to say no more to violence", through to how to "say no more to drugs and alcohol". While all of this may not be achievable, it can be construed as the beginnings of a map that aims at systems level change that has been generated by community for community.

The men's group implicitly understood the need for holistic engagement and action, that change is process driven and requires community ownership. With the provision of a space for personal reflection the men felt empowered to share stories and reconsider the impact of violence in their community. The discussions within the group revealed an emergent rights discourse that with greater facilitation could similarly provide a foundation to scale-up in the future. Given that the group is supported by women in the community and that they are viewed as part of the solution, there lies the prospect of a sustainable critical mass to mobilise and develop a community supported activist network to contribute to real and ongoing change (Michau, 2007).

## From theories of change to pathways of effect

What is clear – through conversations and interactions with staff, clients and participants – is that good work is being undertaken. However, from intent and action must come impact and outcomes. By taking a systems-based approach, the emphasis is placed upon identifying and understanding the key causal relations that contribute to violence against women and girls. Indeed, complexity informed thinking is often aligned with the overused term 'wicked problems' (see Walton, 2016). It is a term that is often deployed without consideration that such problems exist within complex social systems that often maintain and reinforce systemic and structural disadvantage or inequalities (Louth & Burns, 2018; Marra 2015). The wickedness is not just that a problem might be complex and difficult to solve, nor that there may be multiple and competing interests (although these are important concerns). It is about systemic and feedback driven disadvantage in which certain groups benefit or are able to exert dominance based upon the historical

circumstances that define the system. Programs cannot do everything, nor solve everything, but they can be designed to acknowledge the socio-ecological conditions that reward or promote behaviours endemic to a system that are detrimental to the wellbeing and safety of others.

### Models for change

To do this, the causal relations that underpin the logic of the program need to be mapped out. Simple log frames or program logics do this in a simplified and linear way (Prinsen & Nijhof, 2015; De Silva, et al., 2014). While there can be a usefulness to this form of reductionism, primary prevention programs that seek population level change, benefit from a holistic and emergence aware approach. A theory of change is an effective and complexity informed way to frame a program that can be used alongside other evaluation methods (see Dyson & Todd, 2010; Walton, 2016). A theory of change is not something that brings in the new, it is basically an exercise in articulation (Dyson & Todd, 2010). Moreover, a complexity informed approach allows for identifying gender inequalities and understanding power relations (Marra, 2015; Mayne, 2015). As a process, it incorporates identifying underlying assumptions, complex and intersecting causal links and pathways, 'noise' in the system, and clear outcomes that are not conflated with outputs (Dyson & Todd, 2010; De Silva et al., 2014).

Central to any theory of change is purposefulness. It is about identifying and embracing points of action (Dyson & Todd, 2010). CatholicCare NT have gone to great effort to develop a theory of change (see appendix 2) and, in doing so, have started the journey of shifting the value of what is being evaluated (see Dyson & Todd, 2010). They are also shifting to more participative evaluation methods through the introduction of collecting video narratives (see Walton 2016). Where there is scope for improvement is in 'operationalising' the stakeholders to have ownership of the theory of change map; buy-in and co-design, to put it simply (De Silva, et al, 2014).

For the PCL program there is the opportunity to place the provision of their program within the broader socio-ecological setting. To not effectively map out and work with the complexities of the social issue, will likely undermine the desired outcomes of primary prevention, this has been noted in programs that aim to develop the emotional capacity of young people to promote positive wellbeing (Chong & Lee, 2015)

In the case of both programs, evaluation methods need to capture the points of *transition* between the important nodes and processes within a complex adaptive system (in a theory of change this will be arrows and lines). Further, the model must reflect the openness and nonlinearity of the processes tied to achieving the outcomes (Louth & Goodwin-Smith, 2018). This means the program modelling needs to be responsive, reflexive and adaptive, as feedback loops will change the nature of future interactions (Dyson & Todd, 2010). Hence, it is a collaborative process that can and should be modified throughout the initiative (De Silva, et al., 2014). Put simply, what needs to be identified and captured is the what, where and how change needs to and has occurred to produce meaningful and sustained impact. Investing in systems is investing in sustainable change.

## Frameworks for change

Violence against women and girls has been viewed historically as a social inevitability – a social issue to be handled after the event. Yet it is now evident that this violence is the result of social norms that have been predicated on power imbalances. By directly intervening across levels within our social ecology we can look to transform these dynamics (Michau, et al. 2015). To do this, we need to look beyond simplified objections and outrage to violence – it is easy to be against sexual violence. There are many who virtue signal their rightful abhorrence, however it is much more difficult to get people to collaborate to change the normative environment that enables gender imbalances that sustain the drivers of violence against women (Copeland & Serisier, 2018).

A framework for change has to be about the parameters of the socio-ecological environment. For reasons already mentioned this is notoriously difficult, nudging points of attraction within adaptive systems requires dealing with complex dynamics that are sensitive to non-linearity, interdependence, self-organising phenomena and feedback (both negative and positive). Within these spaces vicious or virtuous cycles define entrenched patterns of behaviour (see Neely, 2015; Kauffman, 1995; Holland, 1995). For these reasons programs wanting to effect change at a systems level cannot be siloed, must employ collective analysis, they should collaborate at the community level, and the programs need to be vigilant that they do not get stuck in a simple awareness raising cycle (Michau, et al. 2015).

An emerging and popular framework for collaborating to deal with complex social dynamics is collective impact. Briefly, it is a framework that supports the coming together of community, stakeholders, civil society, through to government agencies. There are five core principles that have been adapted over time (Kania & Kramer, 2011; Cabaj & Weaver, 2016):

1. The development of a common agenda/shared aspiration.
2. Collect data, measure results consistently and commit to strategic learning.
3. The coordination of mutually reinforcing and high leverage activities.
4. A commitment of continuous communication and authentic engagement with all participants.
5. The establishment of a backbone organisation or stewardship to coordinate.

While there is an upsurge of interest with collective impact, slavish and linear adherence could undermine the best of efforts. Used well it allows reflective practice, localised initiatives, strategic co-evolution and community ownership. Indeed, if its use simply supports the creation of further flowcharts of what needs to be 'fixed' and by whom then the dynamics and the social relations that perpetuate gender inequality are unlikely to be challenged. It needs to be more than a complicated 'to do' list. Indeed, for transformative change to occur there has to be an analysis and response to the dynamics of unequal power relations (Michau, et al. 2015). The diagram in figure 14 importantly offers a multilevel analysis of gendered power dynamics and potential transformative paths.

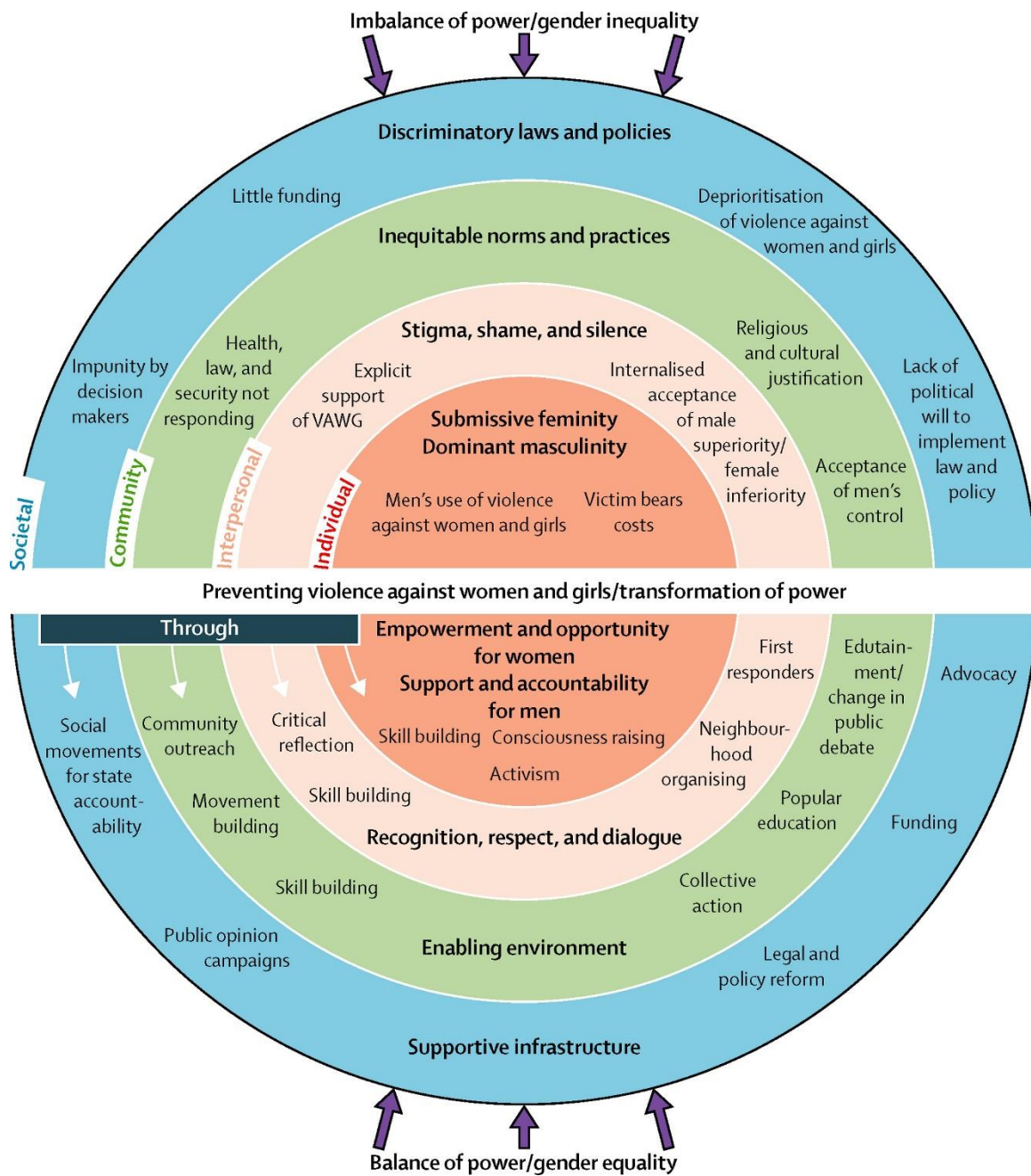


Figure 14: Transformation of power across the ecological model (source: Michau, et al. 2015)

The emphasis, when developing a multilevel collaborative approach, should be on identifying pathways of effect (which can be easily aligned with a collective impact approach). This is about working from a change process standpoint to ensure that program activities and outcomes are aligned with identified pathways within and across 'levels' (i.e. individual, interpersonal, community) (Abramsky, et al. 2016). This may seem simple enough suggestion, but it requires deep and sustained community mobilisation and engagement. Moreover, mobilising communities to commit to a process of change is a slow process that will take time – changing social and community norms cannot be forced upon people (see Michau, 2007).

For both NO MORE and the PTEVAW programs a focus on pathways of effect within a collaborative framework will enrich the work and contribute to sustainable outcomes. To ignore process change and to invest time, energy and resources into outcomes alone will mean that any changes to the parameters of the system will likely be temporary. To change systemic drivers that are built upon a dominant 'common sense' means developing a counter movement to offer an organic alternative to hegemonic ideals.

The pathways will vary in each local setting and there will be multiple pathways – with each representing a possible answer, but no absolute answers (Abramsky, et al. 2016). Further, not all participants in a collaborative approach need pursue each possible pathway; there is also value in differentiation (see Cabaj & Weaver, 2016). For PTEVAW this may mean expanding or developing whole of school approaches. For NO MORE, it may mean enhancing already existing leadership roles to supports multiple local initiatives. Irrespective, the challenge is working with community, schools and multiple stakeholders to ensure that current efforts contribute to sustainable practices that will ultimately change the game in relation to violence against women and girls.



## Conclusion and Recommendations

The Australian Federal Government has recently launched a campaign that targets the attitude that ‘boys will be boys’ (Keane & Slessor, 2018). It is a sentiment that is part of a pushback against entrenched gender-biased views and ‘throwaway comments’ that sustain systems of violence against women and girls. They are sentiments that are building momentum in many parts of the world (see Ford, 2018; Garber, 2018; Tiambe, 2018). In this sense, it is about dismantling systems that permit men to behave badly.

Both of the programs that have been examined in this report fundamentally wish to contribute to the process of raising awareness around these issues and changing behaviours. To achieve this systems need to change.

A number of broad-based recommendations are offered to help achieve this:

- **Develop an enhanced socio-ecological understanding:** That the programs operationalise an explicit understanding of the social ecology within which they are placed (see figure 14). This should incorporate identifying where each program has the most effect within the socio-ecological environment; ensuring that program models or frameworks are responsive to change; and, include a developed understanding of points of interconnection through the system. This will assist with identifying and agreeing to pathways of effect to better collaborate with clients, communities and other stakeholders.
- **Identify and harness the power of key actors:** Gendered power relations frame our social lives. Identifying where power lies and how to nudge or change the parameters of unhealthy systems is vital. This requires spending more time identifying leaders within communities or among school participants, aligning with other stakeholders, and recognising champions within the sector. This also means assisting people to recognise the power that they hold, how they can access it, recognising limitations and aligning potential activities and actions with those who hold different forms of power.
- **Mobilise and activate:** Community or school-based organising has to be a defining characteristic of both programs. This will not look the same between the two programs as they operate at different levels and in quite different social ecologies. As a first step, consciousness raising and critical thinking activities are important, with participatory approaches strongly recommended. Further, building on conversations and moments of realisation must inform future steps – this requires a sensitivity to emergent opportunities. Mobilising for change means empowering communities to make decisions. To not take these steps risks becoming stuck in a cycle of awareness raising activities.
- **Involve women and girls:** While the focus on men and boys is important, all community members and school-based community members should be involved. While cultural obligations or school curriculums may require points of variation, not involving women and girls undermines claims of community- or school-wide support. Further, it risks possible rejection of the core program themes.
- **Time: commitment, communication and evaluation:** It needs to be regularly communicated to participants, community members, stakeholders and funders that primary prevention programs seeking systemic change takes time. Ongoing support will be required for years to come. Moreover, there must be a commitment to longitudinal evaluation.



The report does not aim to be prescriptive, but considering the recommendations above, there are several courses of action that may be considered for the two programs:

1. The NO MORE program considers consolidating its resources to provide a backbone function for a collective impact initiative or a more defined collaborative way of working.
2. The PTEVAW program considers aligning itself explicitly with other primary prevention programs or campaigns; that it explores how to mobilise particular school communities to develop their own localised student-led initiatives; and, that they consider developing and sharing their program materials as part of a scaling up exercise.
3. NO MORE/CatholicCare NT and PCL/Centacare consider working collaboratively where strengths relating to mobilisation and delivery in workshop/school environments can be exploited.
4. NO MORE and PCL consider co-developing shareable workshop or curriculum-based materials.
5. The PCL explore opening a dialogue between PAFC and NO MORE to consider the signing of a DVAP.

Through a deep qualitative engagement it is evident that both programs capture the interest of the people they work with. Football is a big part of the interest and success to date, but there is a considerable distance to travel before we achieve gender equality and the eradication of gendered violence. Sport, as an institution, needs to be a part of the solution (see Kinnersly, 2018). Mobilising to challenge and change the common sense of our time – to change systems of entrenched inequality – will mean a more inclusive and equal society that does not excuse gendered violence or behaviours that encourage the likelihood of its occurrence. To conclude, eradicating gendered violence means not only a reduction in harm, it will mean stronger, more equal and healthier communities.

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## Appendices

### Appendix 1: Research Design

#### *Co-design*

Adhering to the principles of co-design is an integral element of all ACCSR projects. Central to this ethos is the inclusion of voices within community sector organisations – in this case CatholicCare NT, Centacare Catholic Family Services and Power Community Ltd – and their client base. As a first principle, ACCSR does not work from assumed knowledge that has simply been drawn from the literature or limited contact with communities. In short, the absence of co-design risks ignoring the social complexity within the researched communities (DiSalvo, et al., 2013). Importantly, co-design is a transformative approach to “knowledge creation” that seeks to move beyond academic gatekeeper-models. Indeed, for ACCSR it is vital that the research and analysis is not just “about practice”, but that is done “with practitioners” in order to produce clear and actionable results (Huang, 2010 pp. 93-94).

A project team made up of the researchers and representatives from three organisations oversaw the project. The team agreed that a mixed method approach centred on providing insights into everyday experiences and, importantly, the relationships and the cultural norms that define these experiences was the best way to proceed (Gioia, 2014).

With the need for rigorous research on a time limited project, the research design of this project aligned with emerging practices that ensured that the research is relevant and can directly contribute to answering “complex policy questions, which can address multiple aspects of implementation and delivery” (Pink & Morgan, 2013, p. 16). The methodological approach is about developing a suite of tools within a compressed timeframe to assist understanding the “fundamental dynamic processes” that drive socioecological and cultural change and continuity over time (Van Holt, et al, 2013, p. 367).

#### *Research Methods*

The approach outlined below can simply summed up as short-term multi-method ethnography (Charlesworth & Baines, 2015) where multiple and mixed methods reduce the risk of producing misunderstandings or eroding the validity of the observations (Taplin, et al, 2002). As a multi methods approach, its emphasis is on applying a ‘telephoto lens’ as opposed to the more traditional ‘wide-angle lens’ (Charlesworth & Baines, 2015, p. 10). Consequently, this study, building on the work of Green, et al (2015), was built around:

- Targeted literature review;
- Key informant interviews / Unstructured interviews;
- Focus groups / Community conversations, and;
- Intensive direct observation.

The data collection was iterative and collaborative (Charlesworth & Baines, 2015) and focused on deliberate and targeted respondents at key moments when data was at its richest, as opposed to broad and numerous interactions with random participants or informants over a longer time period (Loosemoore, et al., 2015, p. 1275).

The Northern Territory component involved community conversations, observation of the program delivery, community events and interviews with key stakeholders. Travelling from the hubs of Darwin and Katherine, the fieldwork took place in the communities of Ngukurr, Tiwi Islands (both Warrumiyanga and Pirlangimpi) and Wadeye.

For the South Australian component, the fieldwork comprised of direct observation and focus groups. Observation included the delivery and planning of program sessions in two public schools and two significant PCL follow-up events. One of the events was a leadership day held at the Adelaide Oval, while the second was a follow-up event for previous participants at Port Adelaide Football Club where participants could invite a male role model (see appendix three). There were two focus groups, one was with 2018 cohort, while the second focus group drew on 2017 participants. Students were recruited from one regional and six metropolitan state high schools.

The research took place over three key phases:

*Phase One:*

1. Document analysis of relevant CatholicCare NT, Centacare and PCL policies and programs.
2. Observation of NO MORE program planning, development, training and delivery.
3. Key informant interviews with key CatholicCare NT staff and any external stakeholders who were identified as central to the development and transition of the NO MORE campaign to that of a program.
4. Community conversations / focus groups with activists, community members and elders at program sites. As the majority of the participants identified as Aboriginal this phase undertook an indigenist approach to research, where participants were “provided with an opportunity to voice their experiences using their own preferred method” (Kendall et al. 2011, p. 1723). It was imperative that community and elders were consulted and involved with the co-design of the research project. Insights were fed back directly into the research design where appropriate. This adheres to the six principles outlined by NHMRC (2003) of: respect, equality, reciprocity, survival, protection and responsibility. Small focus groups that reflect a community discussion allow consensual and collective decision-making to occur within and as a part of the research process (Russell et al. 2005). This allows for negotiation and participation as part of a respectful dialogue with participants and the community (Kendall et al. 2011), this process also assisted with the identification of community and client key informants. This approach will also incorporate an elements of yarning as an important precursor to point five below (Bessarab & Ng’andu, 2010).
5. Unstructured interviews/key informant interviews with identified key community members engaged with the NO MORE campaign/program. These identified community members (via snowball sampling initiated from the community conversations / focus groups above) were invited to share their experiences of engaging with the campaign/program. Continuing on from point four above, an unstructured yarning approach was adhered to as it represents a more “naturalistic approach to research” that embraces cultural protocol[s]” (Fitzpatrick et al., 2016 p. 4). This approach allowed for a respectful and inclusive questioning that adhered to the principles outlined by both the Lowitja Institute and NHMRC guidelines.

*Phase Two:*

6. Key informant interviews with PCL staff and PAFC players ambassadors.
7. Observation of any relevant the Power to End Violence Against Women (PTEVAW) program planning, development, events and training.

*Phase Three:*

Following Department for Education ethics approval.

8. Focus group with 2017 cohort program participants.
9. Observation of the delivery of the PTEVAW PCL program (opt out).
10. Focus group with program participants from the 2018 cohort.

In respect to points 8 and 10 that engage directly with year 10 and year 11 schoolboys, care was taken to focus solely on their experiences and recall of the program content and delivery. While measures were put in place to deal with any disclosure of trauma or experiences of family and domestic violence, it was made clear to all participants that the intent of the focus group was on the content and delivery of the program. The purpose of the focus groups was not to encourage disclosure or discussion around any of the participants' potential lived experience with family and domestic violence.

All interviews and focus groups were audio recorded and transcribed professionally. Field notes were taken by the researchers and compared to identity themes.

### **Ethics**

The research team obtained ethics approval from an NHMRC approved social and behavioural research ethics committee (reference no. SBREC 7893). With the exception of two 'famous' key informant interviews, all data were de-identified and pseudonyms used for interview participants to maintain participant confidentiality.

Additional ethical approval was granted by the South Australian Department for Education (reference no. 2018-0028)

### **Recruitment Strategy**

Prior to the commencement of interviews and focus groups, the researchers mitigated potential coercion to participate by reinforcing the voluntary nature of participation and reminding participants that they could refrain from answering specific questions and that they were free to withdraw from the study at any time. All interviews and focus group participants or their legal guardians signed consent forms. In addition, minors signed assent form with the process of informed consent clearly explained to them.

Recruitment for each of the methods was conducted as follows:

#### **Study sample:**

*NO MORE (CatholicCare NT):*

The study sample comprised of:

- a) CatholicCare NT staff;

- b) Adult community members who have or have had a role in the establishment and development of the NO MORE campaign/program.

CatholicCare NT staff participants were recruited by an ACCSR researcher via an email that was forwarded to all staff by a CatholicCare NT general admin staff member.

Community participants were provided with information about the study by CatholicCare NT. The information was directed by CatholicCare NT regional managers, with the process facilitated by frontline staff inclusive of Indigenous employees and project team members (as per best practice, see: AIATSIS, 2012; Guillemin et al., 2016; Fitzpatrick et al. 2017). The information invited community members to participate in community conversations and direct observation. Potential participants were also informed that the researchers were seeking to recruit key informants for interviews.

*Power to End Violence against Women (PCL):*

The study sample comprised of:

- a) PCL staff who deliver the program;
- b) PAFC current and former players who have a role in the PTEVAW program;
- c) Former participants (school students) of the PTEVAW program, and;
- d) Participants (school students) of the 2018 PTEVAW program.

PCL staff participants were recruited by an ACCSR researcher via an email that was forwarded to all staff by a PCL/PAFC general admin staff member. Similarly, PAFC players (past and present) ambassadors were recruited by an ACCSR researcher via an email that was forwarded to players by a PCL/PAFC general admin staff member. As per literature (see Pelto, 2013), the high profile participants were dealt with as 'famous key informants'.

School students who formed part of either the 2017 or 2018 cohorts were approached via a letter to their legal guardians. The letter and information pack was distributed by the relevant school administration and invited potential participants take part in a focus group at the Port Adelaide Football Club. The students also received a tour of the club the conclusion of the focus group.

The letters to the 2018 cohort also outlined that a researcher would be observing the delivery of the PTEVAW program in their school. This was an opt-out process due to the large numbers of students that attend the program sessions. It was felt that an 'opt-in' approach would be too burdensome for all parties (parents, students, schools) and would be difficult to monitor (e.g. the non-return of forms).

This recruitment of students was conducted in accordance with Department for Education research and ethical guidelines. Information packages contained ACCSR researcher contact details so that potential participants could seek further information.

**Location:**

1. Key-informant interviews took place in a private space (workplace, community centre, etc.) - whichever was most appropriate and readily available. The location

will be negotiable with each of the participants (see Fitzpatrick et al., 2017). It was important that the interviews could take place where the participants felt comfortable (at no point was the safety, wellbeing or professionalism of the researcher compromised).

2. Community conversations / focus groups comprising clients, activists, community members and elders (who have a connection to the NO MORE program) and the NO MORE program observations took place in community centres or similar facilities in Ngukurr, Tiwi Islands and Wadeye.
3. PTEVAW PCL focus groups took place at Port Adelaide Football Club.
4. Observations of PTEVAW program delivery took place in Department of Education approved schools. The PTEVAW events took place at the Adelaide Oval and at the Port Adelaide Football Club.

### ***Community engagement and support***

All interviews and group conversations were conducted in English, following respectful, age appropriate, culturally appropriate and ongoing consultation with the communities in question. At all times, the issue of coercion was reflected upon with participants and potential participants made aware at multiple points of their rights to not take part in, or to withdraw from the research at any time.

For the Northern Territory fieldwork, a number of well-known and respected CatholicCare NT workers – both indigenous and non-indigenous – assisted with introductions and community conversations prior to any research commencing. Respected Aboriginal workers with links to many of the communities assisted the principal researcher to ensure that community members and clients felt that it was appropriate and acceptable to take part in the research. Advice from these workers was a continuing and iterative process and reflected a naturalistic approach and relational ethics (see Kendall et al. 2011) that adhered to cultural protocols.

### ***Data Analysis***

All interviews and focus group community conversations were audio-recorded and accompanied by extensive field notes. Halcomb and Davidson's (2006) six-step data management method was employed to identify key themes, however, it was further adapted to incorporate the analysis of transcribed interviews. This iterative process of drawing on field notes, recordings and transcriptions was utilised to produce a stronger and more robust "combination narrative" (Tessier, 2012).

### ***Saturation***

The fieldwork for this research project was extensive in respect to the number of different communities and schools that were visited, and the number of interviews and focus groups that were undertaken. When themes that emerged in the early stages of the fieldwork were repeated in the latter stages with little or limited new information arising, the researcher was in a position to determine the evidence collected as saturated (Seale, 2004).

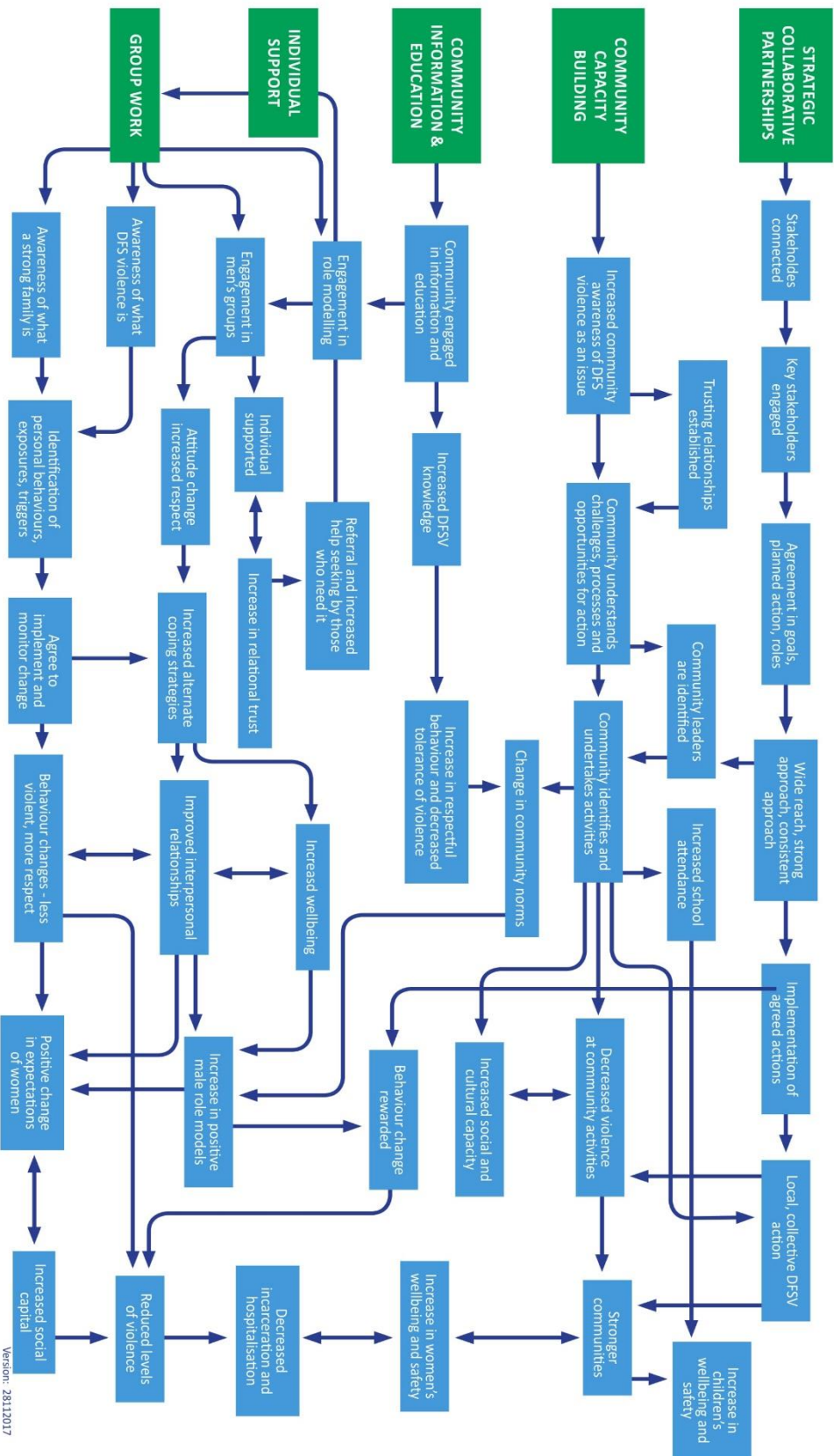
# Appendix 2: NO MORE Theory of Change



NO MORE



## THEORY OF CHANGE MODEL

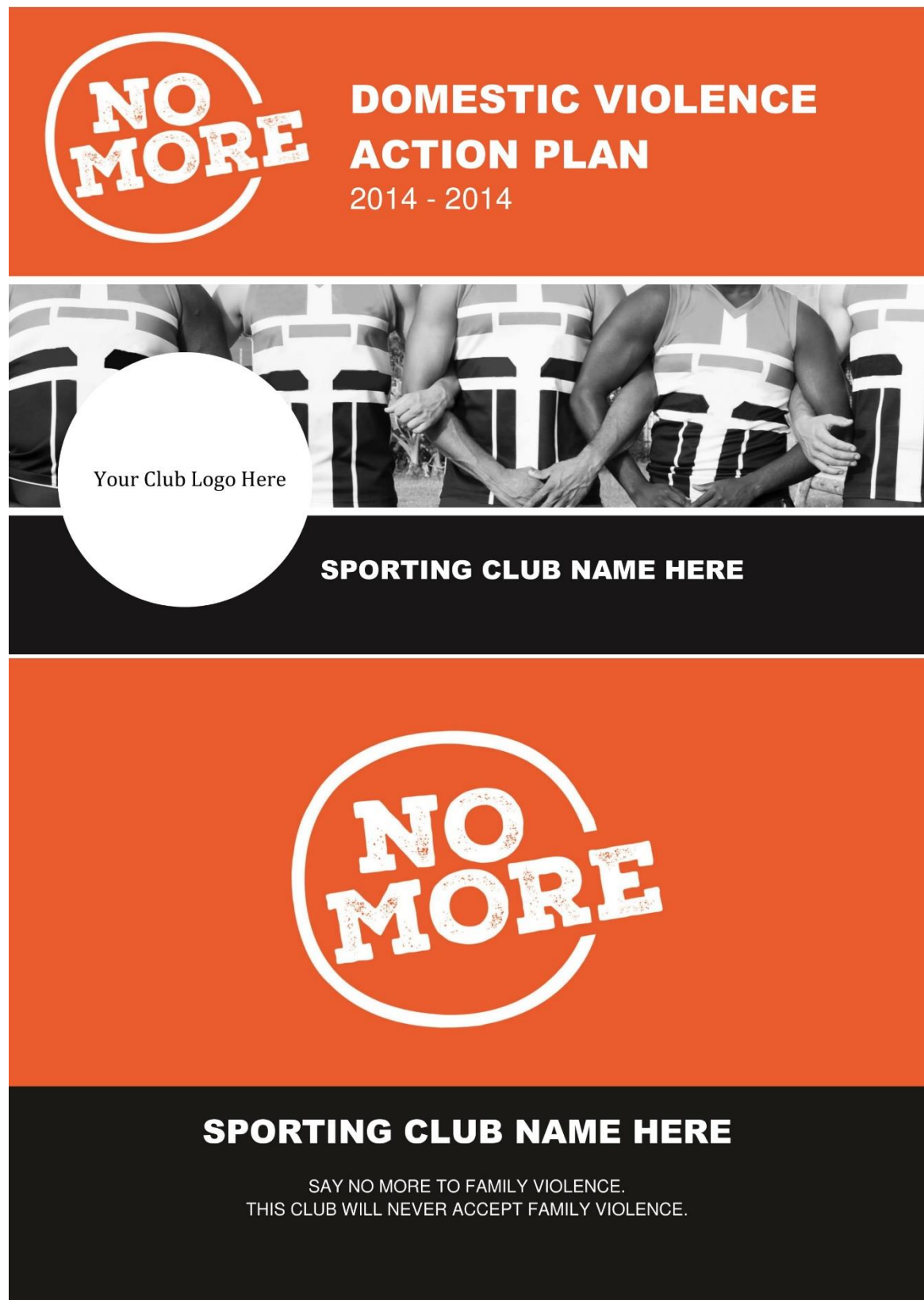


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## Appendix 3: NO MORE DVAP

Domestic Violence Action Plan template



**NO MORE**

**DOMESTIC VIOLENCE  
ACTION PLAN**  
2014 - 2014

Your Club Logo Here

**SPORTING CLUB NAME HERE**

**NO MORE**

**SPORTING CLUB NAME HERE**

SAY NO MORE TO FAMILY VIOLENCE.  
THIS CLUB WILL NEVER ACCEPT FAMILY VIOLENCE.



## HEAD COACH'S MESSAGE

Here you can insert a message from your head coach. Something like this...

The rates of domestic and family violence in Australia are truly appalling. We all have a role to play in ending this violent epidemic. As a coach I acknowledge the importance sport has within our Australian culture, and the importance of role modelling good behaviour through sport. As a sporting team, we have a responsibility to lead through example.

For this reason, I encourage and help all my players become the best people they can be in preventing family and domestic violence. The time has come for us to end family violence.

NO MORE family violence.

**James Smith**  
Head Coach  
Sporting Club

1800 899 855 | [nomore.org.au](http://nomore.org.au)

CatholicCare NT



## NAME OF SPORTING CLUB SAYS:

- Family violence includes physical, emotional, sexual, social, verbal, economic, spiritual and cultural abusive behaviour.
- Family violence does not have any basis in any community and should be dealt with appropriately.
- Family violence that breaks the law should be dealt with accordingly.
- Children's health and social wellbeing must come first.
- Community has an important role in breaking the cycle of family violence and needs to work together with all services and agencies.
- Women, children and men have the same rights before the law, and their rights must be represented equally.
- Perpetrators and victims need to be supported throughout the relevant treatment and counselling programs to break the cycle of violence.
- Offenders must attend programs to break the cycle of family violence, especially domestic violence.

1800 899 855 | [nomore.org.au](http://nomore.org.au)

CatholicCare NT



## DOMESTIC VIOLENCE ACTION PLAN 2014 - 2015

Objective	Commitment	Action/Activity	Who Is Responsible	Status
<b>Raising Awareness</b>	Our club has a zero tolerance policy on domestic and family violence.	Our club will implement a process through the Committee and Leadership Group to ensure all players from Junior Development through to the Premier League have a reporting requirement for any type of domestic or family violence.	Committee, - Leadership Group and Coaches.	Ongoing
<b>Respecting Women</b>	Our club is committed to respecting all women associated with and in our Club.	We will ensure women are afforded every opportunity to participate at supporter level, at player level, at coaching level and at committee level.	Committee and Leadership Group.	Ongoing
<b>Education</b>	Our club is committed to providing domestic and family violence awareness and understanding training sessions throughout the 2014 - 2015 season.	In conjunction with the NO MORE Campaign, we will develop and deliver training sessions for all of our players throughout the 2014-2015 season.	Committee and Leadership Group.	Ongoing
<b>Long term awareness</b>	Our club will continue to be supporters of the NO MORE Campaign.	We will dedicate selected matches throughout the season to demonstrate our support for the NO MORE Campaign. Central to this activity will be the awarding of the 'Best on Ground – NO MORE' Medal and the linking of arms.	Committee, Leadership Group, Coaches, Players and Supporters.	Ongoing

1800 899 855 | [nomore.org.au](http://nomore.org.au)

CatholicCare NT



## Appendix 4: PTEVAW Events



# POWER COMMUNITY LTD.

Dear Parent/ Guardian,

As an extension to the Power to End Violence Against Women program previously conducted at the school, Power Community Limited in conjunction with Centacare Catholic Family Services and the Department for Education are conducting the Power to End Violence Against Women Leadership Program.

The program focuses on being a positive bystander and is designed to develop student's knowledge, understanding, skills and confidence to have a safe and effective conversation with someone and/or group of people when they see or hear them engaging in behaviours that are directly and/or in directly disrespectful to women.

The students will join others from schools who have also participated in the program with the intent they will become role models amongst their peers and further educate the male cohort on the tools learnt in the program.

Please find below details for the program:

**Date:** Wednesday, May 30<sup>th</sup>

**Time:** 8:45am – 3:00pm

**Venue:** ONE – Level 3 of the Riverbank Stand, Adelaide Oval  
Students to wear school PE uniform.

The program will include topics on the below

- Leadership & Values with Port Adelaide Football Club Captain Travis Boak
- Respectful Relationships with Dr. Tess Opie (In Your Skin)
- Port Adelaide Football Club Game Day Experience with Vice Captain Ollie Wines
- The role we can play in ending violence against women

The program is free of charge and all participants will be provided with morning tea and lunch.

To register for the program please complete the below registration form and return to your school teacher by **Monday, May 21<sup>st</sup> 2018.**

We look forward to working with the students on the day.

Yours Sincerely,

Jake Battifuoco  
Youth Programs Manager  
Power Community Limited

**Head Office** Allan Scott Headquarters, Brougham Place, Alberton  
**Mailing Address** PO Box 379, Port Adelaide SA 5015  
**T** 08 8447 4044 **F** 08 8447 8633 [portadelaide.com.au](http://portadelaide.com.au)  
**ABN** 66 149 780 861

# POWER TO END VIOLENCE AGAINST WOMEN

## LEADERSHIP DAY

**Date:** Wednesday, May 30<sup>th</sup> 2018

**Time:** 8:45am – 3:00pm

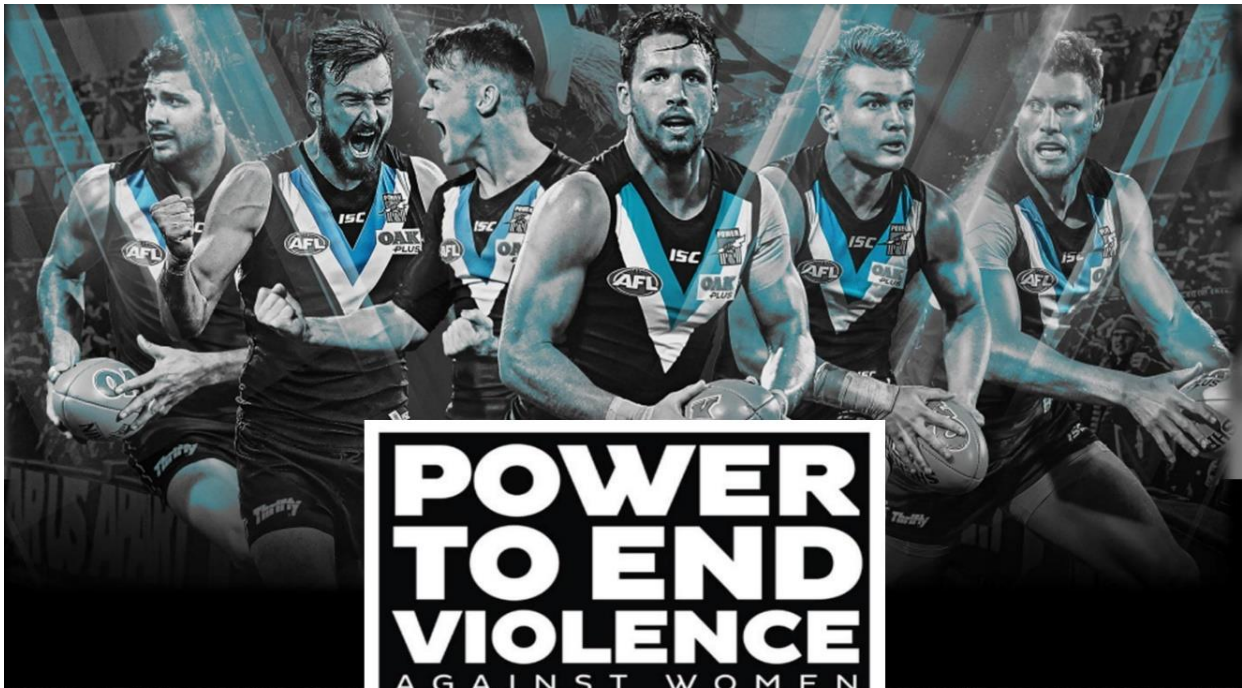
**Venue:** ONE – Level 3 of the Riverbank Stand, Adelaide Oval

Time	Activity	Facilitator
845	Arrival & Registration	Jake Battifuoco
900	Welcome & Introduction	Jake Battifuoco
915	Leadership & Values	Travis Boak
930		
945		
1000		
1015	Morning Tea	
1030		
1045	In Your Skin - Respectful Relationships	Dr Tess Opie
1100		
1115		
1130		
1145	PAFC Game Day Experience	Ollie Wines
1200		
1215		
1230		
1245	Lunch	
1300		
1315		
1330	The role you can play	Jake Battifuoco
1345		
1400		
1415	Reflection	Jake Battifuoco
1430		
1445	Student pick up	
1500		



Government of South Australia  
Department for Education





**POWER  
TO END  
VIOLENCE**  
AGAINST WOMEN

Power Community Limited would like to invite you to attend the  
**2018 Power to End Violence Against Women Program Event.**

As a participant of the program at your school, you are invited to attend along with your Dad or male Guardian, to continue to raise awareness of the issue of violence against women.

**Date:** Tuesday, August 14<sup>th</sup>

**Time:** 6:00pm – 8:00pm

**Where:** The Port Club – 9 Queen Street, Alberton

**Cost:** Free

**The event includes:**

- Guest speakers: the Honorable Carolyn Habib MP,
- Port Adelaide Football Club Coach Ken Hinkley, Captain Travis Boak, Paddy Ryder, & Hamish Hartlett
  - White Ribbon Ambassador Ivan Phillips
- Inner Sanctum tour of the Port Adelaide Football Club
  - Cocktail food provided from 6:00pm
- **2 x tickets to the Round 23 Port Adelaide v Essendon game at Adelaide Oval**  
*\*Please note tickets are limited\**

To register for this event please email attendee names and the school to Jake Battifuoco at the Port Adelaide Football Club [jbattifuoco@pafc.com.au](mailto:jbattifuoco@pafc.com.au) by **Monday, August 13<sup>th</sup>**

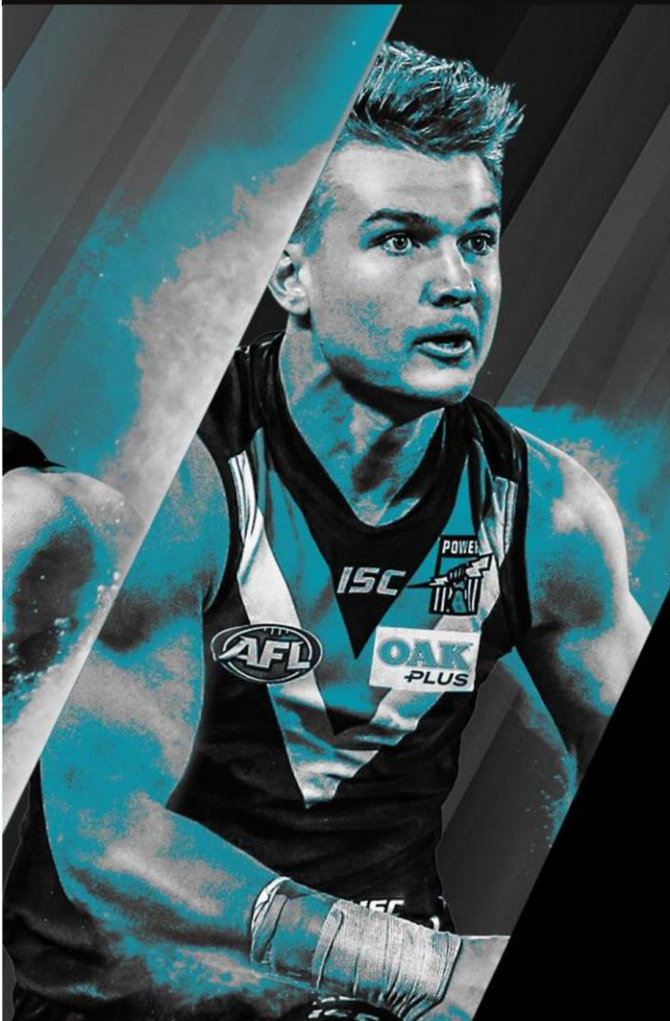


**Government of South Australia**  
Department for Education





# WE ARE PORT ADELAIDE



The Power to End Violence Against Women program has been developed to raise awareness around the issue of violence against women and promote respectful relationships to young men in year 10 across schools in South Australia.

Developed with Centacare Catholic Family Services and the Department for Education, the Power to End Violence Against Women program provides young men the opportunity to discuss the issue of violence against women and explore respectful relationships.

Topics include:

- Introduction to the issue of violence against women.
- What it means to be a 'man'.
- Gender stereotypes.
- Relationships & values.
- Defining healthy relationships.
- Appropriate use of social media.
- The role we can play to prevent violence against women.

The program provides the information and skills necessary for young men to make informed choices to prevent violent behaviours in society.

# POWER TO END VIOLENCE AGAINST WOMEN

In consultation with the Department for Education, the program complements the **Keeping Safe: Child Protection Curriculum** that is delivered in primary and secondary schools.

For further information and bookings please contact Youth Programs Manager Jake Battifuoco at [jbattifuoco@pafc.com.au](mailto:jbattifuoco@pafc.com.au)



Government of South Australia  
Department for Education



## Appendix 5: PTEVAW Keeping Safe: Child Protection Curriculum

# Keeping Safe: Child Protection Curriculum

## Power to End Violence Against Women

### Making connections with the Keeping Safe: Child Protection Curriculum (KS:CPC)

It is important that students have a good understanding of specific concepts before the *Power to End Violence Against Women* program is delivered. For example, students should recognise their warning signs, have developed a network of trusted people, understand respectful relationships and know the different types of abuse including domestic and family violence.

The table below provides a list of related activities from the KS:CPC Senior Years: Years 10-12 document, some that should be implemented before the *Power to End Violence Against Women* program and some that will build onto the key concepts from the program. If the program is delivered at the beginning of the year, it may be useful to use activities from the Middle Years: Years 6-9 document to revise concepts covered during year 9.

Reminder: Teachers must have completed the full day KS:CPC training before delivering it to students.

Concept	KS:CPC Senior Years: Years 10-12
Warning signs	<b>FA 1: The right to be safe   Topic 1: Risk-taking and emergencies</b> 1.1 Reviewing warning signs (p40)
Rights and responsibilities in relationships	<b>FA 2: Relationships   Topic 1: Rights and responsibilities</b> 1.1 Rights and responsibilities (p48) 1.2 Abuse of rights (p49) 1.3 Sexual consent (p50) 1.4 Rights and responsibilities in intimate relationships (p51)
Healthy and unhealthy relationships	<b>FA 2: Relationships   Topic 2: Identity and relationships</b> 2.1 Healthy and unhealthy relationships (p52) 2.2 Gender as a social construction (p53) 2.3 Gender stereotypes (p53)
Power in relationships	<b>FA 2: Relationships   Topic 3: Power in relationships</b> 3.1 Types and use of power (p54) 3.2 Discrimination (p54) 3.3 Sexual harassment (p55) 3.4 Positive use or abuse of power (p56)
Developing and updating trusted networks	<b>FA 2: Relationships   Topic 4: Trust and networks</b> 4.1 Networks (p58) 4.2 Peer networks (p59)
Recognising abuse in relationships	<b>FA 3: Recognising and reporting abuse   Topic 2: Recognising abuse</b> 2.1 Types of relationships (p65) 2.2 Abuse in relationships (p66) 2.3 Sexual abuse (p67) 2.5 Dating violence and date rape (p69)
Cyber safety	<b>FA 3: Recognising and reporting abuse   Topic 3: Cyber safety</b> 3.1 Cyber bullying (p71) 3.2 Sexting (p72) 3.3 Digital reputation (p73)
Domestic and family violence	<b>FA 3: Recognising and reporting abuse   Topic 4: Domestic and family violence</b> 4.1 Exploring domestic and family violence (p75) 4.2 Underlying issues of domestic and family violence (p76) 4.3 Cycle of violence (p77) 4.4 Bystander intervention (p78)
Networks and support services	<b>FA 4: Protective strategies   Topic 2: Network review and community support</b> 2.1 Networks as self-protection (p85) 2.2 Intervention orders (p86) 2.3 Reviewing support networks (p86)

DECD Contact: Linda Woolcock Ph: 8463 5921 Email: [linda.woolcock@sa.gov.au](mailto:linda.woolcock@sa.gov.au)



## Endnotes

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<sup>1</sup> Catholic schools in South Australia have also aligned with this curriculum, but for the purpose of this study we have only focussed on state publically funded schools.

<sup>2</sup> ABS data does not equate to the total number of people who experience family and domestic violence (i.e. does not account for incidents not reported/recorded), and victimization data is based on people who report being victims of family domestic violence or reports made by a witness, other person or that were detected by police (ABS, 2017b; The South Australian Attorney-General's Department, 2017). Multiple experiences reported by a single person on multiple occasions are each counted as single victimizations and data released by the ABS may differ from the individual reports/offences received or prosecuted by police (ABS, 2017b; The South Australian Attorney-General's Department, 2017).

<sup>3</sup> The two lists draw from but are not limited to: Abramsky, et al. 2016; Foster-Fishman, 2007; Holland, 1995; Louth, 2010; Louth, 2011b; Marra, 2015; Michau, et al., 2015; Swanson & Zhang, 2011.

<sup>4</sup> A separate evaluation component for the PTEVAW, which also includes a staff survey and teacher interviews has been developed as a separate output.

<sup>5</sup> In September 2018, a formal agreement was reached between the AFLNT and the NO MORE campaign. This will include the requirement for DVAP clauses to be added to all NTFL and CAFL licence agreements (AFLNT, 2018).

<sup>6</sup> On 11 August 2016, the Northern Territory Department of Correctional Services entered into an MOU with the NO MORE campaign (Department of Correctional Services, 2016).

