

APPLYING A WE AL-LI EDUCARING FRAMEWORK TO ADDRESS HISTORIES OF VIOLENCE WITH ABORIGINAL WOMEN

Delivered in Alice Springs Correction Centre, September 2015 for Kungas Stopping Violence

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ACKNOWLEDGEMENTS

It is important to begin by acknowledging that many, many Aboriginal families live in safe, secure environments. Aboriginality is not an instant indicator of a violent person. For many others, however, violence can be a part of daily life, a seemingly inescapable, exhausting vortex.

This report is concerned with women in the latter group who are caught in a cycle of trauma, violence/abuse and incarceration who, in September, 2015 were in Alice Springs Correctional Centre having been convicted of a violent offense and who voluntarily chose to participate in a Kunga Stopping Violence pre-release program.

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

The word 'kunga' means 'adult woman' in Anangu languages. Anangu lands cover a vast area west of Alice Springs in the Central Desert.

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

Perry et al, In preparation

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A STORY OF VIOLENCE

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

(Gordon et al, 2002)

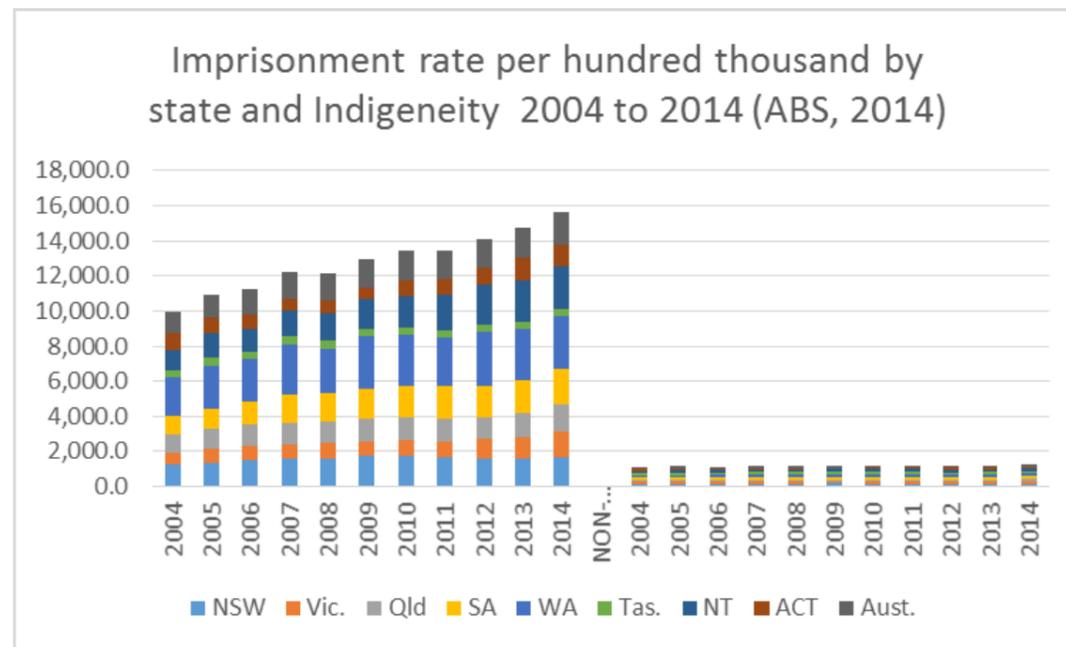


Figure 1: Rates of incarceration per 100,000 per state.

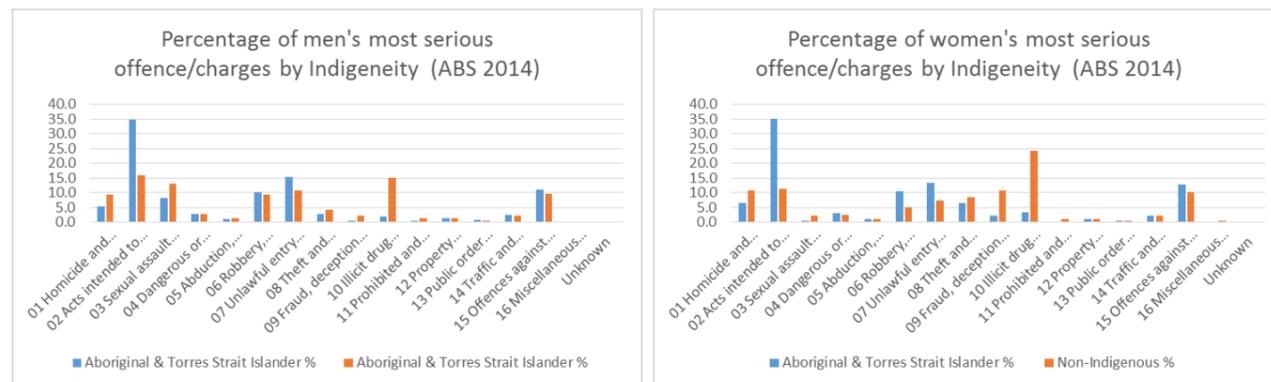


Figure 2: Percentage of men and women most serious offence charges by Indigeneity.

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

The following is a current example reported by ABC media (Parke, September 25, 2015) while the We Al-li for Kungas program was being run in Alice Springs Correction Centre.

TM's partner MB took her baby, C, in March 2013. Police were called to a house where the family was staying in Broome after MB bashed the mother. Later that night, he abducted the baby and tortured and sexually assaulted him over 15 hours. Earlier, when police arrived at the house to investigate the assault, TM kicked, punched and spat on the officers... TM's lawyer... did not deny TM had been violent, but argued she was acting outside her will. 'She was confused, beaten and naked,' he told the court.

The woman's father, EM, was also in court and was found guilty of obstructing police that night, admitting under oath that he tried to stop police arresting his daughter... EM said he made repeated requests at the Broome police station for an alert to be issued for Bell's car...

'When I found out he [MB] had been back and taken the baby, I went straight back to the police station and asked them to look for them, and they said, "We can't, we've got no vehicles."... As a result of complaints from the family, the Corruption and Crime Commission is investigating the police response.

WA Police issued a statement saying the Internal Affairs Unit conducted an investigation into a complaint about the police response in the Charles Mullaaley case... Earlier this year, officers from Internal Affairs Unit met with members of the M family and Aboriginal Legal Service representatives in Broome to discuss the investigation and the outcome...

MB killed himself in Perth's Casuarina Prison in September 2015. On September 25, 2015 TM was found guilty of assaulting a police officer.

On October 23, 2015, ABC News reported that, although Magistrate Stephen Sharratt said he considered assaulting a public officer a very serious crime, he appreciated TM had been badly assaulted. 'What happened to her made a great deal of difference to the way she reacted. Those wounds would have killed her without medical intervention,' he said. 'I just can't jail her with what she's gone through. If ever there was a time to be merciful, it's this matter today.'

TM was given a one year suspended sentence and fined \$900.

(Source: <http://www.watoday.com.au/wa-news/i-just-cant-jail-her-broome-magistrate-shows-mercy-to-mother-of-murdered-baby-20151023-gkhds9.html#ixzz3pdhodqGa>)

Of the 25 male parents who killed their children in a domestic violence context five identified as Aboriginal (20%) (NSW Domestic Violence Death Review Team Annual Report, 2015, p.17).

The percentage of women in Victorian prisons who have been victims of sexual, physical or emotional abuse has been reported to be 87% (Johnson, 2004). This figure is supported by the latest Ombudsman's report on Victorian Prisons (2015).

None of the 17 females who killed their children identified as Aboriginal or Torres Strait Islander (NSW Domestic Violence Death Review Team Annual Report 2015, p.18).

The most common charge/offence for both Aboriginal men and women is an act intended to cause injury (see Figure 2).

The stories of women in this program and anecdotal evidence from people working in the field reveals that most of this violence is lateral, ie within families and communities which is not an uncommon occurrence where there is a history of colonisation.

WOMEN LEAVING THE LOOP

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

Good quality through care has been recommended for over a decade as best practice in women's imprisonment (Walsh, 2004). Ideally this should begin as soon as people enter prison.

Mentoring has also been identified as having a useful role in assisting people to succeed post-release. (Jolliffe, & Farrington, 2007; Geither, G. J., 2012). Goldstein et al (2009: 309) state that

'The unique physical, emotional, psychological, social and spiritual needs of women transitioning back to the community [must be recognized]... programs that are primarily geared towards male inmates, when applied to women inmates, are not as effective if these unique needs are not taken into consideration.'

Therefore, a program such as **Cross Borders**, developed for men, is not likely to be as effective as that developed and geared specifically towards women.

Breaking the intergenerational violence to prison cycle

Two Aboriginal women (Julie and Jodie) have completed a Kungas programme inside the ASCC and are now employed by Kungas as mentors. Providing pathways to employment is a commitment of the Kungas program. Julie and Jodie visit and support the women while in the prison and upon release. These women are both from the Northern Territory and have an intimate understanding of issues faced by the participants. They act as role models as well as support providers. Julie and Jodie are in a unique position to advise non-Indigenous and non-local Kungas staff. They also know some of the many local languages.

Jodie and Julie completed the first Kungas program. It is exciting, then to consider that Julie and Jodie had such great success from a program designed originally for men and the implications of what will happen for the women who have undertaken the We Al-li for Kungas program that this evaluation is considering and which was developed specifically for women and grounded in culturally safe ways of learning.

'I think before I do—it's my way now'

One of the mentors, Julie, has given permission for her story to be told here, as an example of what can happen with the right kind of support. Julie participated in the first program run by **Cross Borders**. She describes the Kungas programme as life changing for her. She had constantly been in a cycle of abuse and violence, grog and being in trouble with the law. This eventually led her to imprisonment in Alice Springs.

'I had a real chip on my shoulder you know. I was angry about being in here and didn't get involved in anything. I was so angry and aggressive you know. Kungas changed my life. I think before I do now—it's my way.'

When asked what changed her life, she said it was gaining an understanding of violence and anger and how to deal with anger in a healthy way instead of just becoming violent. *'I got strong in myself you know. And I could practice what I was learning in here, practise the skills they taught us in how to do things different... no*

one's perfect and I don't have to be shame. And now I try to tell the others in here that.'

Julie talks about standing up for herself in a positive, healthy, non-destructive way, even while still in prison. She had been accused of doing something wrong and had to meet with a senior prison staff member. She describes the way she handled this differently to ways she has in the past. *'I said, "hey I don't lie". I said it quiet like and looked them right in the eye. I said, "I don't lie and I would tell you if I did this. And I didn't." And they believed me. That was good. It was different. I didn't get angry.'*

Julie also talks about the relationships that formed in the prison and were mutually supportive. She talks of an old lady who called her 'my big baby girl' and how they stood up for one another.

Julie's progress was so marked that she was employed by Kungas as a mentor. She now takes very seriously her role with other women in the prison, reminding them of ways to handle violence, make strong choices and work towards staying out of

trouble after prison. *'Having someone there when you get out is so important. To help you. But I need to work with people here too, helping them work things out for themselves.'* The women in the program and others in the prison who see her come in, seek her out and wait at the gate to talk with her. She is obviously well respected and trusted and a role model of how things can change. Significantly, Julie says that she still uses the workbooks they received in the program and she shows them to her family as well.

She has a message for people funding the program; *'keep going. People doing long term needs to do this program, not just those about to get out. They need to change and learn from their mistakes and never do that wrong stuff again. They need time to practice before they go home and start thinking about it before things like grog and life things start up when they go home.'*

And, in her personal life, Julie is now in a loving strong non-violent relationship.

PROJECT BACKGROUND

We Al-li were contracted by the Kunga Family Violence Program to provide 20 days training to a group of ten women in Alice Springs Correction Centre (ASCC) in the month of September, 2015. The programme ran from Monday to Friday from 9am to 3pm.

We Al-li was chosen to deliver this program because of the understanding of intergenerational trauma that underlies much of the experiences of intergenerational violence experienced by many Aboriginal women. Also, the reputation of We Al-li and Judy Atkinson in delivering such packages was well known.

Permission was granted by the Superintendent of the ASCC for course materials to be taken into the prison each day. Each woman was provided with a manual for each unit, a book for journaling, a range of colouring pencils and pencils. A wide range of art materials were also provided for use each day, these remained in the training area.

The evaluator was contracted by We Al-li to evaluate the Educaring programme in the context of the Kunga Family Violence Programme in the ASCC.

The Facilitators

Emeritus Professor Judy Atkinson

Judy Atkinson is a Jiman (central west Queensland) and Bundjalung (northern New South Wales) woman, with Anglo-Celtic and German heritage. Judy's academic contributions to the understanding of trauma related issues stemming from the violence of colonisation and the healing/recovery of Indigenous peoples from such trauma has won her the Carrick Neville Bonner Award in 2006 for her curriculum development and innovative teaching practice. In 2011, Judy was awarded the Fritz Redlick Memorial Award for Human Rights and Mental Health from the Harvard University program for refugee trauma.

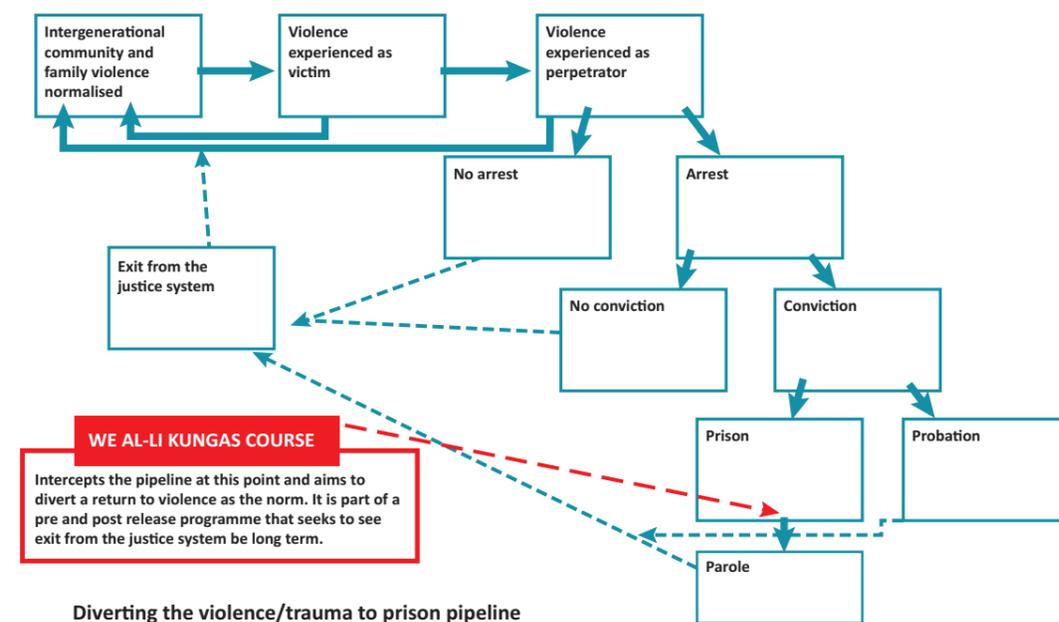
Judy's book *Trauma Trails – Recreating Songlines: The transgenerational effects of trauma in Indigenous Australia* provides context to the life stories of people who have been moved from their country in a process that has created trauma trails, and the changes that can occur in the lives of people as they make connection with each other and share their stories of healing. Judy is a member of the Harvard Global Mental Health Scientific Research Alliance.

Terri-Anne Goodreid

Terri-Anne's birth place is Quilpie country, out west of NSW. She has a Masters in Indigenous Studies (Wellbeing) and is currently a PhD candidate with Southern Cross University. Terri-Anne has co-facilitated We Al-li workshops with Professor Atkinson in NSW, Queensland and Papua New Guinea. She also provides counselling, integrated therapy and consultancy services through her White Kangaroo Dreaming business.

Intercepting the Violence/Trauma to Prison Loop

The following diagram illustrates where the We Al-li for Kungas course aims to intercept this reticulated pipeline/loop that women may find themselves caught in or are in danger of becoming enmeshed in. It aims to address issues of violence in the lives of the participants and provide education, tools and a way of increasing wellbeing to assist in avoiding being caught continually in this loop. A range of interventions could happen anywhere along the loop and is likely to need to lasting change to occur at all of family, community, individual and systemic contexts.



HOW THE EVALUATION WAS DONE

What can be 'healed'?

It is important to clarify the nature of what can be 'healed'. What is meant by wellbeing and healing influences what is considered 'successful' in a program.

Evaluations of such programs need to consider the nature of what can be 'healed' and understand that healing is always incremental. Healing in the We AI-li for Kungas context does not refer to restoring to a state of perfection. It is learning how to have wellbeing despite the context, the unknown and unforeseen (Waldram, 2013).

Therefore, evaluation needs to look further than simplistic statistics such as:

- not re-offending
- getting a job or completing training.

It needs to incorporate the priorities of the individuals understanding of their cultural obligations:

- Caring for family members – older family members and/or children of family
- Staying strong in culture
- Practicing culture and spirituality
- Balancing cultural commitments and the ability to live in the western world – so it might not be full-time employment. There is no **one** measure – it needs to be individual stories that build up to what works for them – not an imposed regime of what the system thinks they need to be doing.

Incorporation of these issues in evaluation requires a more longitudinal consideration of success and outcomes.

Evaluating success of Indigenous programs that aim for behaviour change and increased wellbeing

It is important for Indigenous healing and wellbeing programmes to be evaluated in Australia, particularly those that claim to assist Aboriginal perpetrators and victims of violence. As Cox et al, (2009 p 161) point out, 'there is limited evidence of the effectiveness of healing programs in Australia. In comparison extensive longitudinal evaluations have been undertaken in Canada. Australia needs to improve its evaluation of programs to consider the efficacy of healing for both Aboriginal perpetrators and victims of violence.' (Cox et al, 2009, p 161)

It is timely, therefore, to be evaluating a programme such as We AI-li for Kungas which appears to be unique in its approach to working with women pre and post release via a trauma informed, culturally safe Indigenous pedagogy.

Combining education, recovery from violence and skills to heal communities and families.

Uptake of education in Northern Territory Prisons has declined over recent years, as illustrated in Table 8A.72, below. (Productivity Commission, Chapter 8).

Alice Springs is an isolated town and many of the women in ASCC live in even more remote places. Their experiences of education have not always been positive (Carnes, 2011b). People want to return to their communities and want to work with them to be strong, for the children to grow strong and well (Carnes, 2014). Education is important in enabling that to happen, but the above figures suggest this is not

likely to occur while in prison.

It is possible to work effectively to combine education and training and work through issues related to intergenerational trauma and violence. The Education Centre Against Violence, in NSW Health's training arm, for example, combines recovery from intergenerational pain and training for a range of people, including Aboriginal communities in NSW (Lauw et al, 2013). They offer a Certificate IV in Aboriginal Family Health that is focused specifically on violence, sexual assault and child protection. Their experience demonstrates that 'it is possible to simultaneously address the personal impacts of abuse, poor previous educational experiences and the sociopolitical context of Aboriginal history post-colonisation.' (Lauw et al, 2013, p 119)

Graffam and Shinkfield (2012, p 2) identify that there are few employment programs specific to Aboriginal people that are located in prisons. They also identify the importance of transition programs that begin pre-release and continue post-release and offer individualised assistance, something which Kungas provides. Significantly Graffam and Shinkfield (2012, p 2) state that 'the effectiveness of mainstream and specialist employment services in assisting Indigenous ex-prisoners to gain employment and other goals compared with non-Indigenous participants is not well demonstrated' and go on to identify the need for more Indigenous specific programs and training.

Evaluation questions for We AI-li for Kungas

The following questions guided the evaluator.

- What programs are run in Australian prisons that address violence in a trauma informed and culturally derived, culturally safe manner?
- When did the program run?
- Who was involved in the program?
- What content was covered and what processes used?
- Where and when did the activities take place?
- What was the nature of the activities? Were there any changes made to the project activities?
- What patterns or themes emerged from the women's stories and art work?
- What, if any, changes were noticed by the facilitators and/or reported by the women?
- How is this change expected to be transferred beyond prison (if at all)?
- (For women who have completed the Kungas program – how were the changes transferred beyond prison and what facilitated that happening?)

Data sources

- Interviews with facilitators of women's programs, who had kept detailed notes and reports
- Case study of a Kunga 'graduate' and mentor
- Kunga workers
- Recidivism statistics kept by Kungas
- Productivity commission reports and other financial data for financial benefit analysis
- Cross Borders manual
- The evaluator met with the We AI-li team when they were preparing the program
- Facilitator and Participant Manuals
- De-identified copies participant evaluations of the **Anger, Violence, Boundaries and Safety** unit. **NB The language in these evaluations was very mainstream, middle class professional language. The facilitators reported that the women were confused by the language and it took a lot of talking with them to help them understand it. With the benefit of hindsight they believed a pre and post interview would have been more beneficial. Therefore, the individual counselling sessions and completion of the final evaluation replaced these quantitative feedback sheets.**

- The evaluator spent three days Alice Springs Detention Centre to gain a better understanding of the context and environment and to talk with the facilitators as they were preparing final documentation. At this stage she also met and spent some time with the Kungas staff, finding out about the history of the Kungas programme and the way it had evolved.

Northern Territory Effectiveness, prisons

	2009–10	2010–11	2011–12	2012–13	2014–13
Education and training (percent of eligible prisoners)					
Pre-certificate Level 1 courses	14.6	9.9	2.8	0.5	–
Secondary school education	–	–	0.1	0.2	0.2
Vocational Education and Training	15.3	22.6	19.3	15.5	12.6
Higher Education	0.7	0.2	0.2	0.3	–
Total – all education	30.1	32.7	22.4	16.5	12.8

ABOUT KUNGAS FAMILY VIOLENCE PROGRAM

The Kungas Family Violence Program is run under the auspices of The Central Australian Women's Legal Service in Alice Springs.

The rationale for its funding still holds true with the patterns in ABS statistics remaining little changed. The statistics below were the basis for implementing Kungas. They were presented at the National Association of Community Legal Centres Conference in Alice Springs (Gibson et al, 2014).

Evidence of increasing violence amongst women and girls: National ABS identified the rate of assault by females increased by 49% between 1997 and 2010 (ABS).

Disproportionate representation of Indigenous people in NT prison system: in 2013, Aboriginal and Torres Strait Islander prisoners made up 86% of the NT prison population (ABS).

Increasing numbers of women incarcerated: In 2013, the NT female prison population increased by 34% (ABS).

Service gaps identified for this specific group: High rates of recidivism indicated a need for rehabilitation, education, support and advocacy.

Funding history of the Kungas project

Kungas has been funded by the Federal Attorney-General's Department, under the auspices of Central Australian Women's Legal Service. This has been under a cloud during the time of the evaluation, with the place of auspice for Kungas in limbo.

Case Management Model

Kungas has, since inception, utilised a case management programme that begins in the prison and works through to a post release period of 12 months. The case management model (Gibson et al, 2014) aimed to be:

- person-centred and needs-based
- transitional and goal-focused
- flexible and holistic
- empowering/collaborative
- advocacy-focused
- individual and systemic

- capacity-building
- coordinating of complex, multiple services.

There are nine stages of the programme for each participant:

1. Entry
2. Assessment
3. Pre-release training
4. Planning
5. Release support
6. Direct service
7. Monitoring
8. Closure
9. Evaluation

There is no available evidence of this model of case management having been developed in a culturally derived, trauma informed framework.

First intake of women – Cross Borders – CBT

Cross Borders was originally developed by the justice systems in the Northern Territory, South Australia and Western Australia for Aboriginal men. It was delivered successfully over a number of remote communities over several years and adapted for the Kungas women's program. Delivered by consultants.

Outcomes

- Kungas statistics identify that from July 2014 to July 2014 a total of 27 women were clients of the program. Of these only four returned to custody, with one of those offences being less severe than that which led to them first being imprisoned.
- It was found that the consultancy was expensive and there were inconsistencies between the consultant's and Kungas approaches.

Second intake of women – Internally developed and delivered – CBT and strengths based

Paying for the **Cross Border** consultancy took a significant amount of the Kunga budget so the decision was made to develop and provide the program internally (i.e. by Kungas staff) for the second intake. Agencies were also able to refer women to the program.

Outcomes

- Anecdotal information is that difficulties arose with trying to provide services to too many women at once.
- There was no written program outline which meant the prison ceased permission for Kungas to deliver it until a written program was produced and approved by NT Department of Corrections.
- It was at this stage that Kungas approached We Al-li.
- The prison required a violence reduction approach to be built into whatever was offered.

Third intake of women – Incorporation of trauma informed practices and understanding for participants, We Al-li consultancy Sept 2015

The new Kunga leadership saw the relevance of trauma-informed education and training that could meet the needs of women for whom intergenerational violence in the context of colonisation is a reality. We Al-li were approached to provide pre-release training using their **Educaring** model which is based on an Indigenous pedagogy and premised on providing culturally safe service provision.

Once again, this is a costly option but the hope is that current staff can take on the role of facilitation over the next courses. Professor Atkinson expressed that it was important for the program to flow on post-release to ensure ongoing application of what had been learned and appropriate support of issues raised by participants during the program. She is also committed to training up local Aboriginal women to work in the program.

WE AL-LI EDUCARING

Working with Aboriginal women who have experienced violence and sexual abuse in a culturally appropriate manner that also addresses wellbeing in a holistic way requires:

- the right balance of knowledge and skills in abuse, violence, intergenerational violence/trauma
- an understanding of transformational education, of health/wellbeing and trauma
- cultural relevance
- respectfulness of Indigenous pedagogies

to have the maximum effect. While the knowledge and skills can be learned, the experiential nature of the work is likely to be most effective when facilitated by people who themselves have experienced the process and similar life experiences.

We Al-li's Educaring approach

We Al-li's Educaring approach is a balance of transformational learning (Mezirow, 2000) within professional skills grounded in the ethics of applied human rights, Indigenous rights and rights of the child (Atkinson, 2013). It was developed and continues to be refined by Professor Atkinson in consultation with Elders and participants and is therefore grounded in culturally appropriate practices. It has



been the foundation of the approach to the Family Violence Programme in Alice Springs Correction Centre (ASCC).

All workshops are delivered by We Al-Li trained staff who are experienced in working in a culturally safe manner at a community level. At a minimum, facilitators have a Masters in Indigenous Studies (Wellbeing) and are trained in each specific unit delivered. In addition, some have completed a Diploma of Community Recovery. The Educaring model was developed by Emeritus Professor Judy Atkinson and has been adopted in a range of communities across Australia since that time. All workshop facilitators are trained in Community Recovery and many have a Masters in Indigenous Studies (Wellbeing).

The purpose; to restore wellbeing and interrupt cycles of violence

Educaring aims to break cycles of violence and trauma and promotes health, wellbeing, and sustainable pathways of positive change for individuals, families and communities at both a personal and professional level.

Six stages of Educaring

A We Al-Li Educaring process consists of six stages as identified by Atkinson (2002):

1. Creating a culturally safe environment.
2. Finding and telling their stories.

3. Making sense of the stories.
4. Feeling the feelings.
5. Moving through layers of loss and grief, ownership, choices.
6. Reclaiming a return to wholeness.

The stages are presented here as linear but tend to occur in a circular way as participants go deeper into their awareness and experiences. It is a way of reclaiming stories and identity.

Seven R's of Educaring

The transformational learning model underpinning this project is built on the six R's of educaring (Atkinson 2002):

1. **respect** for each woman and child as a unique being
2. **rights** to be safe, protected, allowed to grow and live at their optimal level within the school and at home
3. learning **responsibility** for life choices and behaviours
4. embodied within the principles of **reciprocity**
5. **relatedness**, how the woman and child engages in the world in which they live, learn and grow
6. **resilience** (flexibility, hardiness) which is balanced with...
7. **resonance** (empathy, character, moral fibre).



The six stages and seven 'R's' of Educaring underpin all activities, discussions and ways of working in all We Al-li programs whether it be at the level of community, family, group or individual.

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

This is the specific process of Indigenous pedagogy as described to the evaluator by Professor Judy Atkinson. It mirrors traditional ways of learning practiced over thousands of years by Aboriginal peoples.

Reclaiming stories (and hence identity) is vital to successful healing and education for Aboriginal people who have been victims of intergenerational trauma (Atkinson, 2002, 2008; Martin, 2008, Mehl Madrona, 2007, 2010. A consideration of the program offered at ASCC, and further discussion with Professor Atkinson reveals a clear structure to the learning process for each significant concept or piece of new learning/information. It consists of three distinct, yet overlapping, steps.

Starting with Dadirri

Dadirri encourages connection and integration of body, mind, surroundings. It teaches how to be present in the minute and how to connect positively with others and the world around us. It is a form of quiet still awareness and contemplation (<http://www.dadirri.org.au/wp-content/uploads/2015/03/Dadirri-Inner-Deep-Listening-M-R-Ungunmerr-Bauman-Ref1.pdf>).

Receiving the information and theory

Content is presented and concepts explained. Information is presented that explores and explains and helps understanding. Information is provided in the form of DVDs and film clips, stories, academic theories, written information.

Processing the theory in terms of self

This is activity based and can take many, many forms such as group discussions, preparation of loss and grief maps, singing, dancing, painting, sculpture. The actual details of individual's stories do not need to be revealed and are often processed subconsciously through these processes. Participants are not forced to share or declare any information in this programme. Many, however, do.

Individual processing with facilitator (counselling)

This is an essential aspect of the process. It helps make sense of what has happened during their processing and ties it back with the information and theory. Participants can ask questions, help get clarity, make plans for change and receive individual encouragement and support.

The uniqueness of We Al-li

External agencies providing through care

There are external agencies operating in Australian prisons and some include through care, such as that run by VACRO and Sisters Inside.

Employment focus

There are programs in every jurisdiction that aim to help people become employed and have an educational focus. Some are provided by external providers and others by Corrections Departments own RTO's and/or program staff

Culturally derived for Aboriginal people

Culturally informed programs in prison and/or post release run by Indigenous people operate in all jurisdictions

Cross Borders was developed across three jurisdictions to address the needs of Indigenous men in prisons and has evolved to include women as well.

Red Dust was developed by Indigenous men to provide support to Indigenous men.

Important to remember

We Al-li for Kungas is unique in that it addresses all of the above in one package and is designed to work with people whose lives are impacted by intergenerational trauma.

- It has an educational basis.
- Integration of Educaring into the Kungas program has the potential to provide post release support consistent with what the women have learned in the course pre-release.
- It aims to build pathways to further training for participants.
- It is grounded in an Indigenous critical pedagogy.
- It has been designed and developed specifically for women.

and

- It is informed by an understanding and theory of intergenerational violence/trauma (though the word trauma is not part of the course at all – it informs the way it is put together and runs).

The course: We Al-li for Kungas Units

As with all We Al-li courses, the units were designed specifically for the context and participants. The three units were interconnected, with the following content. Each participant graduated with three certificates of completion – one for each unit of study.

The units are based on course of study that led to Professor Atkinson receiving the Carrick Neville Bonner Award in 2006 for her curriculum development and innovative teaching practice at Gribi College, Southern Cross University in Lismore.

Anger Violence Boundaries Safety

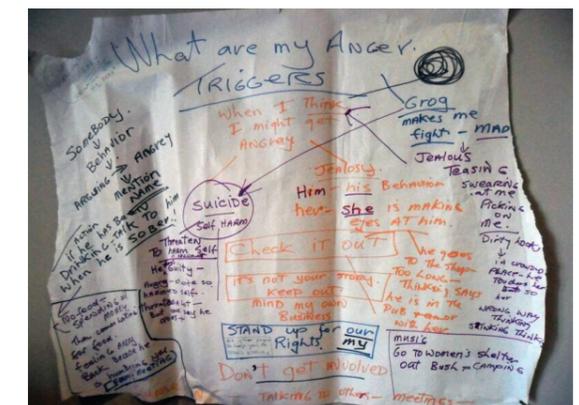
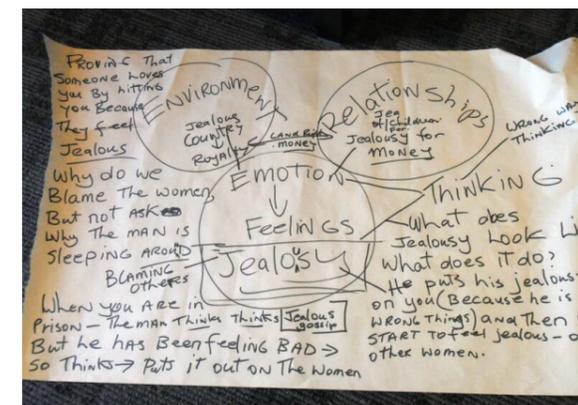
- Dadirri – mindfulness reflective practice – safety principles for participation.
- Definitions of anger violence boundaries safety Aboriginal family violence.
- How we communicate: feelings, perceptions, interpretations, feelings, intention, action.
- A Bad Anger (anger is not bad in itself – it is what we do with it that matters).
- Identifying and respond to anger triggers
- Anger and childhood – adult behaviours.
- Hot violence – cold violence – assertiveness
- Anger triggers – Jealousy, gossiping, substance misuse
- Managing anger – changing behaviours, body awareness

Loss Grief and Trauma

- Definitions of loss, grief, bereavement, trauma. Differences between loss, grief and trauma.
- Impact of multiple losses stages of loss and grief recovery – inside feelings, outside feelings
- Making a loss history graph (two day intensive review of loss and grief triggers relevant to anger and violence, and individual counselling for each person).
- Creative non-verbal creative approaches to grief work.
- Intensive body awareness – how the body carries grief and anger.

Re-creating the circle of wellbeing

- A public health model of being well – physical body, sexuality, emotions, relationships, environments, spirit, culture, identity.
- Reviewing physical body sexuality.
- Reviewing emotions relationships environment.
- Reviewing spirit, culture, identity – life purpose.



FIRST IMPRESSIONS

Needs of the participants

Identified prior to the program

Discussions between Judy and Miriam (from Kungas) clarified the general characteristics of the group of women who would be in the group to assist We Al-li prepare the right materials. The information provided included the following:

- All with history of violent offending.
- English as a second, third, fourth, fifth language.
- Group size of ten (the number of women the Kunga programme is funded to provide services to over pre-release and one year post release).
- All from the Northern Territory and all Aboriginal women.
- Low level of literacy.
- A range of imprisonment times.
- Based on the women's stories of the first two Kungas programs, Miriam saw a link between experiencing violence, perpetrating violence as a response to this, trauma and imprisonment. The common story was one of having experienced violence and/or sexual assault which culminated in acts of defense that were also violence. For example, a woman might carry a knife to protect herself as she was scared of a man who had hurt her before. When attacked or fearful she would use the knife, hurt the man and be imprisoned as a result.

Identified by the facilitators and women during first week

As reported by the facilitators, the common themes arising were:

1. Concern for family members for whom there was a caring responsibility such as:
 - parents/grandparents
 - children
 - children of other family members.
2. Worry about being drawn back into grog and other behaviours that led to them being in prison.
3. Self doubt and belief in not being literate or clever (it was interesting that the facilitators noted that many of the women could spell, read and write quite well, even picking up mistakes Judy and Teri-anne made, though they had a belief that they couldn't).
4. Talking in whispers or one on one with facilitators about personal experiences.
5. Wanting to learn about and understand violence and how situations in their lives had led them to the current position.
6. Quietness = focus and listening, waiting for building of safety and trust with facilitators – not necessarily being unengaged.
7. Wanting their life to change; wanting to feel safe.

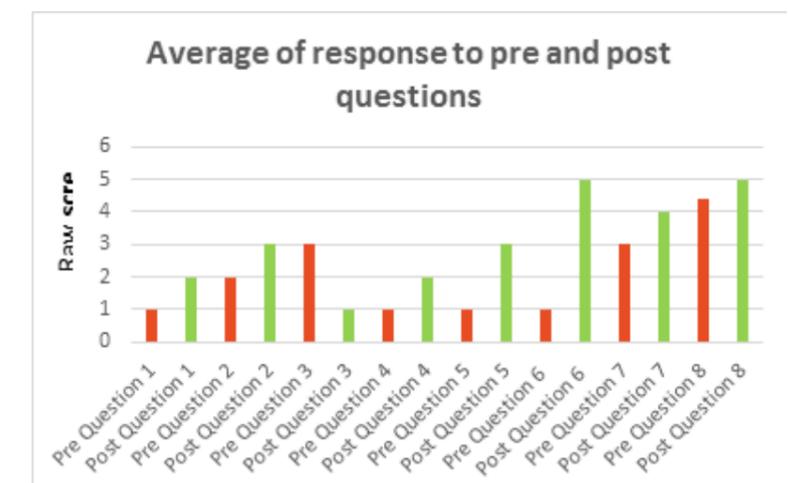
THE FIRST UNIT – ANGER, VIOLENCE, BOUNDARIES

Pre and post testing was used for this unit.

This was because the package had originally been written for Corrections psychologists in a language that let them know the material had a sound theoretical base. The intention was to re-write in accessible language if We Al-li received the contract. Unfortunately, the time frame of confirmation of contract to start in ASCC was four days which left no time for this. The facilitators spent time with the women helping them complete the questions but they still need to be read circumspectly. The key thing is that women were given the opportunity to describe their own sense of their learning and how useful it was for them. The biggest learning appears to have been in the area of understanding how to set up safe places (question 6) – and their right to do that. Question 3 led to a lower post than pre score. It is likely that this is because they did not understand the question. While not too much can be read into these results, they are still of interest in seeing which areas the group, as a whole, felt more confident with.

Pre question response averages are in red.
Post questions response averages are in green.

1. Do you understand anger as a normal feeling which results when we feel unsafe or are harmed?
2. Can you identify the links between anger, violence, boundaries and safety in violence reduction attitudes and behaviours?
3. Can you describe the evolution of anger into violence for both children and adults?
4. Can you define beliefs (jealousy) and behaviours (addictions, gambling, humbugging) that contribute to feelings?
5. Can you understand and describe hot violence – cold violence – assertiveness?
6. Can you demonstrate assertive behaviours with others in establishing culturally safe living and learning spaces?
7. Are you able to evaluate the usefulness of strategies and skills and use them in day to day personal situations, more particularly in behaviour management and violence reduction?
8. Can you put in place rules and behaviour to seek and regulate self-care during and after the course?



PROGRESS

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

There were struggles along the way for all the women. There were tears, there was shyness, there was wanting to leave the room but for all but one of the women, there was movement and visible change in behaviour and goals/plans.

The one woman who did not appear to engage in the course other than attending and painting was still able to hear and be exposed to the information but did not show any attempt to apply it to her own situation.

C completed her Loss and Grief chart, noting some very happy times in her life. There was a period of five years in her teens which she simply wrote, 'I don't want to talk about this' and finished the timeline after that. Judy came over and put her hand over those five years, affirming that she didn't have to talk about anything she didn't want to but that C might like to look at how happy she was before. Then she might see the drinking and violence that began after and just notice that something was likely to have happened in those five years that led to the violence and sad times afterwards. While C held things to herself internal to the course, she was supported by the other women in process. At the very end of the course C talked about this and told the story to Judy and Terri-Anne. This led to her being able to put plans in place to help keep her safe when she leaves prison.

Two weeks after the course finished a Kungas staff member recalled a conversation with a prison officer who spoke of the women being almost serene with a sense of calm and no fighting.

M processed her emotions and memories through painting. She began by painting a beautiful piece of artwork. Then Judy and Terri-Anne noticed her painting over it. Their initial internal reaction was, 'Why? She is painting over something so beautiful!' M did this a number of times and they realised that, as she finished each one she had finished processing a part of the story she was dealing with until she finished with a beautiful piece of art that was the culmination of her journey to date.

B and E wanted to learn more and more about the nature of violence and how it played out over generations. They would stay in the classroom space even during breaks or while others might be painting. They wanted to go home and take the knowledge to their families and communities and help others. They want more training so they can help their communities and one another stay well and strong.

T was in prison for driving without a license. She was driving without a license in an attempt to get away from the violent partner who continually beat her.

S was pregnant. She spent a lot of time with Judy talking about the baby and hearing from Judy how the violence she experienced hurt the bubba – even while he was still inside her. She is now following the plan she worked out with Judy and is intent on keeping that little baby boy safe.

Important to remember

There are some important lessons in these and other life stories of the women in the Kungas program:

1. Trust the process of each woman to work through at her pace
2. Give information to base discussions on—this is an educational program in the prison. It is healing in the way that the education is then processed and applied in the woman's own life and context. It is not a 'therapy' program.
3. Talk openly about things that will help eg information about the impact of grog on a foetus.
4. Allow time for processing and talking through one to one
5. Do not expect the women to intellectualise everything that is happening in their learning. Some of it will be adapted and applied as relevant to life, rather than showing intellectual understanding in a mainstream way.
6. Do not expect the women NOT to understand or intellectualise what is happening in their learning. Some will want to learn more and more so they can pass the understanding on to others.
7. Though the women may not be loud and interactive and talkative in a group situation, it does not mean they are not actively participating by listening and learning. Listening (Dadirri) is an important part of understanding. Often they would seek out a facilitator after group work or when someone had said something.

PREPARING FOR RELEASE

Participants sat with each facilitator individually and worked through their report, to hear and respond to what was in it. They also identified strengths, challenges, plans for change, goals and a support network.

Each woman received this and it is waiting for them on their day of release. Terri-Anne provided intensive one to one counselling over the period of the program which enabled one of the women to make the decision to leave her abusive partner.

While each participant's report is unique there are some commonalities amongst many or all of them.

Practicing Dadirri (a goal for 6/10 women)

- This took a number of forms, including spending time painting, spending time on country and other ways of being still.
- Each of the women was able to find a connection within themselves back to important things from their growing up – memories of place and people and ways. They were hanging on to this as a place of strength.
- One woman intended to go onto country straight away on release and to go regularly.
- Three women who lived near one another thought they would go together.
- What it means to go out on country is to get away from the settlement, town or community in which they live and spend time 'out bush' practicing Dadirri, quiet still awareness, deep listening.

Wanting more study that leads to some work that fits in with family and cultural commitments (a goal for 10/10 women)

- The most common area of training participants identified was more on what they learnt in this course, environmental or ranger work. One woman knew she could get work with the local shop and others were planning to sell their art.

Staying away from grog, and/or family who misuse substances (a goal for 10/10 women)

- This would not always be easy but had been recognised as one of the things that led to prison.
- 10/10 of the women identified that being in big centres such as Alice Springs was a danger and trap for grog, violence and getting into trouble.
- This was the most common concern for women about being released; staying away from trouble. This is why planning ways to say 'no' and safe was practised so much. Facilitators and women are very aware of how hard this can be in a day to day situation where there is often endemic community violence.

Being able to identify ways of staying safe and having boundaries (a goal for 9/10 women)

- Some of the women were from the same community and would be leaving prison at the same time. They pledged to support one another in staying safe and having boundaries, reminding one another of what they learned.
- Going through specific and likely scenarios was part of the planning; 'what will you do if... ?'
- Learning that they had the right to be safe was a learning curve for every woman in the group.
- One very young woman found this difficult and has yet to have the maturity to be able to take full responsibility for her own actions.
- There were women in the group with deep cultural knowledge and understanding who strong role models to the other women in the group

Knowing Kungas is there to support upon release (a goal for 10/10 women)

- Kungas was often the first part of the woman's support network that they identified. Most were not from Alice Springs and needed help getting home, getting sorted out at Centrelink and so on.
- They felt comfortable as they knew the workers who could help them connect with all the agencies they needed in Alice.
- They appreciated and looked forward to having Kungas visit them and help with any issues that arose. Also available on the phone.

POST RELEASE

At the time of writing this report, five of the ten women have been released from ASCC. What has happened highlights two key points

1. **The value and importance of Kungas to the women upon release.** Each woman has immediately made contact with Kungas for support. Kungas is their first port of call to help with the transition with Centrelink, housing, emotional support with transition.
2. **A desire to keep learning and wanting more information and to continue the learning relationship in an ongoing way.** For example, one woman has asked for We Al-li to go to her community and run some workshops with them. This also highlights the need for local women to be skilled up to run such workshops and Kungas staff to do the training as well as to be able to supervise on the ground with We Al-li supervising from a distance.

They have all contacted We Al-li for more information on hot/cold anger and intergenerational violence. They really want to keep learning about what was begun in the We Al-li for Kungas program.

OBSERVATIONS OF EVALUATOR

The following points were noted by the evaluator during her time in Alice Springs.

- We Al-li exists at a nexus of education, health/wellbeing/Indigenous pedagogy. There was understanding of Central Australian culture as one of the facilitators has been through Law with local women. Both have worked extensively in delivering packages such as this across Australia and in PNG. Both have a postgraduate level of training in trauma with Judy being a pioneer in this field. We Al-li Educaring draws on Indigenous and non-Indigenous pedagogies and healing in a unique way.
- Some Kungas caseworkers were relatively new women in Alice Springs. Not all were Indigenous. Indigenous mentors had a close connection with the women in the prison; there was an evident level of trust and understanding between them. The mentors had been in prison and had a lived experience of community, family and personal violence.
- Both We Al-li and Kungas used the term trauma-informed. This provided a shared focus and shared passion in providing services to the women both in prison and upon release.
- Not all trauma informed policy and practice is attuned to the nuances of intergenerational trauma. To become trauma-informed this way requires some experiential learning as well as from formalised training and reading. It takes time, resources and willingness to remove some of the barriers that exist in mainstream case management models that could potentially interrupt a seamless flow from completion of We Al-li for Kungas and the subsequent post-release support.
- Kungas consultant, Miriam, spoke several times about the need for interpreters to enable understanding between facilitators and the women. There is insufficient data for comment at this stage, evaluating this need could form part of a future course.

Report framework

- Week one—initial impressions:
- Participation summary:
- Client plan/strategies for change:
- Strengths:
- Challenges:
- Goals:
- Support network:
- Comments:

Day 20

This was a big day and, for most of the women, the first time they had ever received certificates.

Each woman was able to invite someone from the main prison to see them get their certificates. Most had family in prison to invite along.

A celebration was held, kangaroo tails and damper and sweet potatoes cooked.

The prison Superintendent presented the certificates.

The Director of Corrections attended as did the Inspector of Custodial Services from Western Australia who was also in town that day.

The artwork adorned the prison yard, prison officers found balloons and the women had their photos taken with their artwork and certificates.

A group photo was taken with the group painting and permission given for that photo to be on the cover of the NT Corrections Department Annual Report. Though there was an offer for the Department to buy the painting the women decided to donate it to Kungas for their office in recognition of the importance of the program for them.

Then it was time to pack up all their workbooks, journals, art work, pencils and materials into plastic containers. These will be stored until their release as these kinds of personal items are not permitted in the cells.

And then—time for all of us to go. The women back to the main yard. The mentors, Kungas staff, We Al-li staff and evaluator back out through security to the outside world – something the participants will all experience over the coming weeks and months.



Strengths	Challenges
<ul style="list-style-type: none"> • Commitment to the women by both We Al-li and Kungas. • Shared passion for this framework and model. • Strong support from the Superintendent of the ASCC and the prison officers of the women and the course/program. • Ongoing relationships with local Aboriginal community and team at Kungas. • The speed with which the Consultant, Miriam Bevis, has made connections with both Indigenous and non-Indigenous community in Alice Springs. • Local Aboriginal mentors. • Experience and skill depth of We Al-li and accessibility of Judy Atkinson to Kungas for support. • Access to outside area and larger room for painting. • Keenness of Kungas team to keep improving the program and constantly seek better ways of doing things. 	<ul style="list-style-type: none"> • Uncertainty of funding/auspicing body for Kungas which could impact on ability to provide 12 month follow up for women already in the program. • Overcrowding in the prison which means limited program space and small cramped room for the main part of the day. • New staff from out of town. • Need for training up local Aboriginal women to deliver the program. The women are available and keen – it just needs rolling out. • There is a need for more research in evaluating programs such as this that work with violent offending in the context of intergenerational violence, trauma and colonisation. • Language differences. • Cost of consultancy – need to be sustainable.

RECOMMENDATIONS

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

The recommendations fall into three broad areas:

- Recommendations 1–6 are specific to this program.
- Recommendations 7–10 and more general and systemic .
- Recommendation 11 is specific to We Al-li.

Recommendation 1: Continued relationship building by Kungas with local Indigenous communities

Kungas do this very well so this is more an affirmation of what they are doing than a recommendation. The reasons that this is important to constantly ensure are:

- Broad based cultural awareness training will provide some insight into localised culture. The best way to gain this knowledge is likely to be building relationships rather than attending formalised training.
- There are limits to what external outsiders can know or expect to learn (Martin, 2008). The timing and extent of this is up to local people and is reliant on relationships being built over time. This is partly why it is imperative for local people to be delivering the courses and training if the program is to be sustainable.

Recommendation 2: Use ASCC experience as a starting point for enhancing prison and correctional services preparation and readiness for programs such as We Al-li for Kungas

ASCC were very very supportive and really helped the course to run well. This experience could be useful in informing other centres.

- Corrections staff, Kungas representative and an evaluator/We Al-li staff member spend time with the Superintendent and staff of ASCC to clarify and identify the elements that helped the program to work
- Prepare an orientation package/ seminar/program/training for prison regimes prior to implementing this program in other situations.

Recommendation 3: Implement a staged process of localised training for Kungas that works towards sustainability at a local level and creates options for graduates of the We Al-li for Kungas course

Implementation of this recommendation has the potential to address the issues Kungas face of \$150,000 of their \$500,000 budget being used each year for consultants

It requires commitment from governments to support this programme in a longer term with a secure base from which to work.

The following process is suggested.

Stage one – We Al-li consultants

Provide program in ASCC. Initial evaluation 2015, group 2. Completed. Cost \$75,000.

Stage two – We Al-li and Kungas team

- Provide training to current local mentors (Julie and Jodie) to co-facilitate the program. This training follow an ‘apprenticeship’ model with We Al-li staff.
- Provide training in trauma informed practise to remainder of Kungas staff and others in agencies providing support. This training be at a Certificate or Graduate Certificate level.
- Provide training to other women who have gone through Kungas and left the prison. Four of the women have asked for more of this type of training post-release so they can carry this message to their families and communities. Their main concern is the wellbeing of their families and communities and they see this as a potential vehicle that could help taken them there. This training be at a VET certificate level.

Jan 2016–December 2016. Cost \$75,000—inclusive of paying Julie and Jodie while in training.

Stage three – We Al-li gradually move out and be available for ongoing advice or input.

- Cost of paying consultants remains in house and minimises outgoings on consultants.

Recommendation 4: Establish an ongoing evaluation of the process and outcomes in recommendation 3 over the two year period from 2016–2017.

- To date the focus of this evaluation has been on the We Al-li aspect of the Kungas program and how they work together. This has been covered by the Centre for Rural Regional Law and Justice at Deakin University and in-kind support from We Al-li. There is also room for an evaluation of the Kungas Program as an independent entity, that could be separate to or be included as part of this recommendation, dependent on available funding.

Recommendation 5: Longitudinal evaluation of outcomes for women post-release.

- Ultimately the best indicator of ‘success’ is to regularly follow up with the women who go through this program. A mix of qualitative and quantitative data collected would provide quality evidence currently lacking in the literature. On the whole, programs funded for Aboriginal people are poorly evaluated.
- This preliminary evaluation provides a foundation springboard for further, deeper evaluation of We Al-li programs as well as implementation of a trauma-informed, culturally derived and safe course that sits at the nexus of experiences of Aboriginal people – education, health, law and justice.



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

- Doing this ensures that women who have been told they will have support for a year post release will have that. If staff are constantly wondering if they will have a job and/or who they are accountable to then it makes service delivery very difficult.
- The location of funding or auspiced funds needs to have acceptance by and ongoing strong relationship with the Indigenous communities in and around Alice Springs. Many government based/ funded services have been part of interventions and strategies that many Indigenous peoples have experienced as violent in their history. This has to be taken into account in funding.
- This model has potential to be rolled out to other prisons in the Northern Territory and interstate. There are few frameworks for effectively working with Aboriginal people in prison that meets their needs.

Recommendation 7: Conduct a full cost benefit analysis of the Kungas program including the We Al-li for Kungas component

- A full cost benefit analysis clarifies for funding bodies exactly what savings are made and where.
- It can be used to plan role out from this prison to other prisons in the Northern Territory and potentially other states.

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

This includes, but is not limited to:

- shelters
- police
- magistrates
- counselling
- child protection
- education and schools
- community legal centres
- prisons and detention centres
- foster carers
- GP's
- health, hospital, maternity and outpatients services.

Women trained through the We Al-li Kungas program would be able to be employed to advise agencies in developing such policies.

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

- Training magistrates, community legal centres and lawyers in the role of trauma in offending behaviours so it is noted in sentencing.
- Taking account of intergenerational violence in violent crime.
- As an alternative to imprisonment, provide referral to culturally derived, culturally safe and trauma informed diversionary programs such as We Al-li for Kungas.
- Implement justice reinvestment processes to fund such programs in all states, specifically in reference to this program, in the Northern Territory.
- Lobby University Law, Nursing, Social Work, OT and other relevant Schools to embed trauma informed awareness in their courses.

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

There are some questions that can monitor **white noise** in an organisational/program context (Carnes, 2014).

Who decides what happens, what is important, who has access, who is excluded? What assumptions inform the decisions? Where did the assumptions come from? Who decides what the indicators of success are?

Why are things done this way? Who decides?

Am I/are we informed about Aboriginal views of Australia's history, the importance of humility and cultural self awareness?

Who decides what opportunities there are and what is appropriate?

How much am I/are we aware of the history of intergenerational trauma for Aboriginal people in this place – region, locality, state, town, country?

Do opportunities for moving on from violence and its consequences occur with cultural safety? Do they recover stories of relatedness and focuses on strengths? Does our language and the expectations we have, how we interact with and discuss the women reflect a focus on their strengths?

Who says? Who decides?

Recommendation 11: Action items noted in this course (We Al-li)

The following are suggestions for processes to smooth some of the things noted in this course.

10A Develop a detailed evaluation plan well in advance of next course to ensure processes are instigated to get the most comprehensive data and feedback. For example, consider permission to record interviews pre and post; match data collection with goals and what findings will be used for.

10B Update materials for accessibility as identified by Judy in discussions with evaluator

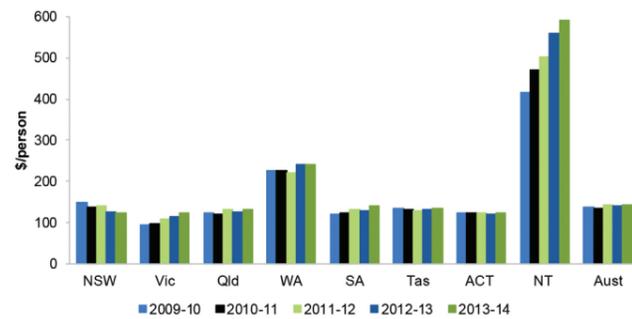
10D Consider developing a clear statement of intent or agreement with Kungas to clarify some of the boundaries around what happens when both are in the prison and how you can best support one another's roles and processes. This is not meant to suggest some kind of legal document, just what to expect when both are in the space with women together and how that might work best. Also suggest regular discussion during the course, outside of the prison environment to give feedback on what is happening.

White noise occurs when the thinking and values of the dominant culture over ride other world views. This means that needs which differ to those of the dominant mainstream are likely to remain unheard, unacknowledged and unaddressed.

(Carnes, 2011, 2014)

THE FINANCIAL GOOD NEWS

Figure 8.1 Real net operating expenditure on prisons and community corrections plus depreciation, per person per year (2013-14 dollars)^{a, b, c}



^a Includes operating expenditure on prisons and community corrections (net of operating revenues) plus depreciation; excludes payroll tax, transport/escort services costs where reported separately from prison expenditure, debt servicing fees, and user cost of capital. ^b Per person cost is calculated using total population (all ages). ^c Time series financial data are adjusted to 2013-14 dollars using the General Government Final Consumption Expenditure (GGFCE) chain price deflator (2013-14 = 100) (table 2A.51). See chapter 2 (sections 2.5-6) for details.

Source: State and Territory governments (unpublished); table 8A.13.

Costs to taxpayers of prisons and community corrections in the Northern Territory are escalating far beyond any other jurisdiction.

Prisons and community corrections costs per person per year are triple the cost in other states (see Figure 8.1 from Productivity Commission, chapter 8, 2015). While other states costs remain steady, are in decline or rising slowly (as in Victoria), the NT costs have climbed steeply and steadily.

Kungas is cost effective

The cost of \$500,000 for the funding of Kungas soon pays for itself if people can be diverted from the violence/trauma to prison loop. The following calculations are simple but illustrate this point. A full cost benefit analysis has been recommended to provide clarity on the exact nature of savings and expenses.

Over the financial year 2014 to 2015, Kungas provide services to 27 women. The number of women varies across the year. For the sake of this calculation an average of 15 women at any one time is assumed.

Kungas cost per woman per day

\$500,000/52 weeks of the year
= \$9615 per week

\$9615/15 (#of women) = \$641
per woman per week

\$641/7 days =
\$92 per woman per day

Prison cost per adult per day

Keeping an adult in prison
in Australia averages
\$292 per day

(Productivity Commission Report, 2015, table 8A.7,
see below)

Figure 8.11 Total cost per prisoner per day, 2013-14^a



^a Total cost per prisoner per day is the combined operating expenditure and capital costs per prisoner per day, net of operating revenues and excluding payroll tax. Capital costs include the user cost of capital (including land), depreciation and debt servicing fees where applicable. Total cost excludes expenditure on transport and escort services where these are reported separately by jurisdictions.

Source: State and Territory governments (unpublished); table 8A.7.

LIST OF RECOMMENDATIONS

- Recommendation 1:** Continued relationship building by Kungas with local Indigenous communities.
- Recommendation 2:** Use ASCC experience as a starting point for enhancing prison and correctional services readiness for programs such as We AI-li for Kungas.
- Recommendation 3:** Implement a staged process of localised training for Kungas that works towards sustainability at a local level and creates options for graduates of the We AI-li for Kungas course.
- Recommendation 4:** Establish an ongoing evaluation of this process and outcomes over the two year period from 2016–2017.
- Recommendation 5:** Longitudinal evaluation of outcomes for women post-release.
- Recommendation 6:** Secure ongoing funding auspice by an organisation that is culturally safe, trauma informed and has strong and active Indigenous relationships within the community and its organisational structures.
- Recommendation 7:** Conduct a comprehensive cost benefit analysis of the Kungas program including the We AI-li for Kungas component.
- Recommendation 8:** Policies of agencies working with Aboriginal women from this program need to be informed by understanding of intergenerational violence/trauma.
- Recommendation 9:** Raising awareness of the impact and relevance of intergenerational violence/trauma in court, justice and legal processes.
- Recommendation 10:** Ongoing cultural self-awareness audits of organisations and workers.
- Recommendation 11:** Action items noted in this course (We AI-li).

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