

Uti Kulintjaku Watiku Project

2019 Evaluation Report

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Ngaanyatjarra Pitjantjatjara
Yankunytjatjara Women's Council

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Samantha Togni
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Uti Kulintjaku Watiku Project Evaluation

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Cover photo: Detail of Uti Kulintjaku Watiku Project Team Member Jacob McKenzie's *Looking toward the future* poster. Photo by Rhett Hammerton, 2019.

Contents

1	Executive summary	1
1.1	Background and context	1
1.2	Key features	1
1.2.1	Anangu-led collaboration	1
1.2.2	Safe space to learn, think and share ideas – both ways.....	2
1.2.3	Strengths-based approach	2
1.2.4	Aligned with national strategies for family violence prevention in Aboriginal communities	2
1.3	Key developments and achievements	3
1.3.1	Positioning of Anangu men’s voice in family violence prevention and in supporting Anangu young people’s wellbeing.....	3
1.3.2	Strengthening Anangu men’s confidence and capacity for healthy intergenerational relationships.....	3
1.3.3	Innovative resources	3
1.3.4	Violence prevention and NPYWC	4
1.4	Key factors supporting success.....	4
1.4.1	Uti Kulintjaku Iwara – the path to clear thinking	4
1.4.2	Privileging Anangu culture and language	4
1.4.3	Creativity, energy and hope	5
1.4.4	Continuity and leadership	5
1.5	Conclusion	5
2	Introduction	7
2.1	Key evaluation questions.....	8
3	Context: the Uti Kulintjaku Watiku Project and family violence prevention	8
3.1	A seed growing from the women’s Uti Kulintjaku Project.....	8
3.2	Family violence and violence prevention in Aboriginal and Torres Strait Islander communities.....	14
4	The Uti Kulintjaku Watiku Project: team, model, activities and outputs.....	16
4.1	The Uti Kulintjaku Watiku Project Team.....	16
4.1.1	Wati team members	16
4.1.2	Non-Aboriginal team members.....	17
4.2	The Uti Kulintjaku Iwara	18
4.3	Key Uti Kulintjaku Project activities and outputs.....	20
4.3.1	Workshops	20
4.3.2	Work outside the workshops	21
4.3.3	Key activities and outputs of the Uti Kulintjaku Watiku Project	23
5	Uti Kulintjaku Watiku Project: key features, developments, achievements and success factors	28
5.1	Key features	28
5.1.1	Anangu-led collaboration	28
5.1.2	Safe space to learn, think and share ideas – both ways.....	32
5.1.3	Strengths-based approach	38
5.1.4	Aligned with national strategies for family violence prevention in Aboriginal communities	39
5.2	Key developments and achievements	42

5.2.1	Positioning of Anangu men’s voice in family violence prevention and in supporting Anangu young people’s wellbeing.....	42
5.2.2	Strengthening Anangu men’s confidence and capacity for healthy intergenerational relationships.....	46
5.2.3	Innovative resources	51
5.2.4	Violence prevention and NPYWC	54
5.3	Key factors supporting success.....	57
5.3.1	Uti Kulintjaku Iwara – the path to clear thinking	57
5.3.2	Privileging Anangu culture and language	62
5.3.3	Creativity, energy and hope	63
5.3.4	Continuity and leadership	65
6	Future potential and challenges	69
7	Conclusion	72
8	References.....	75
9	Annex 1: Evaluation approach and methodology.....	77
9.1	Developmental evaluation.....	77
9.2	Uti Kulintjaku Project evaluation framework	77
9.3	Data collection and analysis	77
10	Annex 2: Uti Kulintjaku Watiku Project Team Members	80
11	Annex 3: Outline of Uti Kulintjaku Watiku Project Workshops, 2016-2019	81
12	Annex 4: Strengthening Community Capacity to End Violence: practice framework – stages of action and strategies.....	85

1 Executive summary

1.1 Background and context

- The Uti Kulintjaku Watiku (Men's) Project is an innovative, Anangu-led initiative to develop community capacity and resilience, promote healing and prevent family violence. Beginning in late 2016, the Project is an initiative of the Ngaanyatjarra Pitjantjatjara Yankunytjatjara Women's Council (NPYWC) that has grown from NPYWC's Uti Kulintjaku Project that is led by senior Anangu women. *Uti kulintjaku* is a Pitjantjatjara phrase that means 'to listen, think and understand clearly'. In 2012 senior Anangu women from NPYWC's Ngangkari Program, who were concerned about young people's wellbeing in their communities, established the multi-award-winning Uti Kulintjaku Project as a bi-cultural mental health literacy project. The Uti Kulintjaku Iwara or way of working: 1) supports clear thinking; 2) facilitates safe ways to talk about difficult issues; and 3) develops capacity to find new ways to respond to and address these difficult issues drawing on Anangu cultural knowledge and Western knowledge. The Uti Kulintjaku women's team has produced a number of language- and place-based resources and the evaluation findings identify a range of outcomes from the Project's activities that are influencing factors at multiple levels associated with systems change to strengthen Anangu wellbeing. (Togni, 2018).
- In 2016 the Uti Kulintjaku women's team invited a group of Anangu male leaders to work with them to establish the Uti Kulintjaku Watiku Project with a focus on family violence prevention, supported by funding from the South Australian Government Department of Premier and Cabinet, Aboriginal Affairs and Reconciliation. The Uti Kulintjaku Watiku Project brings together a team of respected senior and younger Anangu men and non-Aboriginal health professionals to learn from each other and identify ways to strengthen Anangu identity and increase Anangu wellbeing to prevent family violence. This is done by drawing on the best of Anangu and Western knowledge. Between late 2016 and mid 2019 there have been 11 Project workshops. Evaluation, using a developmental evaluation approach, has been built into the Uti Kulintjaku Watiku Project from the beginning. The Report presents findings from the evaluation.

1.2 Key features

- Four key features or predominant characteristics of the Uti Kulintjaku Watiku Project were identified.

1.2.1 Anangu-led collaboration

- Over the Project's two and a half years the Anangu team members have strengthened their leadership of the Project. This group of Anangu men began tentatively and have gradually established their identity and confidence as a team who are developing the Project, directing its activities and encouraging the involvement of younger Anangu men. The strength in this unity of Anangu men from across the NPY Lands is recognised by the Anangu and non-Aboriginal team members.
- As an Anangu-led collaboration it is highly valued by the Anangu team members who stress the seriousness of their work in terms of creating pathways for a better future for their young people. The level of commitment to the Project by the core group of men who have consistently attended the workshops over two and a half years is notable, especially given the

challenging issues of trauma and violence that are the focus of the Project and the lived experience for many of the Anangu team members.

- The Anangu team members also value the opportunity to work collaboratively with the mental health professionals who are part of the Project. The Uti Kulintjaku Iwara has supported a genuine two-way learning process for Anangu and non-Aboriginal team members.

1.2.2 Safe space to learn, think and share ideas – both ways

- The Uti Kulintjaku workshops create a safe and effective place for people to think deeply, learn and share ideas. These Alice Springs-based workshops enable the men to come together to focus on issues important to their families and communities without the distractions and need to respond to crises that are commonly part of their daily lives in communities. The workshops create a calm, peaceful space that is conducive to careful and clear thinking and learning, and consideration of how to apply this learning to take action in communities.
- Storytelling is a key mechanism for teaching and learning and the Anangu men and mental health professionals have shared personal stories to illustrate experiences and ideas to support Anangu healing and wellbeing. Visual representations and drawing have also been important in this storytelling and sharing of new concepts. Learning through story has been effective.
- There is reciprocity in the teaching and learning. The Anangu team members have valued the opportunity to learn from the Western-trained mental health professionals about trauma, its effects on the brain as well as trauma recovery. The mental health professionals have valued the opportunity to learn how Anangu men conceptualise and articulate the issues that affect Anangu wellbeing and the Anangu ways of being that support healing and wellbeing. It is a thoughtful and rich learning environment.

1.2.3 Strengths-based approach

- The Project values and draws on the strengths in Anangu culture and knowledge as well as the strengths in and resilience of the team members in its process and in the resources it is producing. It is recognised that this feature distinguishes the Uti Kulintjaku Watiku Project from other initiatives or programs that are designed to prevent family violence in the region.

1.2.4 Aligned with national strategies for family violence prevention in Aboriginal communities

- As an Aboriginal community-led initiative the Uti Kulintjaku Watiku Project aligns with strategies identified in the *National Plan to Reduce Violence Against Women and their Children* and key principles and actions identified in *Changing the picture: A national resource to support the prevention of violence against Aboriginal and Torres Strait Islander women and their children*.¹

¹ See: https://www.dss.gov.au/sites/default/files/documents/08_2014/national_plan1.pdf#page=23&zoom=100,0,109 and <https://www.ourwatch.org.au/getmedia/ab55d7a6-8c07-45ac-a80f-dbb9e593cbf6/Changing-the-picture-AA-3.pdf.aspx>

1.3 Key developments and achievements

- Four key developments and achievements of the Uti Kulintjaku Watiku Project were identified.

1.3.1 Positioning of Anangu men's voice in family violence prevention and in supporting Anangu young people's wellbeing

- An important development of the Project has been the positioning of Anangu men's voice within the dialogue and sharing of ideas to prevent family violence and to strengthen Anangu young people's wellbeing.
- More usually this has been the domain of Anangu women, especially through NPYWC. The significance of the invitation from the Uti Kulintjaku women's team to the Anangu men is recognised as an important development for NPYWC and within the region in relation to the role that Anangu men can play in strengthening family relationships.
- The establishment of the Uti Kulintjaku Watiku Project challenges the dominant stereotype of Anangu men as perpetrators and users of violence. It enables men who are choosing to live in ways that nurture and support their families and young people to bring their knowledge and experience to bear on creating a safer and healthier future for Anangu communities. The Anangu men acknowledge the opportunity provided by Uti Kulintjaku women's team through NPYWC.

1.3.2 Strengthening Anangu men's confidence and capacity for healthy intergenerational relationships

- Several Anangu team members have shared personal stories of how their learning and healing through the Uti Kulintjaku Watiku Project has positively affected their relationships with younger generation family members. For some, learning about trauma and healing from trauma, as well as learning from the other Anangu men, has increased their ability to engage with greater empathy and more compassionately with young people to strengthen relationships.
- Many of the Anangu team members see the relationships with their grandsons as the key to supporting increased wellbeing and better lives for young people who, as a result, have a strong identity and family and cultural connections. Intergenerational camps have been a key mechanism for the men to apply their learnings, pass on cultural knowledge and strengthen relationships with their grandsons.
- Other Anangu team members have reported increased confidence in knowing that the way they are already supporting young people through caring relationships and teaching culture is consistent with healing from trauma. This learning has been validating that they are already making a difference. Others have reflected on the personal insights they have gained through the Project.

1.3.3 Innovative resources

- Language- and place-based resources are being developed by the Watiku team. These include a series of six posters. Each A3 poster includes a photograph of one of the Uti Kulintjaku team members engaging with a younger man through a different activity. These images tell the stories that the team members want to tell about positive ways for senior and younger Anangu men to engage and learn from each other. The posters carry an overall statement of NYAKULA

MUKURINGANYI MUNU ARKANI which can be translated as ‘If you like what you see follow my lead’. And each poster also has an individual statement in language about the particular activity.

- These strength-based resources can be used in a range of settings including by Anangu within families and communities as well as by service providers to strengthen engagement with Anangu by evoking storytelling. The resources are designed as tools to create safe ways to talk about relationships and wellbeing as well as difficult experiences, and to promote positive images of Anangu men and their nurturing and teaching of younger men and boys.

1.3.4 Violence prevention and NPYWC

- NPYWC’s support to establish the Uti Kulintjaku Watiku Project is a significant and positive step in its almost 40 year history. It signals a shift in paradigm that brings Anangu leaders – women and men – together to create new ways to strengthen Anangu wellbeing and prevent family violence.
- In 2017 NPYWC collaborated with the Australian Childhood Foundation to develop its organisation-wide *Strengthening Community Capacity to End Violence* practice framework. The work of the Uti Kulintjaku Watiku team aligns with and complements this trauma-informed and strengths-based practice framework and is supporting NPYWC’s implementation of the framework.
- The Uti Kulintjaku Watiku team is considering deeply the complex factors that contribute to family violence in order to identify and understand ways to prevent and reduce family violence drawing on cultural knowledge.

1.4 Key factors supporting success

- Four key factors that have supported the Project’s achievements to date have been identified.

1.4.1 Uti Kulintjaku Iwara – the path to clear thinking

- The Uti Kulintjaku Iwara or way of working was developed through the Uti Kulintjaku women’s Project. The Uti Kulintjaku Watiku team has effectively adopted this Iwara and adapted it to support its work. The Iwara offers an innovative, safe and supportive way to learn, share ideas and take action in a complex, culturally diverse context.
- Through this process the Anangu men can identify culturally relevant ways forward that draw on the best of Anangu cultural knowledge and Western knowledge. The Iwara has four core and inter-related components: a) thinking work; b) emotional work; c) supportive work; and d) iterative learning, reflection and evaluation. Relationships are central to the effective implementation of the Iwara and have been prioritised within the team. It is recognised that this way of working effectively supports Anangu men’s engagement, leadership and learning and has the potential to be replicated.

1.4.2 Privileging Anangu culture and language

- The Uti Kulintjaku workshops are conducted in the Anangu men’s first languages of Pitjantjatjara and Ngaanyatjarra with the engagement of a skilled interpreter.
- There is a focus on taking the time to understand the translation of concepts, not only words, to support shared bi-cultural understandings. Anangu cultural knowledge is valued within the Project and the team members draw on this knowledge to identify innovative ways to respond to contemporary challenges as well as develop culturally-specific language-based resources.

- This privileging of Anangu culture and language is consistent with the Uti Kulintjaku Iwara. It strengthens Anangu leadership of the Project and bi-cultural understandings as well as supports the recognition and vitality of Anangu culture through use of the Pitjantjatjara and Ngaanyatjarra languages.

1.4.3 Creativity, energy and hope

- The Project privileges creativity in its process and in the development of innovative resources that build on strengths in people and culture. The bi-cultural learning process of the Uti Kulintjaku Iwara gives energy to the Anangu and non-Aboriginal team members despite the challenging content.
- The Project follows the energy of the Anangu men who lead the Project. The Project inspires hope that through working together and drawing on the best of Anangu and Western knowledge, Anangu can create the conditions for a better future for Anangu families. This creativity, energy and hope is critical to the Anangu men's continued leadership and development of the Project.

1.4.4 Continuity and leadership

- NPYWC has a strong track record of Anangu leadership to address complex social issues and make a difference in the lives of Anangu women and families. The organisation is held in high regard not only in the region but nationally for its stability and considerable achievements over almost 40 years. In supporting the establishment of the Uti Kulintjaku Watiku Project, NPYWC again showed strong and ground-breaking leadership for an Aboriginal women's council to reach out to Aboriginal male leaders in the region with regard to family violence prevention.
- On a broader scale, some non-Aboriginal stakeholders who have a longer history working in Central Australia have highlighted the continuity of ideas and intention of the Uti Kulintjaku Watiku Project and a group of senior Anangu men and women who were working in the 1990s and early 2000s through Nganampa Health's Uwankara Palyanku Kanyintjaku (UPK) (which translates as 'everybody creating and holding the future') Program. Some of the people who were involved in this project are the relatives of the members of the Uti Kulintjaku Watiku team.
- This continuity of leadership and action from NPYWC, and Anangu more broadly, that aligns with the Uti Kulintjaku Watiku Project, grounds the work of the Project in a strong history and belief in Anangu culture and knowledge, and an ability to listen, understand and think clearly to find ways forward. In a context of short-term funded program initiatives and interventions, most of which originate outside of the region and outside of Anangu culture, this continuity of leadership cannot be underestimated in terms of the strong foundations of the Uti Kulintjaku Watiku Project it provides.

1.5 Conclusion

- The Uti Kulintjaku Watiku Project has:
 - ✚ Created a forum and a platform from which the Anangu men can position their voice within the dialogue relating to family violence prevention;
 - ✚ Enabled a place for consideration and learning about the complex factors and circumstances that contribute to family violence;

- ✚ Provided a safe and creative space for the team members to think, learn, teach, express feelings and ideas and gain clarity to inform and take action; and
 - ✚ Enabled the Anangu men to develop their language around trauma and family violence prevention so that they can genuinely and effectively enter into these dialogues at a family, community, regional and national level.
- The Uti Kulintjaku Watiku Project is:
 - ✚ Developing a shared bi-cultural understanding of trauma, trauma behaviour, including violence, and healing from trauma;
 - ✚ Promoting positive narratives and pathways for Anangu men;
 - ✚ Building on Anangu men's strengths to develop their confidence and capacity to support young people and develop healthy intergenerational relationships drawing on their cultural knowledge as well as Western knowledge; and
 - ✚ Supporting the Anangu men's personal growth, emotional capacity development and healing.
- Anangu team members are aware of the learning by the non-Aboriginal team members, which contributes to their willingness to share their knowledge; they want to teach non-Aboriginal people so that there is greater understanding, respect and ability to work together. One of the Anangu team members articulated the essence of the meaning of *uti kulintjaku* – to listen, think and understand clearly in this way:

So [the non-Aboriginal team members have] already learnt quite a bit, and they can recognise more about us, understand more about us, and they can respect and appreciate what we say, so when they're with us in meetings then they can see, yeah, that person has got a good point, or they've spoken well. And then there's more understanding. So once they've got more of that experience in listening then they can understand what we're actually talking about. Anangu Uti Kulintjaku Watiku Team Member (044), 2019

- The Uti Kulintjaku Watiku Project clearly demonstrates an initiative that aligns with current national priorities and principles for family violence prevention practice in Indigenous communities. The Project is taking a long view with regard to family violence prevention; it is not an intervention, it is an Anangu-led community capacity development and resilience strengthening initiative that is aimed at sustainable, transformative change. As such, it sits within an increasing number of innovative initiatives and programs in Indigenous communities that are part of a paradigm shift; these initiatives are community-led, holistic, strengths-based, trauma-informed and grounded in Aboriginal culture and knowledge.
- The Project is showing much potential to contribute to transformative systems change in a similar way to the women's Uti Kulintjaku Project. This type of systems change is required to shift "the conditions that are holding the problem in place" (Kania et al., 2018:3). However, for the investment in the Uti Kulintjaku Watiku Project to date to achieve its full potential, it requires ongoing funding in the medium term. The challenge is to find funding programs that support the implementation of the current national strategies related to Indigenous family violence prevention.

2 Introduction

The Uti Kulintjaku Watiku (Men's) Project is an innovative, Anangu-led initiative to develop community capacity and resilience, promote healing and prevent family violence. Beginning in late 2016, the Project is an initiative of the Ngaanyatjarra Pitjantjatjara Yankunytjatjara Women's Council (NPYWC) that has grown from NPYWC's Uti Kulintjaku Project that is led by senior Anangu women. *Uti kulintjaku* is a Pitjantjatjara phrase that can be translated as 'to listen, think and understand clearly'. In 2012 senior Anangu women from NPYWC's Ngangkari Program, who were concerned about young people's wellbeing in their communities, initiated the now multi-award-winning Uti Kulintjaku Project as bi-cultural mental health literacy project. Over its six years the women's Uti Kulintjaku Project has developed as an Anangu-led social innovation – not a program or service – working at multiple levels across different spheres to improve Anangu mental health and wellbeing.

Kulini

It is interesting to note that according to the Pitjantjatjara/Yankunytjatjara dictionary (Goddard, 1996), the term *kulini*, the verb from which *kulintjaku* comes, has nine meanings: 1) Listen. To heed; 2) Hear; 3) Think about, consider; 4) Decide; 5) Know about; 6) Understand; 7) Remember; 8) Feel; and 9) Have a premonition from a sensation in the body.

In 2016 the Uti Kulintjaku women's team took up a funding opportunity and invited a group of Anangu male leaders to work with them to establish the Uti Kulintjaku Watiku Project with a focus on family violence prevention. The women recognised that men needed to be part of the work in communities to promote healing and strengthen community capacity for wellbeing; the women knew that they could not do this work alone and that Anangu men played an important part in caring for and supporting young people. The aim of the Uti Kulintjaku Watiku Project was to bring together a group of respected Anangu men to think, learn, support each other and identify ways to promote healing and prevent family violence drawing on the best of Anangu and Western knowledge. The men established their own Uti Kulintjaku team to work in partnership with the women's team.

The Uti Kulintjaku Watiku Project is guided by the Uti Kulintjaku Iwara or way of working that was developed through the women's Project (Togni, 2016). This Iwara: 1) supports clear thinking; 2) facilitates safe ways to talk about difficult issues; 3) supports healing; and 4) develops capacity to find new ways to respond to and address these difficult issues drawing on Anangu cultural knowledge and Western knowledge.

The assumptions underpinning the aim of the Uti Kulintjaku Watiku Project are that creating a safe space for Anangu men to share their knowledge and learn about trauma and healing through the Uti Kulintjaku Iwara will develop the men's capacity to identify new ideas to prevent family violence and promote healing, cultural strengths and community resilience. The vision is for the women's and men's Uti Kulintjaku teams to develop their strengths and ideas and work together to strengthen Anangu wellbeing and prevent family violence.

Innovative and emergent in nature and design, the Uti Kulintjaku Watiku Project, like its women's counterpart, works at the interface between knowledge systems and languages to develop a shared bi-cultural understanding of trauma, healing and wellbeing, and further, to initiate actions and develop resources to strengthen community resilience. Between late 2016 and June 2019 there have been 11

workshops in which the Uti Kulintjaku Watiku team and non-Aboriginal mental health professionals have participated. The women's team has participated in three of these workshops (see Annex 3).

The Project has received funding from the South Australian (SA) Government Department of Premier and Cabinet, Aboriginal Affairs and Reconciliation (June 2016-December 2019). In addition, the Project has secured smaller amounts of funding from the Northern Territory (NT) Government Department of Health (Alcohol and Other Drugs) and the Aboriginal and Torres Strait Islander Healing Foundation to support the development and production of its resources.

Evaluation, using a developmental evaluation approach, has been built into the Uti Kulintjaku Watiku Project from the beginning. The aim of the evaluation has been to understand and learn from the process of developing this Project, to track its outputs and outcomes and understand how these were achieved. A description of the evaluation methodology is outlined in Annex 1. The findings from the evaluation are presented in this Report.

The initial sections of this Report provide some context to the Uti Kulintjaku Watiku Project and explore its process, activities and outputs to date (Sections 3 and 4). The evaluation findings are presented in Section 5, which identifies the Project's key features, key developments and achievements and the key factors supporting the Project's success to date. Section 6 examines the potential opportunities as well as the challenges for the Project and Section 7 draws together a conclusive summary of the findings. Annex 1 includes an outline of the evaluation approach and methodology; Annex 2 lists the Uti Kulintjaku Watiku Project team members; Annex 3 provides an outline of the Uti Kulintjaku Watiku Project workshops; and Annex 4 includes the stages of action and strategies from the NPYWC's *Strengthening Community Capacity to End Violence* practice framework.

2.1 Key evaluation questions

The key evaluation questions explored are:

- What are the key features of the Uti Kulintjaku Watiku Project? And how do these relate to the Uti Kulintjaku Iwara (model) developed through the women's Uti Kulintjaku Project?
- What have been the key developments and achievements in the Uti Kulintjaku Watiku Project 2016-2019? What factors are supporting these developments and achievements?
- What are the strengths and challenges of the Uti Kulintjaku Project?
- How is the Uti Kulintjaku Watiku Project contributing to family violence prevention?

3 Context: the Uti Kulintjaku Watiku Project and family violence prevention

3.1 A seed growing from the women's Uti Kulintjaku Project

In Anangu society in Central Australia, ngangkari (traditional healers) continue to have responsibility for taking care of the health and wellbeing of people, applying healing practices that have been passed down through the generations stretching back through the *Tjukurpa* (Aboriginal Law/Creation time). Today, ngangkari practice in their communities alongside Western medicine, responding to the physical and mental health needs of Anangu (NPYWC, 2013).

For almost 40 years, NPYWC has been advocating on behalf of women and families in the NPY Lands and is one of the leading human service providers on the Lands. These Lands cover the vast cross-

border region within the Western desert of Central Australia, encompassing parts of the Northern Territory (NT), South Australia (SA) and Western Australia (WA). It is estimated that there are 6,000 Anangu living in more than 30 communities across this region. Significantly, the population is comparatively young with a median age of 23 years (Lloyd, 2014).

NPYWC provides a range of human services to meet the needs of Anangu women and their families. NPYWC has a strong history of Anangu women's leadership to develop initiatives to tackle challenging social issues such as alcohol-related harm, petrol sniffing and family violence with the aim of improving Anangu women and families' quality of life². NPYWC established the Ngangkari Program in 1999 with the employment of three senior male ngangkari. Ongoing funding for the Program has been secured since then to support and promote ngangkari practice in communities and increase the awareness and respect for traditional healing within mainstream health, mental health and human services. This Program broke new ground and has been highly successful in gaining recognition for the work of ngangkari within the non-Aboriginal community, developing effective working relationships with local health service providers. In 2011 the original three male ngangkari employed by the Program received the prestigious Sigmund Freud Award for Psychotherapy, which, significantly, recognised the importance of their lineage of healing practice in an international context (San Roque, 2012).

More recently, an increasing number of mostly female ngangkari have been engaged in the Program. These ngangkari continue to have a strong commitment to working collaboratively and in a mutually respectful way with Western health and human services as they believe that this leads to the best outcomes for Anangu, who face significant problems³.

It is within the context of the Ngangkari Program's work, over more than a decade, with mainstream health services and more specifically with mental health services, that the women's Uti Kulintjaku Project emerged in 2012. Discussions between ngangkari and Western mental health professionals often revealed that the meaning of certain mental health terminology in English and in Pitjantjatjara or Ngaanyatjarra was understood differently. Senior Anangu women expressed concern for the social and emotional wellbeing of the young people in their families and communities and wanted to be involved in an initiative to do something to help. The idea of a project to focus on language and meaning in mental health to strengthen a shared understanding between Anangu and non-Anangu health professionals was borne and received funding between 2012 and 2018 (Togni, 2018).

The Uti Kulintjaku Project has influenced NPYWC's strategy and practice (Togni, 2018), including the development of a whole of organisation practice framework called *Strengthening Community Capacity to End Violence*, which signified a paradigm shift for the organisation (Tucci, et al., 2017). In 2016, through its Ngangkari Program and Domestic and Family Violence Service (DFVS), NPYWC took up a funding opportunity to invite a group of male Anangu leaders to work alongside the women's Uti Kulintjaku Project and establish the Uti Kulintjaku Watiku Project with a focus on family violence prevention. Within NPYWC over recent years there has been conversations about working with men. These conversations have centred on the recognition of the need to work with whole families, including men, if there is going to be sustainable change. The challenge was to know if and how NPYWC, as a women's council, should enter the space to work with men. They considered if there was another local Aboriginal organisation better placed to do this work. However, the Directors and the members of the women's Uti Kulintjaku Project agreed that NPYWC was in a strong position to establish this men's project as it would mean that women and men could work together to strengthen the wellbeing of

² See www.npywc.org.au for information relating to NPYWC's work and achievements.

³ Ngangkari Program webpage: <http://www.npywc.org.au/ngangkari/ngangkari-program/>

Anangu families and work towards preventing family violence and its consequences. An important factor too was that this project was not about working with perpetrators; it was a project to work with male leaders and build on their strengths.

NPYWC has a strong track record of working to support and advocate for women who are experiencing family violence and their children, establishing its DFVS in 1994. The DFVS provides crisis and longer-term support to women experiencing family violence across the NPY Lands. NPYWC was a key advocate for the development of the Cross Border Justice Scheme which was established to better coordinate the work of criminal justice agencies across the three jurisdictions covered by the NPY Lands, recognising the frequent movement of women and offenders between the jurisdictions. The aim of the initiative was to improve the functioning and accessibility of the various criminal justice agencies to increase the protection and safety of Anangu women and their children. Through this Scheme a number of other innovative initiatives have been developed to effectively share information across the jurisdictions and increase the number of police in the region (Lloyd, 2014). The continuous work and advocacy of the DFVS has strengthened Anangu women's ability to live safer lives, however it is recognised that there is still work to do to prevent family violence in the region. Working with men to prevent family violence emerged as an important and possible next step, especially with the development of the new strengths-based, trauma-informed practice framework (Tucci, et al., 2017).

The Uti Kulintjaku women stated in their vision for the Uti Kulintjaku Watiku Project *"We want to keep moving forward; don't go backwards. Search for the way to strength."* The women saw the establishment of the men's Project as a way to go forward; to strengthen their work through the Uti Kulintjaku Project as well as to strengthen the work of the DFVS. They believed that this work would be limited if they did not work in partnership with the men who have important roles within Anangu families. This was a significant development for NPYWC and was supported through collaboration between the Ngangkari Program and the DFVS.

Through the women's Uti Kulintjaku Project, NPYWC had demonstrated its ability to facilitate a way of working – the Uti Kulintjaku Iwara – that supports clear thinking and the ability to talk about difficult issues (Togni, 2016). This was the foundation of the Uti Kulintjaku Watiku Project. This foundation, together with NPYWC's strong track record, was recognised by the South Australian Government Department of Premier and Cabinet, Aboriginal Affairs and Reconciliation who were keen to fund the project. Following discussions with NPYWC and the Commissioner for Aboriginal Engagement SA, who was Pitjantjatjara woman, Inawantji Scales, at the time, the Department set out four priorities for the project:

Priority 1: Support Commissioner's group of male community leaders

Priority 2: Healing and trauma (educational) workshops for men

Priority 3: Development of narratives about domestic violence and trauma prevention

Priority 4: Development of a structured approach for domestic violence prevention

The Uti Kulintjaku women identified the Anangu men who they considered were the right leaders to be part of this Project and invited them to form the Uti Kulintjaku Watiku team. In articulating the vision for the Project and its activities under the initial funding, the women's team described the men's project as a seed from the women's Uti Kulintjaku Project that was being planted by the men to grow their own Uti Kulintjaku 'tree'. The Uti Kulintjaku Watiku Project's vision and program logic was depicted using this analogy of a tree, as shown in Figure 1 on the following page.

This tree analogy was grounded in considerable meaning. The Uti Kulintjaku women's team articulated that this tree was not just any tree but specifically a *wanari* or mulga tree. This was because of the multitude of offerings that this particular tree provided to sustain Anangu families in pre-contact days. As the women described:

This is wanari (mulga tree). Wanari is very important to Anangu. It produces seeds, bush apples and also blossom flowers for tjala (honey ants), like a bush lolly. When wanari gets dry people use it for firewood. It's also good shade and used to make wiltja (shelters). It grows strong and is used to make punu (tools) like boomerang, spears and spear throwers, shields, clubs, digging sticks and music sticks. Wanari is very important for Anangu life.

For the women, this analogy was representative of the strength of the offerings that the Uti Kulintjaku Project had for Anangu families today. The Anangu women articulated that they had grown a strong 'tree' in the Uti Kulintjaku Project and now a seed from this 'tree' was being planted to grow the men's Project. The importance of the Project for Anangu families and men's role in it was clearly articulated.



Uti Kulintjaku Team Member Pantjiti McKenzie presenting to the men at the November 2016 workshop

In addition to sharing the 'tree' program logic with the men at the first workshop (see Annex 3), the Uti Kulintjaku women shared the story of the 'man in the log'. This ancient *Tjukurpa* story had been identified by the women as metaphor for contemporary challenges and the work of the Uti Kulintjaku Project (Togni, 2018). The 'man in the log' story as told by one of the Uti Kulintjaku women is presented below in Figure 2.

Figure 1: Uti Kulintjaku Watiku Project program logic

Growing a new tree from the seed of the Uti Kulintjaku Project

Uti Kulintjaku Watiku Project Program Logic

- Our vision** Kuranyukutu anama malakutu ankunyja wiya. Iwara ngurila, kunpu nyinantjaku.
- We want to keep moving forward; don't go backwards. Search for the way to strength.*
- Kulini, nyanganyi, wangkanyi, tjunguringanyi, kalypangu pukultu mukulyangu pulka mulapa palyalku.
- Listening, thinking, understanding, observing, talking, coming together in harmony with happiness and care, we will create something really important.*
- Punu wata kutju purunypa ka nganana parka purunypa ka nganampa tjukurpa lipiringkula mai wigu purunyariku.
- It's like there is one trunk to the tree and we (Uti Kulintjaku Team) are like the branches and when our message spreads wider it will become like the nutritious fruits.*
- Our aim** Nyaala palyalku? Wati tjuta ngapartji kulira nintiringkunyjaku paluru tjana ngapartji kulira palyantjaku.
- What will we do? The men will have a chance to observe and learn. They will in turn gain understanding about how to do things.*

Long term outcomes (5-10 years)	Family violence will be reduced in Anangu communities		Anangu communities & families will be safe & happy		Less Anangu men will be in prison for family violence					
Short-medium term outcomes (2-3 years)	'Trees' like this one starting to grow in every community & funding to support Anangu to support others		Anangu men & women working together to stop family violence & trauma		New programs & help for Anangu men		Teaching & sharing ideas with other Aboriginal & non-Aboriginal people		Opportunities for workshops with CAAAPU, prison & night patrols in each community	
Outputs at 1 year	Completed 3 workshops with the men focussed on family violence & ideas to help		Established a group of Anangu men with capacity to talk about family violence in a safe way		Secured more funding based on project achievements		Completed evaluation report			
Activities	Completed a workshop with the men & Uti Kulintjaku Team		Culturally-based narratives to discuss family violence prevention developed		Identified new ideas for action to address family violence					
	Identify the right men for the project		1 workshop with the men & Uti Kulintjaku Team working together		Teach the men about the Uti Kulintjaku Iwara		Develop culturally-based narratives to discuss family violence prevention		Document all workshops & ideas	
Resources	3 workshops with the men to talk about family violence & ideas to help		Follow the Uti Kulintjaku Iwara to look after everyone		Good talking with everyone throughout the process		Help the men to express their feelings		Implement developmental evaluation	
	Good minded people who can think clearly & talk well		Culture		Uti Kulintjaku Women's Team		NPY Women's Council			
	Support workers: Leni, Ray, Martin, Doctors, Angela, Emma & Sam		Interpreters		Tjukurpa		Language		Harmony Kalypa/palya way	
					Right people thinking the right way		Funding		Willingness to collaborate & cooperate	

This is *wanari* (mulga tree). *Wanari* is very important to Anangu. It produces seeds, bush apples and also blossom flowers for *tjala* (honey ants), like a bush lolly. When *wanari* gets dry people use it for firewood. It's also good shade and used to make *wilja* (shelters). It grows strong and is used to make *punu* (tools) like boomerang, spears and spear throwers, shields, clubs, digging sticks and music sticks. *Wanari* is very important for Anangu life.

Figure 2: Man in the Log *Tjukurpa*

Man in the Log *Tjukurpa* as told by Pantjiti McKenzie, July 2017



This is the story of a man with two wives and he is an excellent hunter, he is always going out hunting. He used to hunt for possums and possums live in hollow tree logs. He would be going out pushing over hollow trees to get the possums out. This one day it happened that he went out hunting without his wives and he crawled into this hollow tree trunk that was on the ground to get the possum and when he did so the tree shrunk around him because it had a magic power. It got so tight around him that he couldn't move, he couldn't get out. He was then trapped in the tree.

Somehow he managed to stand himself up while inside the tree. He started wondering where his two wives were, as he couldn't see them because his vision was blocked by the tree. He was wandering around and bumping into other trees because his vision was blocked by the tree. His wives didn't know what had happened and they heard the sound of some singing a way off. They didn't know what it was but they looked around and heard it was coming from one direction. Then they realised that this tree was actually moving towards them and they realised that the sound was coming from inside the tree and they realised it was their husband.

*They tried in vain to break the tree open and find where their husband was. "Where are you? How can we get to you?" And he said, "Something has happened to me and I've got stuck inside". So the wives needed to find a *ngangkari*. They travelled and carried him for miles and miles and miles, all day until it got dark. And the man said, "OK, you leave me here now and you go and find yourselves some food, some game. The managed to make a small opening in the tree so they could, using some grass, get some water to him. There is a special way of soaking the grass so you can suck the water out. So the man had to stand inside without sleep all night.*

*As the first birds started calling he woke his wives up and said "Get after your game, hunt it as you go along and don't worry about me. I'm helpless, I can't do anything, I'm just stuck in this tree. [Pantjiti starts singing]. That is the song that he sang as they travelled along – it's about the sound of the wind. After travelling a long time, they finally arrived at a group of *ngangkari*. All the people around started calling out "Hey, what's that different kind of song coming out of this log? The two women started throwing themselves on the ground and wailing and all the people gathered around and they realised that someone was stuck in this tree. [Pantjiti starts singing the wind song again].*

*They all began to circle the tree and try and find a possible way to break in and set him free. By now, this was a group of *ngangkari* that they had come to. The *ngangkari* were trying over and over to use their powers to break open the tree and free the man but they couldn't do it. Finally there was one *ngangkari* who had a special relationship to the man in the tree and he had enough power, like lightning, to break open the log and free the man. But when he was freed they saw how skinny he had become. He had been so long inside the log; how he's had to defecate inside the log and so his body was really gross by then.*

So this is how we see our sons and grandsons, the younger generation now; that have been entrapped by the marijuana use and drinking. In the same way as him they have been trapped and in the same way they have become skinny, weak from that entrapment. We see it really clearly, we know what they used to look like, strong and healthy and after a while when they have been abusing substances, they are skinny and weak. So the biggest questions for us is, who has the ability to break our young free from the trap that they are in?

3.2 Family violence and violence prevention in Aboriginal and Torres Strait Islander communities

In considering the Uti Kulintjaku Watiku Project, it is important to understand the broader context of violence against women within Australia and within Aboriginal and Torres Strait Islander (hereafter respectfully Indigenous) communities as well as responses to prevent this violence.

Within Australia violence against women is a widespread and serious issue facing our society. In recent years this issue has received considerable attention from governments and academics and is the focus of national policies and programs to reduce its prevalence, such as the 12 year *National Plan to Reduce Violence against Women and their Children 2010–2022* (COAG, 2010). Violence against Indigenous women is also a serious issue. It is challenging to assess the full extent of violence against Indigenous women due to under-reporting and the lack of nationally comparable data. However, existing evidence indicates that Indigenous women experience violence at higher rates and greater severity than non-Indigenous women and this violence usually occurs within the domestic setting (Our Watch, 2018a; Olsen & Lovett, 2016).

Where data is comparable, police records in 2015 showed that Indigenous women experienced physical assault ranging from 4.9 (NSW), 9.1 (SA) to 11.4 (NT) times the rates for non-Indigenous women (Steering Committee for the Review of Government Service Provision, 2016:4.98). The greater severity of violence experienced by Indigenous women is reflected in higher rates of hospitalisation for family violence-related assaults compared to non-Indigenous women. In 2014-15, family violence-related assault hospitalisation rates for Indigenous women were 32 times the rate for non-Indigenous women, after adjusting for differences in population age structures (Steering Committee for the Review of Government Service Provision, 2016:4.98). In this same period, hospitalisations of Indigenous people for family violence-related assaults increased with geographic remoteness (Steering Committee for the Review of Government Service Provision, 2016:4.103).

Despite Indigenous women representing just over three percent of the total female population in Australia (Australian Bureau of Statistics, 2018), they accounted for 17 percent of homicide victims in Australia in 2012-14 (Bryant & Bricknell, 2017). In 2013-14, nationally, Indigenous women were six times more likely to be a victim of homicide than their non-Indigenous counterparts (4.2 per 100,000 compared to 0.7 per 100,000) (Bryant & Bricknell, 2017). While this disproportionate representation is concerning, data from the Central Australian cross-border region in 2006-07 showed that Aboriginal women from this region were 60 times more likely to be a victim of a domestic homicide compared to non-Indigenous women (Lloyd, 2014). These alarming figures highlight the limitation of national and jurisdictional data collation which mask the “regional and local distinctions and trends [and] demographic and cultural specificities” (Lloyd, 2014:99).

Family violence has immediate and long-term health and wellbeing consequences for Indigenous women and their children. It is recognised as a contributor to the burden of illness experienced by these women. In 2011, intimate partner violence contributed 1.6% to the total burden of disease for Indigenous people. This was five times the disease burden rate for non-Indigenous Australians (Australian Institute of Health and Welfare, 2016). Family violence can have a significant impact on physical and mental illness, sexually transmitted diseases, substance use, homelessness and poverty (Hovane & Cox, 2011). There is also evidence that children who experience or witness violence have a greater risk of becoming perpetrators of such behaviour as adults (Richards, 2011; Wundersitz, 2010).

While there are different perspectives on the causes of violence against women in Indigenous communities, it is generally held that “violence in Indigenous communities can only be understood and addressed in the context of the historical impacts of colonisation and contemporary political, social economic issues affecting Indigenous Australians” (Olsen & Lovett, 2016: 14). This multitude of interrelated factors that contribute to the occurrence of family violence in Indigenous communities, include intergenerational trauma attributable to colonisation and dispossession, the breakdown of culture, the removal of Indigenous children from their families, experiences of violence, including childhood experience of violence and abuse, socio-demographic stressors, poor physical and mental health and substance misuse (Olsen & Lovett, 2016; Steering Committee for the Review of Government Service Provision, 2016).

Responses to family violence in Indigenous communities are varied. While government funded programs that focus on individualised models of treatment and care and criminal justice system responses can provide immediate safety and benefits, they are not considered adequate in responding to the complexities of Indigenous family violence (Olsen & Lovett, 2016). There is limited and inconclusive evidence about what works to reduce and prevent Indigenous family violence, however, some clear principles and components for potentially effective programs and initiatives have been identified (Closing the Gap Clearinghouse (AIHW & AIFS), 2016). These principles include community-led initiatives supported by a community development approach; local cultural appropriateness; integrated, intersectoral initiative development and implementation; long-term sustainability; and a holistic approach (Blagg et al., 2018; Closing the Gap Clearinghouse (AIHW & AIFS), 2016).

These principles are consistent with principles for practice that were articulated in a recently produced national resource to support the prevention of violence against Indigenous women and their children. This resource, which was based on a review of literature and community consultation (Our Watch, 2018a), included the following principles that should underpin violence prevention work in Indigenous communities:

- self-determination: community ownership, control and leadership;
- cultural safety;
- trauma-informed practice and practitioner self-care;
- healing focused;
- holistic approaches;
- prioritising and strengthening culture
- using strengths-based and community strengthening approaches;
- adapting to different community, demographic and geographic contexts;
- addressing intersectional discrimination; and
- non-Indigenous organisations working as allies in culturally safe ways (Our Watch, 2018b)

Similarly, a recent report that examined innovative Indigenous community models to address violence against Indigenous women called for a paradigm shift in responding to Indigenous family violence. The report argued:

Rather than zeroing in on weakness and dysfunction, the deficit model, this new approach privileges a strengths-based stance, requiring intervention strategies that build upon, and build up, structures of resilience in Indigenous communities (Blagg et al., 2018:9).

Drawing on the perspectives of Indigenous people, who highlighted the effectiveness of programs to prevent family violence that were community-centred and holistic, this report also underlined the need

to include Indigenous men in the discussions and change processes to prevent family violence. Consistent with the view of the Uti Kulintjaku Project women's team, there was recognition by Indigenous women who participated in this study, of the need to work together with Indigenous men rather than further alienate them from discussions and actions to address family violence (Blagg et al., 2018).

Furthermore, a recent 'state of knowledge' paper (Olsen & Lovett, 2016) found that Indigenous perspectives on what works and what is needed to address violence against Indigenous women included initiatives that were community-led and took a holistic approach. Family violence was understood as a whole community problem that therefore needed to engage all community members and build on their strengths and knowledge.

As mentioned above, a paradigm shift has also occurred within NPYWC in the way it supports violence prevention. In 2016/17 NPYWC's DFVS collaborated with the Australian Children's Foundation to develop a new practice framework entitled *Strengthening Community Capacity to End Violence* (Tucci et al., 2017). The development of this practice framework was influenced by the work of the women's Uti Kulintjaku Project. It takes a strengths-based, community development and trauma-informed approach to working with communities to identify and amplify acts of resistance against violence that are already happening within these communities, drawing on community knowledge. NPYWC endorsed the practice framework for the entire organisation, not only for the DFVS. This was a significant shift for NPYWC and coincided with the decision to establish the Uti Kulintjaku Watiku Project.

4 The Uti Kulintjaku Watiku Project: team, model, activities and outputs

4.1 The Uti Kulintjaku Watiku Project Team

4.1.1 Wati team members

The Uti Kulintjaku Watiku Project brings together a group of Anangu men, or *wati*, from nine communities across the NPY Lands in the tri-state region of Central Australia (see Annex 2). As is the case with the Uti Kulintjaku Project women's team, *who* these men are and *how they are connected* is important for what the Project is achieving and has the potential to achieve. The initial group of men were invited by the women from the Uti Kulintjaku Project emphasising the centrality of relationships within Anangu culture. The women identified men who were strong leaders and clear thinkers. As some of these men were close kin of the women, they knew of the work of the Uti Kulintjaku Project. The core group of men have been constant since the beginning of the Project and over time these men have invited other men, including younger men, to join the team.

Members of the Uti Kulintjaku Watiku team include ngangkari, Aboriginal Health Practitioners, land management rangers, carers, visual artists, and several are Directors of large Aboriginal Corporations such as Nganampa Health, the Aboriginal controlled health service delivering primary health care across the Anangu Pitjantjatjara Yankunytjatjara (APY) Lands. These men are husbands, brothers, fathers, grandfathers, uncles and cousins within an extended family network across the NPY Lands. Within this Anangu domain, the senior men are knowledge holders with the responsibility to pass on knowledge to the younger generations, which they actively do through their, largely unpaid, work as leaders, carers and teachers in communities. These men are committed to improving the lives of Anangu families across the region.

To the Uti Kulintjaku Watiku Project they bring their whole selves, their cultural knowledge and authority, their altruism and community knowledge, their relationships, as well as their high level language skills. All speak either Pitjantjatjara, Ngaanyatjarra or Yankunytjatjara as their first language and many are also fluent in spoken and written English. These men have a shared history but also a range of different experiences from their childhood and growing up, depending on their age and where they lived on the Lands. All of the men knew each other before they started working on the Uti Kulintjaku Watiku Project and several have close family ties or friendships with each other. The senior men are respected leaders with influence in multiple spheres.



Uti Kulintjaku Watiku Project Team Members. L-R back row: Martin Toraille (Uti Kulintjaku Watiku Project Officer), Jacob McKenzie, Stephan Rainow (UPK Program Coordinator, Nganampa Health Aboriginal Council), Lloyd Wilyuka, Robert Hoosen, Sammy Miller, Peter Mitchell; front row: Stanley Douglas, David Miller, Jamie Nganingu and Richard Kanari. Photo: Rhett Hammerton, 2018

4.1.2 Non-Aboriginal team members

The Uti Kulintjaku Watiku Project team also includes several non-Aboriginal team members, the majority of whom have been consistently involved since the Project began. These people include mental and other health professionals, interpreters, project staff and the evaluator. Who these people are and their relationships with the Watiku team members are also important to the success of the Project. There is a mix of male and female non-Aboriginal team members.

Three mental health professionals – a psychologist, a psychiatrist and a psychologist/psychoanalyst – are part of the team and have contributed at different workshops since the Project began. The psychiatrist and psychologist/psychoanalyst are Alice Springs based and have been engaged with the Ngangkari Program for many years prior to the Uti Kulintjaku Project. They have worked informally with key ngangkari to improve understanding of the two practices and deliver mental health services to better meet the needs of Aboriginal people in Central Australia. The third mental health professional with expertise in trauma and healing from trauma resides interstate and has travelled to participate in the workshops. He had previously done some work with NPYWC's DFVS. The interstate psychologist and

independent psychologist/psychoanalyst are paid by the Project while the psychiatrist is supported by his employer to participate in the workshops.

The Manager of the Ngangkari Program, who has been the Manager since its inception, has overall responsibility for the Project's management but generally does not participate in the workshops. She has long-term relationships with some of the Anangu team members. From 2017, the Project employed a male Project Officer who is responsible for implementing the day to day activities of the Project, facilitating resource development and organising the workshops. Prior to taking up the Project Officer position, this person had worked with the NPYWC Youth Team and had relationships with some of the Anangu team members. An additional Project Officer was engaged part-time in 2018 to facilitate the development of a book that the Watiku team members are writing. This person worked as the Project Officer for the women's Uti Kulintjaku team to cover the maternity leave of that team's Project Officer between June 2017 and July 2018. She has relevant local experience, skills and relationships.

The Uti Kulintjaku Watiku Project also engages an interpreter as part of the team. The interpreter is fluent in Pitjantjatjara, lives in community and has been working as an interpreter in Central Australia for several decades. This interpreter not only brings her knowledge of language and culture from the region but also long-term relationships with some of the Anangu team members and is also part of the women's Uti Kulintjaku team.

As the evaluator engaged on the Uti Kulintjaku Watiku Project, I bring many years' experience working with Aboriginal people and organisations in Central and northern Australia in social health research and evaluation. I have worked as the evaluator with the women's Uti Kulintjaku Project team since 2013.

In addition, a long-term Nganampa Health staff member, who has had relationships with several of the Watiku team members since the 1970s participates in the workshops to learn from the men and provide support. Two staff members from NPYWC's Youth Team's Kulintja Palyaringkunyutjaku ('to get better thinking') (KP) Project regularly attend the workshops, with one of the Anangu staff members now part of the Uti Kulintjaku Project Watiku team. The KP Project supports communities and young people to talk and learn from each other about mental health, sexual health, alcohol, drugs and healthy relationships and as such has a natural affinity with the Uti Kulintjaku Projects. The Uti Kulintjaku Watiku Project collaborates with the KP Project to facilitate intergenerational camps (see Sections 4.3.2 and 5.2.2).

As this description of the non-Aboriginal team members reveals, like the women's Project, the Uti Kulintjaku Watiku Project brings together people with pre-existing relationships and a range of considerable experience working on complex and challenging issues at the interface of Aboriginal and non-Aboriginal cultures in Central Australia.

4.2 The Uti Kulintjaku Iwara

A key finding in the first phase of the evaluation of the women's Uti Kulintjaku Project was the articulation of the Uti Kulintjaku model or way of working (Togni, 2016). The Uti Kulintjaku Iwara – the path to clear thinking – has four core, integrated components: thinking work, emotional work, supportive work and the iterative learning and evaluation, as in Figure 3.

The 2015 Evaluation of the women's Uti Kulintjaku Project (Togni, 2016) found that the thinking work drives or fuels the Project, it places cultural knowledge, language and meaning at the forefront. The supportive work enables the thinking work and the emotional work to happen; and the emotional work is necessary to clear the mind for the thinking work. Simultaneously, the thinking work strengthens the team members' engagement in the emotional work. The embedded reflection, learning and evaluation

support the development and adaptation of the Project and its components and strengthen the group experience. Each component is integrated across the Project's activities, is essential to the Project's process and outcomes and its ability to engage and sustain the Aangu men's participation.

Figure 3: Uti Kulintjaku Iwara – core components

Thinking work	The core work to increase mental and emotional health literacy and a shared understanding of mental health concepts between <u>A</u> angu and non-Aboriginal mental health professionals; the emphasis is on bi-cultural learning and capacity development
Supportive work	The social and logistical support provided by the Project staff to the <u>A</u> angu women to facilitate their participation in the Project; the support provided by the women to each other; as well as the work of the technical people who support the development and production of the resources
Emotional work	Dedicated time provided for healing in each of the workshops, primarily using art, and the therapeutic aspects of the Project for the <u>A</u> angu women. This enables the processing of each person's emotions and experiences of mental health either personally or through family members, as well as facilitates the therapeutic nature of the group process.
Reflective, iterative learning and evaluation	Regular reflection on how the process is working, how people are feeling, what is being achieved and what needs to change; iterative learning and embedded evaluation

In our cross-cultural context this Iwara: 1) supports clear thinking; 2) enables genuine bi-cultural learning; 3) facilitates safe ways to talk about difficult issues relating to mental health, wellbeing and family violence; and 4) develops capacity to find new ways to respond to and address these issues.

The Watiku team members have shaped this way of working to meet their needs within the Uti Kulintjaku Watiku Project, consistent with the Aangu-led and emergent nature of the Project. The core components of the model remain. However, how these core components are enacted differ in ways compared to the women's Project, ensuring that the process is agile and responsive to the Aangu men's ideas and the opportunities to bring these ideas to reality. The adoption and adaption of the Uti Kulintjaku Iwara within the Watiku Project is the focus of Section 5.3.1, below.

4.3 Key Uti Kulintjaku Project activities and outputs

4.3.1 Workshops

Workshops are the core activity of the Uti Kulintjaku Watiku Project. From the beginning of the Project in late 2016 to June 2019 there have been 11 workshops in which the Uti Kulintjaku Watiku team and non-Aboriginal mental health professionals have participated and three of these have been a combined workshop with the women's Uti Kulintjaku team (Annex 3).

This series of workshops has focussed on trauma, the effects of trauma, family violence, responding to and healing from trauma, and has also been flexible in responding to issues and ideas that have emerged through the discussions as is the adaptive nature of the Project. The workshops are the key mechanism for cross-cultural learning and knowledge exchange; they draw on Anangu and Western knowledge. Knowledge and understandings developed in each workshop have informed the focus of the next workshop and this learning has been built upon in each subsequent workshop. The ideas for creative responses and innovative resources have emerged through the workshops, and the workshops are where the review of resource development happens and updates on progress are shared. At some workshops selected visitors have been invited to share information about their work in either trauma recovery or family violence prevention. Annex 3 provides an outline of the topics and activities that have been part of each of the workshops to date.

Storytelling is an important part of the workshop process and is encouraged for both Anangu team members and non-Aboriginal team members and visitors. Visuals and drawings have also been an important way to convey and explore conceptual understandings in this cross-cultural context.



Drawing by Mental Health Professional Team Member to explore complex stress, Uti Kulintjaku Watiku Project workshop October 2018

Three of the 11 workshops have included days where the women's and men's Uti Kulintjaku teams have come together for a combined workshop. This was the case for the first workshop of the Uti Kulintjaku Watiku Project in November 2016 as well as workshops in November 2017 and June 2019. The June 2019 workshop included a presentation to staff from the Australian Government Department of Prime Minister and Cabinet in Canberra. The purpose of the combined workshops is for each of the teams to share their work and achievements and discuss ideas for the future.



Uti Kulintjaku Project combined men's and women's workshop June 2019

At the end of each workshop, time is dedicated for me to facilitate reflection on that particular workshop with the participants as part of the evaluation (see Annex 1). At key points of the Project there has also been sessions in the workshops dedicated to the evaluation; either to capture reflections from the Aṅangu men on the Project, to review progress, or to feedback information collected through the evaluation and facilitate discussion to inform the Project going forward.

Participation in the workshops

A total of 21 men have participated in at least one of the 11 workshops held to date. There is a core group of 14 men who have attended more than two of these 11 workshops. Among this core group, there has been a high level of consistent participation in the workshops. Two thirds (67%) of these 14 men have participated in five or more of the 11 workshops with the average number of Aṅangu men participating in each workshop being just over ten. There is one team member who has participated in all of the 11 workshops and another seven who have participated in eight or more workshops. By design, at all workshops the Aṅangu men have comprised the majority of workshop participants.

One or two of the mental health professionals engaged in the Project have participated in each of the workshops and facilitated a dialogue that has explored understandings of trauma and its effects as well as healing from trauma from a Western psychological and Aṅangu perspective. The Uti Kulintjaku Watiku Project Officer has been at all workshops, together with the interpreter and myself as the evaluator.

4.3.2 Work outside the workshops

Work for the Project team outside the workshops has been focussed in four key areas: 1) ideas and resource development; 2) ongoing support for the Aṅangu team members; 3) facilitating intergenerational camps and; 4) project management.

Ideas and resource development

A key activity of the Uti Kulintjaku Watiku Project has been the development of innovative, place-based resources created from the work, ideas and learnings emerging from the workshops. The development of these innovative resources is part of the Project's aim to develop strengths-based narratives to support family violence prevention. As ideas have emerged from the Watiku team, specific funding has been sourced to support resource development and production (see Section 4.3.3). To progress the development of the ideas and resources, the Project Officer has worked with the Uti Kulintjaku Watiku

Project team members in between the main workshops. Drafts and prototypes are then presented to the whole team at the workshops for discussion, feedback and final approval before production. The development of the book that is being written by the Uti Kulintjaku Watiku team members is the exception here. Specific days within a number of workshops have been dedicated to facilitate the collective writing and development of the book to enable all Anangu team members to contribute. Technical experts such as photographers and filmmakers, designers and illustrators as well as mental health/trauma professionals have been engaged to work on the production of the resources. The Anangu team members have developed the content as well as closely guided and approved the design and production (see Section 4.3.3).

Ongoing support for the Anangu team members

The ongoing support of the Anangu team members by the Project staff between workshops is an important feature of the relationship focus of the Uti Kulintjaku Watiku Project and, specifically, the Uti Kulintjaku Iwara core component of supportive work (see Section 4.2). This work involves providing social support to the team members and their family members to address key issues and navigate a multitude of government and organisational systems as well as support their ongoing participation in the Project.

Intergenerational camps

The Project staff organised and supported two intergenerational camps out bush in 2018 and 2019. As an initiative of the Anangu team members, these camps aimed to provide a space and forum to support relationships, dialogue and learning that strengthens culture and wellbeing (see Section 5.2.2).

Members of the women's Uti Kulintjaku team instigated the idea for a camp that engaged young people and focussed on the practice of *alpiri* and invited the Watiku team members to be part of this camp. *Alpiri* is an Anangu cultural practice of early morning broadcasting by the senior men and women to their family groups as a way to guide people and maintain social cohesion. This camp, held near Docker River (NT) in 2018, was supported with funding to produce a series of short videos of senior Anangu women and men telling stories about the practice of *alpiri* (see Section 4.3.3).

The Uti Kulintjaku Watiku Project team collaborated with the Kulintja Palyaringkunytyaku (KP) Project team from the NPYWC Youth Program to involve a group of approximately 20 young people in the camp. During the camp, members of the women's team took the initiative to facilitate a reading of the book they have produced – *Tjulpu and Walpa* – with the young people. The Anangu team members viewed this as an important step in the development of the Uti Kulintjaku Project as it was their first formal work out bush and with young people.

Separate funding was sourced to support a second camp on the APY Lands instigated by the Watiku team members and held in March 2019. The men wanted to hold a camp with the aim of bringing together some senior men, including members of the Watiku team, with some younger men to share some of the learnings and stories from the Uti Kulintjaku workshops relating to trauma as well as to engage in some cultural practices such as spear making. Again this camp was a collaboration with the NPYWC's Youth Team's KP Project. A small number of young men participated in this three day camp and these young men were grandsons of some of the Watiku team members. There were no mental health professional Uti Kulintjaku team members at the camp by design and the Watiku team members took the lead on talking about trauma in language and sharing their learnings and insights with the other senior men and younger men present. This was a significant development for the Uti Kulintjaku

Watiku Project which highlighted the challenges and potential of these types of activities to support the Project's vision (see Sections 5.2.2 and 6).

Funding was also secured for a third camp on the Ngaanyatjarra Lands in WA. This was originally planned for April 2019 but had to be postponed due to cultural business. As described in Section 4.3.3, this camp was held in October 2019 as this Report was being finalised.

Project management

Project staff are engaged in ongoing project management that includes administration and reporting, applying for funding to support the Project's work, particularly resource development, and preparing for the workshops.

4.3.3 Key activities and outputs of the Uti Kulintjaku Watiku Project


Key activities and outputs of the Uti Kulintjaku Watiku Project encompass the intergenerational camps and the innovative, language- and place-based resources that are being developed by the men and produced and supported through the Project. These activities and resources are described in the Figure 4, below. Funding for the development and production of each of these resource outputs was sourced from a range of funders and separate to the Project's core operational funding. The ideas for the camps and the resources have emerged through the Project's work and the topics and issues covered in the workshops.

Several of the resources were designed for multiple audiences and users including Central Australian mental health professionals and other social service providers as well as Anangu family and community members, as described below. Many of the resources are printed materials such as posters, cards and books, and some are digital resources such as videos and a meditation.

Generally the resources are designed as tools to evoke story and create safe ways to talk about difficult experiences, relationships and wellbeing, and to promote positive images of Anangu men and their nurturing and teaching of younger men and boys. This reflects the strengths-based approach of the Project to contribute to the prevention of family violence and show alternative paths for young men.

Some resources are still in development at the time of writing and there are some that have been put on hold as determined by the Watiku team members. In developing these resources the Anangu team members have taken the time to ensure the cultural integrity and appropriateness of these resources, including guiding the artists and technicians who have been engaged to produce these high quality resources. The resources have not been developed for the sake of producing an output, rather careful consideration has been given to each resource by the Anangu team members and Project staff knowing the cultural and social contexts in which the resources will be used. These resources are discussed further in Section 5.2.3.

Figure 4: Uti Kulintjaku Watiku Project key activities and outputs 2016-2019

Outputs	Description	Date/production status
Alpiri intergenerational camp	An initiative of the women's Uti Kulintjaku Project, the senior men and women of the Uti Kulintjaku Projects collaborated with NPYWC's Youth Program's KP Project team to facilitate a camp that brought together a group of about 20 young people to learn about the practice of <i>alpiri</i> and to share learnings from the Uti Kulintjaku Project with regard to trauma. The senior women read their book, <i>Tjulpu and Walpa</i> to the young people. The young people listened to the stories of the practice of <i>alpiri</i> and observed the filming of the videos (see below).	Held in April 2018
Alpiri videos 	A series of short videos of senior Anangu women and men telling stories about the practice of <i>alpiri</i> were filmed near Docker River in April 2018. The women and men recount their experiences of growing up with this practice of early morning broadcasting by the senior men and women as a part of guiding people and maintaining social cohesion. The videos are screened on ICTV.	Videos completed 2018
Toolkit	The idea for a 'toolkit' emerged through the work with one of the mental health professionals as the men felt they needed a resource or guide to support them in their (mostly informal) work to support young people who have experienced trauma. It was decided that the 'toolkit' would draw on stories of resistance and strength that the men had shared through the Uti Kulintjaku Watiku Project. The 'toolkit' would highlight the key aspects of the stories that were recognised as supporting the calming of young people who were distressed as well as aspects that promoted healing and recovery. At the time of writing the 'toolkit' is in development.	In development at time of writing
T-shirts	The idea to design and print a t-shirt emerged following a session with Charlie King, leader of the <i>No More</i> Campaign to end family violence. The men discussed designing a t-shirt that could be worn by team members and other supporters that conveyed the message of the <i>No More</i> Campaign. In March 2018 the men decided that the t-shirt design should include the word <i>Wiyariwa</i> , which can be translated as 'no more', as well as the image of a palm of a hand indicating 'stop'. What followed was discussion about the name and logo that should be included on the t-shirt and a final decision could not be reached. Design work for the t-shirt has been completed but at the time of writing the Watiku team members had asked for the printing to put be on hold as it was not a priority.	Design developed March 2018 On hold at time of writing

Outputs	Description	Date/production status
Strong men posters and videos: a series of photographs and videos depicting men positively engaging with younger men (see images of series below)	<p>A series of six posters have been developed with accompanying videos. Each A3 poster includes a photograph of one of the Anangu team members engaging with a younger man in different activities. These activities are strengths-based images of Anangu men. They tell the stories that the Uti Kulintjaku Watiku team members want to tell about positive ways for senior and younger men to engage and learn from each other. The scenarios depicted in the photographs include cultural activities such as hunting, spear making and learning about country as well as playing music and fixing cars. The posters carry an overall statement of NYAKULA MUKURINGANYI MUNU ARKANI which can be translated as 'If you like what you see follow my lead'. And each poster also has an individual statement in language about the particular activity. In the accompanying videos the men speak in language (with English subtitles) about the activity and the importance of these relationships and positive interactions between the senior and younger men.</p> <p>Posters and videos were designed with two key groups of users in mind: Anangu community members, particularly men, as well as Central Australian health and social service providers working with Anangu.</p> <p>The posters can be used to promote conversation in a safe way amongst men about the intergenerational relationships and knowledge transfer as well as the issues they face. The posters and videos use visual language and spoken narrative, respectively, as well as written text, which makes them accessible to Anangu from a range of ages and literacy levels. The videos also reference the associated poster.</p> <p>A local photographer and filmmaker was engaged to work with the men to take the photographs and produce the videos.</p> <p>The posters are provided free to services and organisations working on the NPY Lands and will be used in the work of the Uti Kulintjaku Watiku team members such as on intergenerational camps. The videos will be screened on ICTV as well as available on the NPYWC website and on USB drives.</p>	<p>Six posters published May 2019</p> <p>Videos are in production at time of writing</p> <p>A second series of posters is planned for second half of 2019</p>
Post cards	<p>The series of posters will also be printed as a series of post cards.</p> <p>The target audience for the cards is the same as the posters (see above). The cards can be used within families and by health and social service providers to prompt conversations and storytelling and to explore ways to think about the strengths in men and their relationships.</p>	In production at time of writing
Intergenerational camp: APY Lands	<p>The Uti Kulintjaku Watiku team instigated a men only camp to bring together younger men and senior men, including members of the Watiku team, to create a space to talk about trauma and wellbeing, share learnings from the Uti Kulintjaku Watiku Project and engage in cultural practice and cultural knowledge sharing between the generations. This three day camp was held on the APY Lands and was organised in collaboration with the NPYWC's Youth Program's KP Project. This camp was the first of its kind for the Uti Kulintjaku Watiku Project and a significant development. Less young men attended the camp than the Watiku team members were hoping. Those that did attend were the grandsons of some of the Watiku team members so this created a space for strengthening these relationships and sharing knowledge.</p>	Held March 2019



Outputs	Description	Date/production status
Book	<p>Inspired by the Uti Kulintjaku women team's <i>Tjulpu and Walpa: Two children, two roads</i> book, the men worked with a writing facilitator to develop their book. The men drew on their own experiences to tell the story of a boy called Tjanima, who experiences challenges as he is growing up. He finds support and care from his grandfather, uncle and oldest brother and extended family and learns culture from his grandfather. This care and love enables the boy to grow into a strong young man.</p> <p>The book is in development at the time of writing and is expected to be published in early 2020.</p> <p>The text will be in Pitjantjatjara, Ngaanyatjarra and English.</p> <p>An artist/illustrator will engaged to create the book's illustrations, working closely with the men to maintain the book's cultural integrity.</p> <p>The target audiences for the book are Anangu families and young people as well as non-Aboriginal mental health and other professionals who work with Anangu young people and young families. The aim is to encourage safe ways to talk about trauma, its impact on children, pathways for recovery and growing up strong and healthy children.</p> <p>The book will be provided free to services and organisations working on the NPY Lands and will be distributed and sold through a range of book stores as well as online via the NPYWC website.</p>	In development at time of writing
STOP approach meditation	<p>Inspired by the Uti Kulintjaku women's team the Watiku team is developing a meditation based on the STOP approach to support anger management. STOP stand for <u>S</u>top what you are doing; <u>T</u>ake a few deep breaths; <u>O</u>bserve yourself/experience; <u>P</u>roceed with something that will support you in the moment. One of the Watiku team members has worked on developing the meditation script in Pitjantjatjara that is context-specific. The next steps are to develop a script in Ngaanyatjarra and then record the meditations in both languages in the studio.</p> <p>The meditation will be available via a USB.</p>	In development at time of writing
Intergenerational camp: Ngaanyatjarra Lands	<p>As this Report was being finalised, the Uti Kulintjaku Watiku team held its second men only camp to bring together younger men and senior men, including members of the Watiku team. This two day camp was held on the Ngaanyatjarra Lands. Again the aim was to create a space to talk about trauma and wellbeing, family violence, share learnings from the Uti Kulintjaku Watiku Project and engage in cultural practice and cultural knowledge sharing between the generations. The camp was organised in collaboration with the NPYWC's Youth Program's KP Project and brought together 17 Anangu from the Ngaanyatjarra Lands. This included seven senior men and ten younger men, some of whom were grandsons of the senior men. This camp was highly regarded by all who attended and created a safe space for discussions about the impact of domestic violence for families and communities and the links between addiction, violence and trauma as well as healing from trauma. The camp created an opportunity for men to gather on country, away from the day-to-day stresses that exist in their communities. It allowed the participants to listen and connect deeply with each other. The senior men facilitated cultural activities including tracking and hunting, collecting wood for spear making and visiting sacred sites passing on cultural knowledge to the younger men. The men described the Land as being an important healing element for the community, highlighting the therapeutic nature of the camp on country for Anangu men.</p>	Held October 2019



Uti Kulintjaku Watiku: Strong men posters



Robert Hoosen: *Doing and learning together*



Lloyd Wilyuka: *Keep hunting and stay strong*



Jacob McKenzie: *Looking toward the future*



David Miller: *Watching, learning and maintaining our beautiful culture*



Stanley Douglas: *Talking together to come to a clear understanding*



Richard Kanari: *Everybody enjoys a good concert in the evening*

5 Uti Kulintjaku Watiku Project: key features, developments, achievements and success factors

The Uti Kulintjaku Watiku Project is dynamic and emergent by design and nature. The developmental evaluation of the Project since its beginnings in late 2016 has identified a number of findings as well as supported the iterative development of the Project and documented this innovative Project's story. An analysis of the data collected through the evaluation is presented here in three sections: key features of the Project, key developments and achievements, and key factors supporting success. Data collated for this analysis includes 36 interviews with a total of 25 individual stakeholders including Uti Kulintjaku Watiku Project Anangu team members⁴, Uti Kulintjaku Project staff, health professional team members, other NPYWC staff, external service providers and other stakeholders. Some key stakeholders were interviewed more than once at key time points to capture perspectives over time of the development of the Uti Kulintjaku Watiku Project since its establishment. In addition to this interview data, data analysed included data collected via two evaluation reflection sessions with the team in 2018 and 2019, facilitated reflections at the end of each workshop working with the interpreter as well as an analysis of Uti Kulintjaku Watiku Project workshop notes and participant observation at each workshop. See Annex 1 for a description of the methodology.

5.1 Key features

Four key features or predominant characteristics of the Uti Kulintjaku Watiku Project were identified through the evaluation: 1) it is an Anangu-led collaboration; 2) it creates a safe place for thinking, sharing ideas and learning both ways – from the Anangu and non-Aboriginal knowledge systems; 3) it takes a strengths-based approach; and 4) it is aligned with national strategies for family violence prevention in Aboriginal communities. These features are discussed in the following sections.

5.1.1 Anangu-led collaboration

Over the Project's two and a half years the Anangu team members have strengthened their leadership of the Project. This group of Anangu men began tentatively. The men were invited to form the Watiku team by the Uti Kulintjaku women's team and several knew about the work of the Uti Kulintjaku Project from these women. Before the men were formally invited to form the Watiku team, the Ngangkari Program Manager spoke with some of them to canvas their interest in being involved and understand how they felt about being engaged by NPYWC. Their responses were overwhelmingly positive as they held the Uti Kulintjaku Project's work in high regard and expressed a desire to have this opportunity to learn. For these men there was no issue with being engaged by NPYWC. In fact, there is a precedent within the Ngangkari Program as the first ngangkari employed by this Program were three men (see Section 3.1).

While these men respected NPYWC and were voluntarily choosing to take up the invitation to be involved, some were cautious and unsure about the expectations of this initiative coming from within NPYWC with a focus on family violence prevention. While none of the men invited were users of violence against women, some of the men were initially uncertain about the intention of the Project and their roles because it was new and it was taking an approach that was unlike any other family violence initiative they were familiar with. It was the first time that they had been invited in to talk

⁴ The majority of interviews with the Anangu team members were conducted in the team member's first language working with the interpreter who works as part of the Uti Kulintjaku Watiku Project team.

about family violence prevention where they were seen as part of the solution, as discussed further in Section 5.2.1.

It is important to recognise that the starting point for the Uti Kulintjaku Watiku Project was quite different to the starting point for the women's Uti Kulintjaku Project. The women's Project emerged from a long-term working relationship between the NPYWC Ngangkari Program and the key mental health professionals. The women were concerned about young people's mental health and wellbeing and an awareness of the differences in the understandings of mental health and wellbeing from Western mental health practitioners and Anangu, which were limiting access to good care. The women wanted to develop a better shared understanding and sought an opportunity to work with these mental health professionals to establish the Uti Kulintjaku Project. This Project had the time to focus on exploring language and complex concepts and understandings from an Anangu and Western perspective relating to trauma, mental health and wellbeing.

From the perspective of these Anangu women, the development of the Uti Kulintjaku Watiku Project was a natural progression of the Uti Kulintjaku Project – a seed from the women's Project being planted for the men to grow (see Section 3.1). As Uti Kulintjaku team members, these women had developed a sophisticated bi-cultural understanding of trauma and healing from trauma (Togni, 2018). They knew that they needed the men to work with them to improve young people's wellbeing and address family violence; it was consistent with their understanding of the important roles that women and men have in Anangu society.

Consequently, the Uti Kulintjaku Watiku Project was not instigated by the Anangu men; it was instigated by the Anangu women. In addition, it was the first time NPYWC had established a men's project, and due to its funding it had a focus on family violence prevention. Violence against women has a high-profile nationally, necessarily receiving increasing attention in government policy and programs over the last decade. These factors combined meant that the Uti Kulintjaku Watiku Project was in the spotlight and there was considerable anticipation, various expectations and a weight of responsibility on the Project, as expressed in the following quote:

Sometimes you looked at it and you're like, "Okay, the Women's Council has asked 15 men to go and think about domestic violence, and those men have been nominated to form this group, and now they have the opportunity to talk about it." It's a big responsibility! Uti Kulintjaku Project Officer (012), 2018

A very different context and set of factors surrounded the beginnings of the Uti Kulintjaku Watiku Project compared to the women's Project and this created some wariness for the Anangu men in the early workshops, as reflected by one of the Uti Kulintjaku mental health professional team members:

It was in some ways more challenging for [the men] than perhaps how we started right at the beginning [with the women] when we really just started with the shared premise that we don't understand what we're saying when it comes to words to express emotions and psychological and behavioural aspects of people in distress. So... it was a less emotive beginning [with the women's Project]... but with the men it was started immediately into family violence and that misconception that it's a male problem... Now obviously that is part of the dynamic but the men had to then start off, if you like, in a more defensive posture and that was partly exemplified by [their questions] "Well who convened this, are we beholden to the women, do we have to censor our comments because

we're now under the auspices of the Women's Council?"... again they could have got stuck in that sort of defensive posture but [they did not]... I think this speaks to the capacity of the men and the foresight of the women who chose these particular men to participate. Health professional Uti Kulintjaku Team Member (005), 2019

As one of the Uti Kulintjaku women's team members stated, "the men that have become involved in this work are the same kind of strong people that we women are" (Anangu Uti Kulintjaku Team Member (026), 2017). It is evident that the women took seriously their suggestions of which men should be invited and also carefully planned and prepared for the first workshop when the men were invited. As the following quote conveys, the way the Uti Kulintjaku women did this was important in establishing the foundation of the Watiku team and its relationship to the Uti Kulintjaku women's team.

I felt like that very first meeting that we had with both the men and women there, I felt the women did an amazing job of sharing their stories and experiences of coming together as a group through Uti Kulintjaku and they were very respectful and careful in how they spoke with the men. They spoke with the men in a way that again really respected those men as leaders and had a lot of optimism for the potential of what those men coming together as a group, what that could lead to.

I think it just meant so much more having those women share their stories with the men as opposed to a group of workers coming in and telling them what they could be doing because it was family members, people that they knew who had already shown that they could make a difference and take action with their families and communities. Uti Kulintjaku Project Officer (006), 2017

One of the Watiku team members recalled his experience of this first workshop:

I felt a bit embarrassed when I came, I felt a little bit humble. But I came with knowledge and understanding about those women. And a lot of great things were talked about in that first meeting. It's a good thing coming together. Anangu Uti Kulintjaku Watiku Team Member (046), 2019

The Uti Kulintjaku women were clear that men needed to 'grow their own tree' in their way in the spirit of the Uti Kulintjaku Project Iwara supporting the work of the Watiku team rather than being directed by the women. As one of the Uti Kulintjaku women reflected,

...it's really good that the men have got their own workshops, so the men can move through this themselves, but then also other workshops where the men and the women work together, and the men can report to the women on how they're travelling with this. Anangu Uti Kulintjaku Team Member (028), 2018

The Uti Kulintjaku women carefully planned the initial workshop with the men in November 2016. In addition to presenting the 'mulga tree' program logic to the men in this workshop, they shared the 'man in the log' *tjukurpa* as a metaphor for the work of the Uti Kulintjaku Project (see Section 3.1). In a watershed moment for the women's Uti Kulintjaku Project, the women had shared this *tjukurpa* in their own workshop a few months earlier (Togni, 2018). This was a powerful metaphor in the way it resonated with the men because they knew this story; it comes from Anangu culture.

It's important, the man in the log tjukurpa. That tjukurpa, that young fella, he was hunting for possums, so we're from that land [where he was hunting]... So I know all about it. Everything there. Anangu Uti Kulintjaku Watiku Team Member (046), 2019

As articulated by one of the mental health professional team members:

...I think the women recognised – and the ‘man in the log’ story was the kick-off for that – ...I think the women recognised that there had to be a way to extend the Uti Kulintjaku work to include recognition of men’s affairs. I feel that ‘the man in the log’ was a sort of metaphor, exactly right – that came out of Tjukurpa – to bring to the fore the notion that the men, or some of the men, felt trapped or caught in a log or unable to move or couldn’t find a direction or needed to get together to find a kind of freedom – whether it was freedom from alcohol or freedom from violence or frustration or anger or whatever. But I think that metaphor of the man in the log getting free did ring true, in the beginning of the men’s talks. Health professional Uti Kulintjaku Team Member (003), 2018

The Uti Kulintjaku women’s vision and the Uti Kulintjaku Iwara enacted by the Project staff members supported the Anangu men to lead the Uti Kulintjaku Watiku Project in their way and come together with solidity over time (see Section 5.3.1). At times this was challenging for the men as there were no instructions for them to follow: “At the beginning we were a bit shy about it and didn’t know what was going on. But as we went along we started to grow in confidence” (Anangu Uti Kulintjaku Watiku Team Member (048), 2018). One of the strengths of the Uti Kulintjaku Watiku Project is that it is innovative and led by Anangu, as one of the Uti Kulintjaku Project Officers reflected:

On one hand, that can be a bit laborious and also maybe it’s a bit stressful because if you don’t have a clear direction it can go a bit in all directions, which is hard, but there’s a sense of empowerment as well, to be able to decide what you’re going to work on for the men. Uti Kulintjaku Project Officer (012), 2018

Stepping into this opportunity, the Anangu men created some structure. They articulated agreements about how they wanted to work together and decided to nominate one of the Anangu men to be the chair for their workshops. Over the two and half years, they have gradually established their identity and confidence as a team who are developing the Project, directing its activities and encouraging the involvement of younger Anangu men. The strength in this unity of Anangu men from across the NPY Lands is recognised:

The strength is definitely growing because we are honestly doing this together. It’s about strength in numbers, it’s about coming together and that unity makes it easier, gives you more strength. Anangu Uti Kulintjaku Watiku Team Member (045), 2019

As an Anangu-led collaboration it is highly valued by the Watiku team members who stress the seriousness of their work in terms of creating pathways for a better future for their young people. The level of commitment to the Project by the core group of men who have consistently attended the workshops over two and a half years is notable, especially given the challenging issues of trauma and violence that are the focus of the Project and the lived experience for many of the Anangu team members.

The core group [of men] who have kept coming is strong and is taking it really seriously. We understand that this is really proper work, it’s not just mucking

around having fun, it's serious business... All of us men know we are accountable for what we are doing in this workshop. Anangu Uti Kulintjaku Watiku Team Member (048), 2019

As reported by the Ngangkari Program Manager (2019), the men are “really enthusiastic, and there are more men wanting to come, volunteering to come. People lobbying to come, which is a really good sign.” The Watiku team members have encouraged younger men to join the team with the view to them becoming the next leaders:

We need young people to be on board when we're doing anything but really on this, this is something that we're doing about the trauma and sickness, we really need young people to sit in there and listen and listen and learn and carry on after when we're gone. Anangu Uti Kulintjaku Watiku Team Member (047), 2019

It is clear that the Uti Kulintjaku Watiku Project is something that the Anangu team members feel ownership of, are committed to and are leading. They also value the opportunity to work collaboratively with the mental health professionals who are part of the Project. The Uti Kulintjaku Iwara has supported a genuine two-way learning process for Anangu and non-Aboriginal team members that is valued by all team members.



Uti Kulintjaku Watiku Project Team Member, David Miller, speaking at the combined men's and women's workshop in June 2019

5.1.2 Safe space to learn, think and share ideas – both ways

The Uti Kulintjaku workshops create a safe and effective place for people to think deeply, learn and share ideas. This is a unique experience for all team members, and especially for the Anangu team members. These Alice Springs-based workshops enable the men to come together to focus on issues important to their families and communities without the distractions and urgent need to respond to crises that are commonly part of their daily lives in communities, leaving people feeling “all over the place like a wild brumby” as described by one of the Anangu team members (027). In the following quote, this team member articulated how the workshops create a calm, peaceful space that is

conducive to careful thinking and learning, and consideration of how to apply this learning to take action in communities.

...if you bring people to the workshop it allows them to do some good thinking. If you don't have the workshop you are all over the place like a wild brumby. Right from the beginning it has been thinking, talking, reflecting and learning. This process has taken us a long way. We have been on this journey and it's all about looking at the problems in our communities and we want to take back what we gained from these workshops to the communities. Anangu Uti Kulintjaku Watiku Team Member (027), 2019

Similarly, one of the mental health professional team members described the unique space created by the Uti Kulintjaku Watiku Project as essential for holding focus.

I think [Uti Kulintjaku is] absolutely crucial... because it gives... a platform... where the men, Anangu men and Uti Kulintjaku team can actually meet and hold steady to look at, and discuss, and think through, and then take action. And if you don't have that platform, that holding space then what we're left with all the time is this chaotic behaviour... You've got programs or you've got confusions, but you don't have men... themselves actually holding focus with their own family and issues. Health professional Uti Kulintjaku Team Member (003), 2019

Another Anangu team member described the experience of the Project workshops as enabling clarity of thought:

It gives clarity, that perspective, and we can see right through how things were right from early times and how they have become today, so that we can think clearly... I really enjoy the way we come together and do that, it's been good. Anangu Uti Kulintjaku Watiku Team Member (044), 2019

Several stakeholders reflected that the eagerness to learn on the part of team members is an important element of the Uti Kulintjaku Watiku Project. With regard to creating a place for people to learn, several stakeholders distinguished the Project workshops from training, emphasising that:

Uti Kulintjaku is not a training program, it is an educational process for all parties... they are educating each other, they are educating themselves, it's way above training. Health professional Uti Kulintjaku Team Member (013), 2019

[There's] a sharing of ideas backwards and forward between the Anangu and the [non-Aboriginal] men... There's often discussions occurring between men about the topic, so it's not that didactic, educative approach... it's a unique thing that men generally don't get [to do]. Social worker, APY Lands (042), 2019

In this way, the Uti Kulintjaku workshops are more akin to a university educational context of higher learning or active learning where people are encouraged to think critically and explore ideas to learn rather than rote learn. All team members and participants greatly value the learning space created through the Uti Kulintjaku workshops. They experience it as a space where both Anangu and Western knowledge is equally valued, shared and considered. Several stakeholders view Uti Kulintjaku as unique in this way; it is a learning space at the interface of two knowledge systems.

One learning at this interface that occurred for some of the Anangu men in the very early workshops was that NPYWC did not create the domestic violence laws operating in the justice system. Due to

NPYWC's prominence over the years in advocating for women's safety and the establishment of its DFVS, some of the Anangu men had come to believe that the organisation was responsible for making the laws relating to domestic violence such as domestic violence orders. This was the first time that the non-Aboriginal team members, some of whom have worked over a considerable period in the region, had heard that this belief was held amongst some Anangu. Discussion in the workshop dispelled this incorrect understanding and moved the discussion to increasing understandings of the systems that operate in the space of family violence.

In the first few workshops some of the Anangu men expressed their desire to take immediate action voicing a level of frustration in relation to talking rather than acting before they came to understand that the learning and clear thinking was taking action.

What was very noticeable was the keenness of the men to act. They don't want to be known as men who talk but rather that men who do and so there was a lot of discussion around "what can we do, we should be doing more," and it probably has taken a little bit of time, understandably, for the men to... understand that thinking is also action, formulating a shared, an agreed response, is also action,... that it's not actually not doing anything if you just work out what to do. Health professional Uti Kulintjaku Team Member (005), 2019

As one of the Anangu team members reflected:

I remember saying, "Come on, we've got to get out, we've got to go and do it in community. But the first couple of meetings I went to, the doctor and everybody was saying, no, take it easy... we've got to go slowly... So, it leads to community. Anangu Uti Kulintjaku Watiku Team Member (047), 2019

Through the Uti Kulintjaku Watiku Project trusting relationships between the team members and participants have been developed that encourage important knowledge and understandings to be shared, explored and learned, as reflected in the following quote:

[Uti Kulintjaku is] a new way. Our grandparents, that generation, didn't talk openly in quite the same way with the whitefellas as what we've been doing. So we kind of entered in to this to explain things, and talk too, teach the whitefellas about our way of life, about, right back from our ancestors' times through today, what it's like for us. And it's sort of like we hadn't come together like that before, it was like separate and it's come in together. Anangu Uti Kulintjaku Watiku Team Member (044), 2019

The importance of trusting relationships is central to the Uti Kulintjaku Iwara to enable bi-cultural learning. However, what it takes to achieve this genuine collaboration and reciprocity in learning is not lost on the Uti Kulintjaku team and staff members. What it takes is time and an awareness on the part of participants from the dominant culture of their power and how this influences their interactions with Anangu, as highlighted in the following quotes from the mental health professional team members.

It...takes time to get to know each other and develop that sort of sense of solid trust, faith, reliability in the other person. So we have language, culture, history that we've got to work through. You know we're representative of the white coloniser, the colonisers that forbade the use of language, that forbade mixed heritage children from growing up with their parents, forbade the use of traditional approaches to healing and reconciliations in communities... and all

sorts of other historical impositions. So that takes more than two years to sort through. Health professional Uti Kulintjaku Team Member (005), 2019

I think those of us who have been involved from the whitefella side have really generally tried to keep back but still be active when required and not overrule. And that's a skill; how you remain involved but don't overtake, don't take over. Health professional Uti Kulintjaku Team Member (003), 2019

Through this genuine bi-cultural dialogue and sharing of knowledge and ideas in people's first languages, it is recognised that all team members are engaged in deep learning about issues that are meaningful and relevant to their lives. One of the non-Aboriginal team members, who has worked with Anangu for several decades, describes the importance he sees with regard to the opportunity the Uti Kulintjaku Watiku Project provides for Anangu men to identify the language to describe and understand and then respond to some of the contemporary experiences and challenges faced:

...before you can control or have an effect or an influence on your particular situation you need to have the language so that you can actually describe what's happening to you... which I think is what these workshops sort of do... you then get the knowing of it, and then you get the chance to interact somehow with it, and not just be a victim of it all the time... It's that sort of awareness around what's happening with your family... And then obviously [the Anangu men] have the language for it, but the sophistication, the language that's coming out is words that I've never ever heard before in my life... it's obvious that there's amazing vocabulary [in Pitjantjatjara] to deal with all this. Health professional Uti Kulintjaku Team Member (013), 2019

As reflected by one of the Anangu team members:

So listening to [the mental health professionals] was good, when they were talking about things like trauma. And, then learning about the brain, and the different things that could hurt the brain. Talking about people with mental health issues. So we got to learn a lot from each other. Anangu Uti Kulintjaku Watiku Team Member (044), 2019



Drawing by Mental Health Professional Team Members to explore complex stress and the effects of trauma on the brain, Uti Kulintjaku Watiku Project workshop December 2018

One of the Uti Kulintjaku Project Officers witnessed this learning and the Anangu men's ability to articulate complex concepts relating to trauma and the effects of trauma in their first language with other Anangu men during the recent intergenerational camp.

I think, [the Anangu team members] really like learning new things, making sense of things and dealing with new concepts and having more tools to understand some of the issues that they might be facing in the community. To give a concrete example, we had a big conversation about trauma at the camp. So, particular gentlemen were talking with other men about their understanding of trauma and... they were referring to the work that they've been doing with [the mental health professionals], but they were really taking it to another level because it was all in language, they were all talking in language. Uti Kulintjaku Project Officer (012), 2019

The Uti Kulintjaku Watiku Project has created the space for and valued the importance of this kind of learning. This has benefited all team members. All of the non-Aboriginal team members and participants acknowledge the breadth and significance of the learning they have gained through the Project. This learning has increased their awareness and understanding of the Anangu worldview, ways of being and life experience, and their respect for Anangu knowledge and wisdom, as reflected in the following series of quotes.

I think we're all totally enriched by this whole process. I think it's one of the best things that I've been involved in. I mean every workshop gives you more insights in to not just the group of men around the table, [but] about how amazing their intellect actually is. Health professional Uti Kulintjaku Team Member (013), 2019

What I've learnt is that the consistent attending of the sessions and being able to work our way through how does the brain work, what was childhood like, what's going on in your life and my life, like you're actually acquiring much fuller understanding of each other's context, life, pressures... Health professional Uti Kulintjaku Team Member (003), 2019

I've learnt a lot more about trauma. I've learnt particularly the importance of trying to communicate these concepts in a way that is far more symbolically congruent with an audience... has [had] a different education or a different worldview, so that's been extremely crucial in my learning. And look it's also been a privilege to hear and understand how Anangu have conceptualised in their tjukurpa aspects of psychological and emotional development. Health professional Uti Kulintjaku Team Member (005), 2019

I think it's been one of the most significant parts of my professional and personal development. NPYWC staff member (040) 2019

The Anangu team members are aware of the learning by the non-Aboriginal team members, which contributes to their willingness to share their knowledge; they want to teach non-Aboriginal people so that there is greater understanding, respect and ability to work together, as articulated by one of the Anangu team members:

So [the non-Aboriginal team members have] already learnt quite a bit, and they can recognise more about us, understand more about us, and they can respect and appreciate what we say, so when they're with us in meetings then they can

see, yeah, that person has got a good point, or they've spoken well. And then there's more understanding. So once they've got more of that experience in listening then they can understand what we're actually talking about. Anangu Uti Kulintjaku Watiku Team Member (044), 2019

What this Anangu team member described is in fact the essence of the meaning of *uti kulintjaku* – to listen, think and understand clearly.

Some of the younger Anangu team members have reflected on the importance of the opportunity provided by the Uti Kulintjaku workshops for them to learn from the senior Anangu men.

For me, what makes me keep coming is I like to learn more from watis [Anangu men]... Sitting down with the old tjilpis [senior Anangu men], [it might be] something that will maybe change me in the future. Who knows? I might become a leader in the community or something, doing the wati group, keep going, getting new things, maybe I can use their ideas in my workshops or when I'm doing things in my own time, going out bush with young men. Tell them all, just something that I've learned. What makes me keep going to those workshops is me learning. Anangu Uti Kulintjaku Watiku Team Member (041), 2019

This Anangu team member also talked about the value of the rare opportunity to be able to talk with non-Aboriginal mental health professionals within the space created by the Uti Kulintjaku Watiku Project. He went on to say:

I guess like in the community, doctors, nurses don't have time for Anangu, like sitting down with young fellas, young women. They're always busy on the weekends, they're in the house. Sometimes, one day, day off, they've gone for holidays and coming into town, into Alice Springs, the cities. Not much time to catch up with young fellas, talking about all that and stuff, the important things. I think it's good for watis [Anangu men] like us to catch up with the real doctors, sit down, talking about it. Anangu Uti Kulintjaku Watiku Team Member (041), 2019

Storytelling is a key mechanism for teaching and learning within the Uti Kulintjaku workshops. The Anangu men and mental health professionals have shared personal and teaching stories to illustrate experiences and promote deeper understanding of concepts from Anangu and Western knowledge. Visual representations and drawing have also been important in this storytelling and sharing of new concepts. Learning through story has been effective as illustrated in the following quote:

[Mental health professional] was telling us stories about when he was walking home, somebody followed him and it was in the dark, then that's when he started shaking... he said that's when the trauma started kicking in for him. And he was carrying that for a long time, you know... I like to hear, people [like the doctor] telling me stories like that... Because we've got to remember... for us men, Uti Kulintjaku men, English would be our last language. Because I speak Yankunytjatjara and Pitjantjatjara and there's [men from] WA speaking Ngaanyatjarra and Pitjantjatjara and Yankunytjatjara, and English comes after. ... [T]he stories like [the doctor told]... we could picture that in our head, "Oh, yeah, that's what he's saying. And now he's talking about trauma. Oh, this is where trauma is coming from." Anangu Uti Kulintjaku Watiku Team Member (047), 2019

It is obvious that there is reciprocity in the teaching and learning. The Anangu team members have valued the opportunity to learn from the Western-trained mental health professionals about trauma, its effects on the brain as well as trauma recovery. The mental health professionals have valued the opportunity to learn how Anangu men conceptualise and articulate the issues that affect Anangu wellbeing and the Anangu ways of being that support healing and wellbeing. It is a thoughtful and rich bi-cultural learning environment.

5.1.3 Strengths-based approach

Uti Kulintjaku is good for us and makes you feel happy when people are telling all their really good stories, talking about good things. Anangu Uti Kulintjaku Watiku Team Member (046), 2019

It is remarkable that this statement comes from an Anangu man reflecting on his experience of the Uti Kulintjaku Watiku Project that is focussed on trauma and family violence prevention. A key to understanding the seeming incongruity of this statement lies in the fact that the Uti Kulintjaku Watiku Project takes a strengths-based approach. This means that the Project values and draws on the strengths in Anangu culture and knowledge as well as the strengths in and resilience of the team members in its process and in the resources it is producing. This is not to say that the challenges and struggles that people experience related to trauma, mental health and wellbeing and family violence are not discussed in the workshops; stories of concern, worry and distress are shared by the men and the stresses experienced and their effects from a Western medical perspective have been explored by the mental health professionals. However, taking a strengths-based approach enables the team members to identify the strengths that exist within individuals, communities and the context that can be harnessed and amplified that offer an alternative story and promote healing and healthy living.

...there's the problem story, but...the Uti Kulintjaku process means that...there's a myriad of alternative stories that you could look for and you look for them in the group, or you look for them in the individuals. NPYWC DFVS staff member (018), 2019

This approach is consistent with bringing together a team of respected Anangu male leaders to work alongside the Uti Kulintjaku women's team to address family violence. Who these men are and what they bring is important for the effectiveness of the Project. This is recognised by the Anangu team members, as reflected in the following quote:

We are strong men, we men have that strength, and a lot of that knowledge, story that we have... We've had these thoughts and things in our minds for some time, but this is only now, through this [Project], that we've been able to articulate them with the whitefellas. Anangu Uti Kulintjaku Watiku Team Member (044), 2019

The focus of some of the workshops as well as the resources being developed through the Project have drawn on this strength in the men and their culture. The Anangu team members have been encouraged to share "stories of resistance to violence", that is, things that they are doing in their families and communities to prevent or reduce violence and trauma. Sharing these stories has enabled the men to see clearly that they have knowledge, skills and ability that they are already employing to prevent family violence and trauma in their communities. This process informed the development of the resources such as the posters and videos of men positively engaging with younger men and the book which tells the story of Tjanima (see Section 4.3.3). One of the Anangu team members shared the following in relation to the experience of the strengths-based approach:

And we really enjoy that coming together and being able to talk about the things that we as men have, and know that the women are able to do that too. So it's been really good that being together, being united in this work, and discussing things that cautionary, that are the things that you need to know to avoid, and also talking a lot about lots of positive things as well. Anangu Uti Kulintjaku Watiku Team Member (044), 2019

One of the mental health professional team members reflected:

...that unity of purpose and vision is such a strength of these [Uti Kulintjaku] groups. And... I think it's such an antidote to such a negative stereotype of Aboriginal men. That is such a powerful message that shines out brilliantly against that backdrop of the negative stereotypes of Aboriginal men. Health professional Uti Kulintjaku Team Member (005), 2019

The 'man in the log' *tjukurpa* that was identified by the women's Uti Kulintjaku team as a metaphor for the contemporary challenges and work of the Uti Kulintjaku Project, reiterates the strength in people and culture to care, support and heal others in need and in distress (see Section 3.1).

It is recognised that this feature of a strengths-based approach distinguishes the Uti Kulintjaku Watiku Project from many other initiatives or programs that are designed to prevent family violence.

This [Uti Kulintjaku Project] is different. This is where we're trying to help [the young men]... See the good things that [are] happening... and we can do it. Anangu Uti Kulintjaku Watiku Team Member (047), 2019

5.1.4 Aligned with national strategies for family violence prevention in Aboriginal communities

As an Aboriginal community-led initiative the Uti Kulintjaku Watiku Project aligns with priorities and strategies identified in the Council of Australian Government's *National Plan to Reduce Violence Against Women and their Children 2010-2022* (COAG, 2010). In the National Plan, one of the six national outcomes is that 'Indigenous communities are strengthened'. In the National Plan's recently released *Fourth Action Plan 2019-2022*, one of the five stated national priorities is to 'support Indigenous women and their children':

The Fourth Action Plan recognises that preventing and responding to family violence starts with a recognition of individual, family and community strengths. It provides greater support for the work already being progressed within Aboriginal and Torres Strait Islander communities focussed on effective prevention. This is achieved by prioritising cultural healing, rebuilding proud traditions and support networks, and strengthening Aboriginal and Torres Strait Islander identity (COAG, 2019:22).

The Action Plan recognises the need for community-led, place-based responses to prevent family violence that draw on the strengths in Indigenous peoples and their cultures. This Action Plan reflects *Changing the picture: A national resource to support the prevention of violence against Aboriginal and Torres Strait Islander women and their children* (Our Watch, 2018b) developed by Our Watch, an organisation established to drive nationwide change in the culture, behaviours and power imbalances that lead to violence against women and their children. Informed by a review of literature and community consultation (Our Watch, 2018a), this resource identifies three underlying drivers for violence against Indigenous women: 1) ongoing impacts of colonisation for Indigenous people, families and communities; 2) ongoing impacts of colonisation for non-Indigenous people, and across Australian society; and 3) gendered factors. Three overarching "essential actions" for family violence prevention

that directly address these underlying drivers are articulated in the resource, and each of these has a range of detailed actions and related activities that can be designed and implemented according to the community and context. A summary of these essential actions and related activities is included in the Figure 5, below.

Figure 5: Summary of actions from *Changing the picture: A national resource to support the prevention of violence against Aboriginal and Torres Strait Islander women and their children*

Essential prevention actions

Responding to current extreme levels of violence against Aboriginal and Torres Strait Islander women is critical. But to prevent this violence from happening in the first place, we need actions that directly address its three underlying drivers.

Action 1



Address the legacies and ongoing impacts of colonisation for Aboriginal and Torres Strait Islander people, families and communities

- Heal the impacts of intergenerational trauma, strengthening culture and identity
- Strengthen and support Aboriginal and Torres Strait Islander families
- Implement specific initiatives for Aboriginal and Torres Strait Islander women and girls, boys and men, and children and young people
- Challenge the condoning of violence in Aboriginal and Torres Strait Islander communities
- Increase access to justice for Aboriginal and Torres Strait Islander people

Action 2



Address the legacies and ongoing impacts of colonisation for non-Indigenous people, and across Australian society

- Challenge and prevent all forms of racism, indifference, ignorance and disrespect towards Aboriginal and Torres Strait Islander people and cultures
- Address racialised power inequalities and amend discriminatory policies and practices
- Challenge the condoning of violence against Aboriginal and Torres Strait Islander people

Action 3



Address the gendered drivers of violence against Aboriginal and Torres Strait Islander women

- Implement intersectional approaches to preventing violence against women across the Australian population
- Challenge the condoning of violence against Aboriginal and Torres Strait Islander women by challenging both racist and sexist attitudes and social norms
- Support Aboriginal and Torres Strait Islander women's participation in leadership and decision making
- Challenge gender stereotypes, and the impacts of colonisation on men's and women's roles, relationships and identities
- Strengthen positive, equal and respectful relationships between women and men, girls and boys
- Engage both Indigenous and non-Indigenous men to challenge harmful and violence-supportive ideas about masculinity and relationships

Source: Our Watch (2018b)

The Uti Kulintjaku Watiku Project clearly aligns closely with actions and activities associated with *Action 1: Address the legacies and ongoing impacts of colonisation for Aboriginal and Torres Strait Islander people, families and communities*. The detailed activities outlined in the resource under Action 1 that specifically relate to the Uti Kulintjaku Watiku Project include:

Implement healing services, programs and initiatives that are understood to be most effective, namely those that are developed by and for Aboriginal and Torres Strait Islander people. These should be holistic, culturally sensitive and appropriate for participants, culturally driven, developed and implemented, and should:

- work with collective and individual trauma, using collective practices grounded in holistic recovery
- respect the autonomy and strength of survivors, and offer them a clear path forward
- support and empower communities to take control of their own healing
- use both cultural and evidence-based knowledge
- build cultural awareness and a sense of identity
- incorporate evaluation strategies and contribute shared knowledge for replication (Our Watch, 2018b:17)

Strengthen connections to culture, language, knowledge and cultural identity:

- Recognise the cultural determinants of health, wellbeing and safety, the protective properties of cultural connection for Aboriginal and Torres Strait Islander people and the need for cultural strengthening to provide the foundation to prevent violence
- Improve policy and practice to better support and strengthen Aboriginal and Torres Strait Islander cultures, knowledge, languages and perspectives, in diverse contexts and settings, including in both Indigenous and non-Indigenous organisations. (Our Watch, 2018b:18)

These detailed actions and activities are consistent with the fundamental components and features of the Uti Kulintjaku Watiku Project including that it is developed by Anangu; has a holistic and healing from trauma focus led by Anangu for Anangu; conducts its activities primarily in Pitjantjatjara and Ngaanyatjarra (first) languages; draws on Anangu and Western evidence-based knowledge; focusses on activities to strengthen cultural identity and connection, particularly for young men; amplifies men's stories of resistance to violence; and includes ongoing evaluation and iterative learning.

Further, the *Changing the picture* resource identifies principles for violence prevention practice as presented in Figure 6, below. It is evident that these principles are consistent with the principles that underpin the Uti Kulintjaku Watiku Project.

Figure 6: Principles for prevention in practice from *Changing the picture: A national resource to support the prevention of violence against Aboriginal and Torres Strait Islander women and their children*

Principles for prevention in practice

- self-determination: community ownership, control and leadership;
- cultural safety;
- trauma-informed practice and practitioner self-care;
- healing focused;
- holistic approaches;
- prioritising and strengthening culture
- using strengths-based and community strengthening approaches;
- adapting to different community, demographic and geographic contexts;
- addressing intersectional discrimination; and
- non-Indigenous organisations working as allies in culturally safe ways

Source: Our Watch (2018b)

These national strategies and resources are informed by Indigenous family violence prevention research evidence. A recent report that examined innovative Indigenous community models to address violence against Indigenous women called

...for a paradigm shift that moves attention away from a simple criminal justice model towards collective processes of community healing grounded in Indigenous knowledge (Blagg et al., 2018:6).

The Uti Kulintjaku Watiku Project clearly demonstrates an initiative that aligns with current national priorities and principles for family violence prevention practice in Indigenous communities. This initiative sits within an increasing number of innovative initiatives and programs in Indigenous communities that are part of the paradigm shift: it is community-led, holistic, strengths-based, trauma-informed and grounded in Aboriginal culture and knowledge.

5.2 Key developments and achievements

The positioning of Anangu men's voice within the dialogue and work relating to supporting young people's wellbeing and family violence prevention is one of the key developments of the Uti Kulintjaku Wati Project. The Project has also contributed to the strengthening of the Anangu team members' confidence and capacity for healthy intergenerational relationships. Through the Project a number of innovative, language- and place-based resources have been and continue to be developed for use by Anangu families and health and human service providers working with Anangu. Another key achievement of the Project is how its alignment with NPYWC's newly adopted *Strengthening Community Capacity to End Violence* practice framework is supporting NPYWC's implementation of the framework. These developments and achievements are discussed in the following sections.

5.2.1 Positioning of Anangu men's voice in family violence prevention and in supporting Anangu young people's wellbeing

An important development of the Uti Kulintjaku Watiku Project has been the positioning of Anangu men's voice within the dialogue relating to family violence. Through this Project, the Anangu men have been able to deeply consider, share ideas and take action to prevent family violence and to strengthen Anangu young people's wellbeing.

I think [Uti Kulintjaku] creates an opportunity for Aboriginal men in the Central Desert to have a voice in that space of domestic violence prevention and trauma healing. And that's new. [The fact that] a group of men can talk about those things and learn, and think about those things is a big achievement for the Central Desert. Uti Kulintjaku Project Officer (012), 2019

More usually this has been the domain of Anangu women, especially through NPYWC. One of the mental health professionals who has been involved with the Uti Kulintjaku Watiku team highlighted that while it may have been a 'natural step' for the Uti Kulintjaku women to invite the men to work with them (see Section 3.1), it was significant in terms of transforming interactions with Anangu men and engaging them positively in responding to address the challenges experienced, and in strengthening healthy relationships in communities.

So, you can't impose an answer, even from within community, by one group over another. You have to collectively engage as a... group of people who have a common interest, to find solutions, or find ways of addressing a problem. That's exactly what [the Uti Kulintjaku women] did in that small invitation. It's a very

powerful message that was sent to the men, and that is, 'we know you care deeply about the experience of children, the experience of women, and the experience of men. We need you to be part of the considerations and you can help us understand what else we can do in community. Maybe through that you'll find ways that you can contribute to the solution.' That's what they've done. That invitation... to me it was a symbolic, systemic disruption. It dropped a pebble into the pond and allowed the ripples to go where they would. And what's happened is that the men took [up] that invitation. Mental health professional (037), 2018

One NPYWC staff member who was involved with the Uti Kulintjaku Project shared their experience of the establishment of the Watiku Project and what a significant step this is, from their perspective, for NPYWC and for Anangu men:

I think it's huge, so I have conversations with men on the Lands a lot...in different communities and... recently they... were saying you know where they see the Women's Council is supporting women and the value that that's [provided], and where women are at... All I know is that... some men desire... what Women's Council... has given to the women on the Lands... and that they felt not necessarily left out by Women's Council but left out in general, I think... [T]here are a lot of very sad stories on the Lands and... to include men in that conversation is so necessary. And I think that this Project is really stepping up to that and saying that we're not, like even though we're the Women's Council we're actually here to create change... It's a real concerted effort to doing that within our organisation and an honest step towards a more holistic way of working... it's a really big thing for men, I think, to know that the Women's Council is going to support them. NPYWC staff member (019), 2018

The Anangu men acknowledge the opportunity provided by Uti Kulintjaku women's team through NPYWC for them to work together with the women and have a voice and role in strengthening young peoples' wellbeing and in family violence prevention. They realise that they have a contribution to make.

...we [men and women] were separate, like as if we were sitting down on the other side of the mountain from them. But, when [the women] invited us in we were able to contribute our thinking and our stories, and...the whitefellas could hear our point of view as well, and learn from us. Anangu Uti Kulintjaku Watiku Team Member (044), 2019

...really it's the Women's Council...they got us involved, all the wati [men]. And I think that's the best thing the Women's Council ever did. They got all us wati [men] together. They didn't just worry about themselves, just the Women's Council, they came up with this idea and so, "why don't we start up a wati [men's] team, Uti Kulintjaku team?" And I give them a lot of respect for it. And I give respect to the wati [men] too that come in, that keep coming for this workshop. Anangu Uti Kulintjaku Watiku Team Member (047), 2019

The establishment of the Uti Kulintjaku Watiku Project challenges the dominant stereotype of Anangu men as perpetrators and users of violence. It enables men who are choosing to live in ways that nurture

and support their families and young people to bring their knowledge and experience to bear on creating a safer and healthier future for Anangu communities.

Anangu way, we care deeply about looking after our young and [Uti Kulintjaku] helps us do it – bringing us together. Anangu Uti Kulintjaku Watiku Team Member (027), 2018

One of the mental health professional team members offered:

I think the value of Uti Kulintjaku for the men is that some of those men are getting the encouragement needed through this Project to actually do the human thing, which is to take care of other people... There is a fundamental Anangu ethic of taking care of your family... I think the Uti Kulintjaku Project is contributing to reaffirming that it is a good thing, and a potent activity for men to be involved in taking care of other people, particularly young people who are in distress... So I see that the Uti Kulintjaku is one of the locations where a small number of men are being sustained enough to be using their innate capacity to take care of other people, I mean thoughtfully, thinking about how to achieve something... like in the process of counteracting the despair and being able to take action, to take care of one's own culture and people. That's quite different than employing 23 people from Melbourne to come and do it for you while you walk away and do something else. Health professional Uti Kulintjaku Team Member (003), 2019

Other stakeholders have spoken positively about the positioning of Anangu men in leadership roles in relation to family violence prevention – how necessary this is and how strengthening this is for Anangu men who are directly involved as well as more broadly. Some stakeholders reflected on the meetings and discussions that Anangu men are usually involved in at the interface of the Anangu and non-Aboriginal domains and contrast this with the meaningfulness of the focus of the Uti Kulintjaku workshops.

I mean the subject matter is so meaningful... and hardly ever spoken about outside of this sort of meeting... [Uti Kulintjaku is] completely different to any other sort of workshop or meeting... that I've ever been in before, because it's really quite sophisticated subject matter to talk about... [Anangu men] need to have a level of discourse that encompasses this sort of stuff, not just always about budgets and stupid agenda things that come up from somewhere. We need to talk about something real. Health professional Uti Kulintjaku Team Member (013), 2019

Another stakeholder reflected that the Uti Kulintjaku Watiku Project clearly provided a rare place for the Anangu men to talk and learn and contribute to action around issues that were concerning to them. In the absence of other forums, she considered what this meant for younger Anangu men to witness this leadership.

I think [Uti Kulintjaku] gives [the Anangu men] an opportunity to articulate things that are concerning to them [and] maybe there isn't another forum for that, that I can see. And things that are obviously deeply worrying them... The stories [relating to Aboriginal men] are not very positive, there's not good images out there... not much attention on positive things. And you wonder [what that would be like] if you were a young Aboriginal male, and you constantly saw

people, stories about drinking and violence, and whatever. Something to counter that is really important. NPYWC staff member (007), 2019

Staff from NPYWC's DFVS spoke positively about the visibility of the Uti Kulintjaku Watiku Project and the fact that Anangu men are "standing up" and taking a leadership role in family violence prevention, which is recognised as "going against the grain" (NPYWC DFVS staff member (018), 2019).

I can say [to others in the family violence sector], "Well, there's a group of men who are showing incredible leadership and have ideas around this and exploring the complexities of being Anangu men in this space and how difficult these things are and the complexities of supporting other men"... As a worker, I'm really glad it's happening; it's not that I'm not making any of this happen and so that's also really important because that sort of amplifies the message that there's ownership of this program by Aboriginal men and it's not white women who are making this happen or it's not Aboriginal women who are making this happen – it's Aboriginal men who are stepping up and saying, "We need this to happen". Certainly Aboriginal women have been very directive in this but there's a group of men who have been ready to step up. NPYWC DFVS staff member (018), 2019

Significantly, in February 2019 members of the Uti Kulintjaku Watiku Project team presented at the NPYWC annual symposium speaking about their work and presenting some of the resources they had developed. Increasingly, the Watiku team is being invited to speak at conferences and forums to share with others their innovative work in trauma and family violence prevention.



Uti Kulintjaku Watiku Project Team Members presenting at NPYWC Symposium, February 2019. L-R: Linda Rive (interpreter), Robert Hoosen, Lloyd Wilyuka, Jacob McKenzie, Peter Mitchell, Martin Toraille (Uti Kulintjaku Watiku Project Officer)

Importantly, the Uti Kulintjaku Watiku Project has not only created a forum and a platform from which the Anangu men can position their voice within the dialogue relating to family violence prevention, it has also created the space of deep thinking and learning about the factors and circumstances that contribute to family violence, as discussed in Section 5.1.2. This has enabled the Anangu men to develop their language around trauma and family violence prevention so that they can genuinely and effectively enter into these dialogues. As articulated by one of the non-Aboriginal team members, "before you can... have an influence on your particular situation you need to have the language so that

you can actually describe what's happening to you" (Health professional Team Member, 2019 (013)). This is the higher level learning that has occurred and contributed to the strengthening of Anangu men's confidence and capacity for healthy intergenerational relationships, as described in the following section.

5.2.2 Strengthening Anangu men's confidence and capacity for healthy intergenerational relationships

The workshops are helping us to think clearly and opening our spirits – making us feel and think. Everything is becoming clear – spirit and mind – so you can see overall what you are going to do in the community. You can't help unless you are able to think clearly. Across the Lands we didn't have workshops – that's why we are all scattered, piranpa [non-Aboriginal] way things are happening. But Anangu way, we care deeply about looking after our young and [Uti Kulintjaku] helps us do it – bringing us together. The question you are asking is why we keep coming back. Why? So we can listen, to experts talking to us so we can get a better picture and go back to the Lands and talk about what we are doing here. This allows us to go back to the community with that knowledge talk and observe what's happening in order to make changes that might help. So we can all help fix everything. We can take the 'enough is enough' approach – but that might not be enough. We know it's a long journey. Walk with the community together. No good some people rushing on ahead. We have to go together, step by step. There's not one fix and suddenly everything will be ok. It's got to be consistent. You have to be working all the time. Anangu Uti Kulintjaku Watiku Team Member (027), 2018

This quote by one of the Anangu team members demonstrates how valued the Uti Kulintjaku Watiku Project is in the way it supports the team members and offers an opportunity to learn. It also provides an insight into the depth of knowledge that has been gained through the Project to strengthen these men in their work to look after their young people. This team member offers a considered perspective of the challenges in communities and what it is going to take to address these and also positions himself as part of the solution in offering compassion and strengthening relationships. While this strength of character and commitment to helping young people existed before this man became part of the Uti Kulintjaku Watiku Project – indeed these qualities contributed to him being invited by the Uti Kulintjaku women – this type of clarity of perspective and depth of understanding did not. This is what the Uti Kulintjaku Watiku Project has provided – a safe space for the team members to think, learn, teach, express feelings and ideas and gain clarity to inform and take action. This is how Uti Kulintjaku has developed the Anangu men's capacity and confidence to support young people in their communities. This is how it has built on their strengths.

Several stakeholders have observed the Anangu men's increased confidence and capacity development through the Watiku Project and their unity, identity and pride as a team of male leaders who are working to improve Anangu wellbeing.

The men obviously have more of an understanding of the complexities of transgenerational trauma and how that's impacting on community... So, I think that's been a real achievement... I think just generally having that understanding of what's going on in their family for young men... is helping them feel probably a bit more confident and less shamed about stuff that happens in community and

trauma and behaviours that come out of trauma. I think it probably is helping them understand their own lives, their own life experience and some of the things that happened to them. It also gives them a more compassionate framework. I think the men probably feel a bit proud that they're involved in this, they're trying to do this thing for young men across the region and they have a sense of pride in that. Social worker, APY Lands (042), 2019

Several Anangu team members have shared personal stories of how their learning and healing through the Uti Kulintjaku Watiku Project has positively affected their relationships with younger generation family members. For some, learning about trauma and healing from trauma, as well as learning from the other Anangu men, has increased their ability to engage – with greater empathy and more compassion – with young people to strengthen relationships. They have been able to apply the knowledge gained through the workshops, together with their cultural knowledge, in their relationships with young people, as illustrated through the following quotes:

[My grandson]...he doesn't listen to me. He goes his own way. Yeah, he thinks he's the big boss, big man. But because of these [Uti Kulintjaku workshops] I've been able to sort of calm him down a bit... He [did] work for me... before he never used to do that, but then [at the Uti Kulintjaku camp] he was working...Making the beds. Making the fire. Making tea. That's what he did... He's listening to me... I'm just talking it through really slowly, carefully, sensitively, and seeing those young people get a better sense of their right place and not going beyond... it's both learning from the doctors, and listening to the other men, all the other men's stories. Anangu Uti Kulintjaku Watiku Team Member (044), 2019

Because it's become really hard to understand the minds of young people – we didn't know about trauma, but that's why we came to these workshops so we can understand how young people are thinking so we can better understand them, so we can help them. So we can communicate with those people – and having that knowledge about trauma helps us to talk with them with more of an understanding of what they need. We can communicate better. They want to do things but we want to be doing it together with them. Anangu Uti Kulintjaku Watiku Team Member (045), 2018

Many of the Anangu team members see the relationships with their grandsons as the key to supporting increased wellbeing and better lives for young people who, as a result, will have a strong identity and family and cultural connections. The men have spoken about the importance of the role of a grandfather and his relationship with his grandson within Anangu society and how the ability to maintain these relationships has been and continues to be affected by so many factors: “Because there’s so many young people that they don’t have their grandfathers around. There’s only few of the really senior men left for us to learn from.” (Anangu Uti Kulintjaku Watiku Team Member (046), 2019). The importance of a grandfather’s relationship with his grandson is the focus of the book that the Watiku team is writing (see Section 4.3.3). The focus of the intergenerational camps that the men instigated is also about bringing younger men together with senior men to share knowledge and strengthen relationships.

The location chosen for the initial Uti Kulintjaku Watiku Project camp in March 2019 was the country belonging to the grandfather of one of the younger Watiku team members, which was significant. This

man had known his grandfather when he was younger but his grandfather passed away many years ago now. This camp provided the opportunity for this Watiku team member to visit his grandfather's country for the first time. It was a very moving experience for this man to be on his grandfather's country and he described how the spirits of his grandparents and great-grandfather were waiting for him and welcomed him there.



Uti Kulintjaku Watiku Project participants in the intergenerational camp, APY Lands, March 2019

Being the first Uti Kulintjaku Watiku Project camp with many unknowns, naturally there were some challenges and many learnings, as discussed further in Section 6. The camp attracted a smaller number of younger men than was hoped; the young men who did attend were the grandsons of two of the Watiku team members. These two young men were engaged in the camp and their grandfathers valued the opportunity to spend this time with them talking and sharing knowledge and skills. One of the Watiku team members shared the significant milestone this was for his grandson:

This is the first time that this young fella actually sat down with his elders, he never used to do that. He never used to sit down and listen to the old people.

Anangu Uti Kulintjaku Watiku Team Member (044), 2019

At this men only camp, the Watiku team members shared knowledge that they had learned through the Uti Kulintjaku Project, particularly about trauma, as well as shared cultural knowledge and practices. This camp was the first opportunity that these team members had to apply their learnings in a group setting that included other senior men who were not part of the Watiku team as well as young men. This opportunity had been a long-held desire for the Watiku team members. One of the Uti Kulintjaku Project Officers who attended this camp described his observations of a discussion around the campfire that was led the Watiku team members in this way:

They were really taking it to another level because it was all in language, they were all talking in language. So, it wasn't like something that comes out of a textbook or something, it really felt like they were talking about all the information [from the workshops] and then had a way to talk about it in language, in a way that makes sense to other men that would have never heard about trauma before, and using their own metaphors and their own analogies. It was really wonderful. It was very therapeutic because they were talking about their own trauma... relating information from the workshops and also linking this with alcohol and... ganja, and how taking substances is not something that is

going to help you to heal your internal wounds even though you feel like maybe it's just going to appease it for some time... Relating it to culture as well and how culture is a big part of healing for Aboriginal men... So, they were taking all these examples to make it so relevant to people living on the Lands and how to also, talk more to young men about these other things, 'cause that's the main source of sadness, to not have enough opportunities or ways to share [or] to talk to young men. Uti Kulintjaku Project Officer (012), 2019

A non-Aboriginal social worker, who participates in some Uti Kulintjaku Watiku Project workshops also attended the camp and reflected:

There were some really open conversations about some really tricky issues of abuse and sexual assault and that was really amazing and men joined in with that. And just generally about the Project... and what people wanted to do for young men. That was really positive. I think it was a space that men felt really comfortable in and happy with.... those things went well. Social worker, APY Lands (042), 2019

Several of the Watiku team members have reported how much they enjoyed the camp and the opportunity to take the work of the Project out bush and share it with other men. Sharing his experience of the talk around the campfire, one of the younger Watiku team members described the energy and engagement of the men:

And then [one of the Watiku team members was] bringing everything up and then [another Anangu man] started, just went flat out and everybody started listening, sitting down, concentrating, listening to him talking, and I was proud of him; I was like – yes, that's what we're here for! Everybody just sitting there just listening. Anangu Uti Kulintjaku Watiku Team Member (041), 2019

In addition to the talks about trauma and how it was affecting communities, the young men were engaged in spear making with their grandfathers during the camp, as described by the Uti Kulintjaku Project Officer:

[Directed by the senior men] we got this special wood and came back to camp and [then senior men and their grandsons would] spend the entire afternoon, for hours, just making spears. It was really beautiful. [The senior men were] talking about the importance of spear making and using the analogy of strengthening the wood and being patient and working with the resource, and getting to know it and they were linking that with mental health and choices and how to make the right choices in life, and being strong on the way you decide to live your life and so relating that to the trajectory of the spear. When you make a good spear that is well made, it should go straight when you throw it, same as, the trajectory of a strong man that makes those choices in life I suppose. That's an analogy that they used to talk with young men, spear making... two grandsons sitting with their grandfathers for hours and just working on making tools, and not needing anything else, just that was it... It felt peaceful and calm. Uti Kulintjaku Project Officer (012), 2019

This focus on spear making to connect Anangu men across generations is the basis of a successful project called *Kulata Tjuta* (Many Spears) developed through the APY Art Centre Collective over the last

few years⁵. This project began with a small number of men in the APY Lands' community of Amata and now has grown to include more than 100 Anangu men who have participated in camps and workshops to make spears and develop multidisciplinary art installations exhibited in major art institutions around the country and overseas. Several of the Watiku team members have been part of the *Kulata Tjuta* project and there are obvious synergies between this project and the Uti Kulintjaku Watiku Project, again building on the strength in the men and their culture.

The March 2019 camp offered the Watiku team members the opportunity to share what they had been learning and thinking about in the workshops with a broader group of men. There are many learnings from the camp to reflect on for future camps and for the future work of the Uti Kulintjaku Watiku Project, particularly with regard to intergenerational relationships (see Section 6). However, through this camp the Watiku team members were able to demonstrate their increasing confidence and capacity to strengthen relationships with younger men and share knowledge and practice to support their wellbeing. Anangu team members have reported increased confidence in knowing that the way they are already supporting or attempting to support young people through caring relationships and teaching culture is consistent with healing from trauma. This learning has been validating, providing recognition that they are already making and can continue to make a difference. The Uti Kulintjaku Project Officer reported that the men are increasingly telling him about their informal work in communities to support younger men indicating that the importance of this work has become more evident to them because of their learning through the Uti Kulintjaku Watiku Project.

Underpinning this increased confidence, emotional capacity and awareness is another important aspect of the Uti Kulintjaku Watiku Project: that is, the team members' personal growth and healing. Some of these men have reflected on the personal insights they have gained, as highlighted in the following quote:

At the end of the day, I think we've got to get healed first... Because most of us live with it, live in it. We're living in it... And [Uti Kulintjaku] sort of opened my eyes up and it's not just about hearing the sickness, the trauma, but how to get healed... And how we can heal somebody else... I've got to heal myself, that's what I get out of this workshop....

You know, if [Uti Kulintjaku] didn't happen, I don't know where I'd be... It's more like I'm carrying a load and wherever I go, I look at people and say, wow, these people should come to Uti Kulintjaku Watiku team, Women's Council meeting.

Anangu Uti Kulintjaku Watiku Team Member (047), 2019

Through the Uti Kulintjaku Watiku Project, the Anangu team members have a stronger sense of their ability and efficacy as leaders who can make a positive difference in the lives of their families and communities, as conveyed in the following quotes by two of the senior Watiku team members:

Right from the beginning it has been thinking, talking, reflecting and learning. This process has taken us a long way. We have been on this journey and it's all about looking at the problems in our communities and we want to take back what we gained from these workshops to the communities, it doesn't belong here in Alice Springs, it goes back to the communities. People are looking at who their leaders are, the people who can come together and who can help see a way

⁵ See <https://www.apyartcentrecollective.com/kulata-tjuta>

through all the issues and problems to help people, that's what [Uti Kulintjaku is] all about. Anangu Uti Kulintjaku Watiku Team Member (027), 2019

I think that we've created something that on reflection really has worked to help our young people's thinking... [We need to] keep going forward with this careful kind of talking to those young people, about considered things, gentle talk. It's not going to work if you just keep being angry with them. Gently. Anangu Uti Kulintjaku Watiku Team Member (044), 2019

5.2.3 Innovative resources

Innovative language- and place-based resources are being developed by the Watiku team, as detailed in Section 4.3.3. Similarly to the women's Uti Kulintjaku Project, ideas for these resource emerge from the discussions and learnings in the workshops and are developed by the Anangu team members with technicians, artists and designers. The aim is for these resources to be used by Anangu and health and human service providers who work with Anangu on the NPY Lands.

While the Watiku team has obviously been inspired and influenced by the resources that the women's team has produced, they are also developing resources that are distinctly and authentically their own.

The first resource to be produced solely by the Watiku team is a series of six posters. Each A3 poster includes a photograph of one of the Watiku team members engaging with a younger man, each in a different way. These images tell the stories that the team members want to tell about positive ways senior and younger Anangu men engage and learn from each other. When talking about the posters the men have said that these are true stories from their own lives. The posters carry an overall statement of *NYAKULA MUKURINGANYI MUNU ARKANI* which can be translated as 'If you like what you see follow my lead'. And each poster also has an individual statement in language about the particular activity.

Those posters are pretty good, you know, that's our story. Like [mental health professional] had his story... the best thing about the posters too, we wrote in our language to explain what it means. Anangu Uti Kulintjaku Watiku Team Member (047), 2019

Following the Project's strengths-based approach these posters present positive images of these Anangu men engaged in real activities with their actual family members. It is a clear and strong statement for these men to be making. One of the NPYWC DFVS staff members referred to these posters as the "strong men posters" and described how she took these posters to a remote community just outside of the NPY Lands when she was there running a series of workshops at the invitation of the community. When she shared the posters and the story of the Uti Kulintjaku Watiku Project she said:

It was really inspiring... this group of men at [the community] were just really encouraged... they found that information so inspiring. NPYWC DFVS staff member (018), 2019

Another NPYWC staff member who has participated in the Uti Kulintjaku Watiku Project commented on how the power of the production of these posters and their message:

The imagery with the posters... they're strong images. They're moving to look at. Within the [Watiku] group it's galvanising [to have produced these posters]. I think outside the group, [they're] engaging... some of the young men look at them and can see, there's a really positive image of my culture... It's not just the doom and the gloom, the sniffing and the death, and the DV [domestic violence]...which is so often what you see. A health poster is a health poster, but a health poster is

also... a 'tut tut' [telling off], you know. And they're [the Watiku Project posters] not, it's just positivity. NPYWC staff member (040) 2019

At the time of writing this Report the posters had only just been distributed. Over time it will be important to track and understand how these posters are received and used across the NPY Lands. In the following quote, one of the NPYWC DFVS staff members reflected on the potential to use the posters in her work with Anangu to elicit story.

...if I show people the poster of [Uti Kulintjaku Men's team member] talking to these young men about how to fix a car, but he might not be talking about the car at all... they might be working on the car and they're talking about something else, some other story, then, like I've got a million places to go, or the people [that I am working with] in the room have... we can tell other stories and other people can [too]. NPYWC DFVS staff member (018), 2019

The Watiku team members are also writing a book, inspired by the Uti Kulintjaku women's book *Tjulpu and Walpa*. *Tjulpu and Walpa* tells the story of two girls growing up in very different families. The men's book tells the story of a boy called Tjanima who is neglected by his parents and then grown up by his grandfather and extended family to become a strong young man. To write this story the men have drawn on some of their own stories as well as thinking about some of their learnings and insights from the workshops. As described by one of the Uti Kulintjaku Project Officers, the writing of the story has enabled the men to convey the roles and responsibilities of key family members in growing up boys and young men in Anangu society.

They share so much of their own stories really in that book. It's so clear that it comes from a place where they have experienced things or they've seen other people experiencing things. So, all of those examples of concrete experiences can just be put in that book. I think, it's a nice process to see the men coming up with a first narrative and then going back to it and maybe thinking about how can the families support a young man and thinking about the roles that people play in that, and changing the role of the uncle and the grandfathers and the older brother, and how that fits in the family dynamic, in the community dynamics, where people can rely on other people to do a certain job to support a young person. People have really very sophisticated ways to build this support network around a young person. [As a non-Aboriginal person this is not visible to me], but when you create a resource like that and you talk about support and families and responsibilities, you realise, "Oh yeah, people have been doing this for a very long time and have thought about it in a very complex way". Uti Kulintjaku Project Officer (012), 2019

The book is a work in progress at the time of writing. It is hoped that the book, in a similar way to the posters will be used in a range of settings including by Anangu within families and communities as well as by service providers to strengthen engagement with Anangu by evoking storytelling. One of the social workers who already uses the resources developed by the women's team is looking forward to using the book in their work.

The book, the story of a young man, we'll definitely be using that. We used Tjulpu and Walpa in our work, so, that seems like a good little resource for people to be working on, to use in our work with families and also just in our work generally

with kids, to be able to have a story that might parallel their own lives, but obviously that sideways talking about another boy's life and be like some parallels and connections to the boy, or the client about that story. That feels like a really positive thing. Social worker, APY Lands (042), 2019

Some of the other resources that are described in Section 4.3.3 are also in development or are currently on hold. The Uti Kulintjaku women's and men's teams have taken seriously the process to develop resources for use in their communities. As with the women, the Uti Kulintjaku men are aware of the need to ensure that the resources produced are safe, both culturally and psychologically, to be used in their communities and families. They take seriously their responsibility for producing these resources; they represent the identity of the Uti Kulintjaku Watiku Project. This sometimes means that some resources can go on hold and change direction as they have in the women's Project (Togni, 2018). This is the integrity of the Uti Kulintjaku Iwara as recognised by one of the Uti Kulintjaku health professional team members in the following quote.

Probably some people might say [the resources are] a bit slow in coming, but I don't see that necessarily. I think the best resources will come out of an environment of clarity as far as the men are concerned, and they're really quite clear on – it's like what's happened with the T-shirt, see. So I think that's sort of fallen off the road... probably for a certain reason. Maybe it was a bit too in your face at this stage... So they want, I think that real clarity, the book I think will be good. That's where they've started to put a bit more intellect and a bit more 'flesh on the bone' sort of thing. And I think there'll be some other things that will come out of it. Health professional Uti Kulintjaku Team Member (013), 2019

Another output from the Uti Kulintjaku Watiku Project is a song written and recorded by Jeremy Whisky a Yankunytjatjara vocal artist and musician from Iwantja. This song entitled *Kangkurunya* or 'big sister' is a lament about a violent relationship that was recorded as part of Nganampa Health's Uwankara Palyanku Kanyintjaku (UPK) (which translates as 'everybody creating and holding the future') Program and included on the UPK6 album released in 2018⁶. Since 1989 the UPK Program has facilitated Anangu song writing and recording relating to Anangu health and wellbeing and has produced a number of albums over the years that are well known and highly regarded within the Anangu domain across the NPY Lands. The production of each album has a different theme and in 2018 this was 'waste':

'Waste' in terms of the physical by-product of our lifestyle and 'waste' of life and opportunity. In particular UPK6 highlights domestic violence and bullying but it also scopes our world for visions of what makes a good life. The musicians of UPK6 came from different communities across the APY Lands and turn by turn; they wrote, performed and recorded their songs in two or three days (Source: <https://upkmusic.bandcamp.com/releases>).

Some of the Anangu and non-Aboriginal team members participated in the UPK song writing and recording workshop in 2018 on the APY Lands and NPYWC collaborated with UPK to support the workshop. Jeremy Whisky is not a Watiku team member but was inspired by the Uti Kulintjaku Watiku Project to write *Kangkurunya*. This example demonstrates the potential reach and ripple effect of the Uti Kulintjaku Watiku Project and its ability to influence social narratives relating to family violence.

⁶ <https://upkmusic.bandcamp.com/track/kangkurunya>

Kangkurunya: Big sister by Jeremy Whisky

	Ngaltutjara kangkurunya
	Mitangku rawangku punganyi
	Paluru wirura nyinapayi
	Tjitji kulu atunymanalpayi
	Wati nyuntu palyangku kulila
	Mita nyuntumpa pulkara mukuringanyi
	Nyuntu tjituru palyani
	Kurunpa ungu nyawa.
Poor thing my big sister.	Verse 2
Your husband is always beating you.	Ngaltutjara kangkurunya
She keeps her home well and	Paluru kulintja pulkaringkupayi
looks after her children.	Walytja nguru, mita nguru munu tjitji nguru
(Addressing husband) Hey man.	Wati nyuntu palyangku kulila
Your wife is very loving but	Mita nyuntumpa pulkara mukuringanyi
you constantly make sadness.	Nyuntu tjituru palyani
Look at the spirit inside her!	Kurunpa ungu nyawa
	Wati nyuntu palyanku kulila
	Mita nyuntumpa pulkara mukuringanyi
	Nyuntu tjituru palyani
	Kurunpa ungu nyawa
	Wati nyuntu palyanku kulila
	Mita nyuntumpa pulkara mukuringanyi
	Nyuntu tjituru palyani
	Kurunpa ungu nyawa

5.2.4 Violence prevention and NPYWC

NPYWC's support to establish the Uti Kulintjaku Watiku Project is a significant and positive step in its almost 40 year history. It signals a shift in paradigm that brings Anangu leaders – women and men – together in to create new ways to strengthen Anangu wellbeing and prevent family violence.

[We are] building something strong. Uti Kulintjaku is a way of us trying to find that way to help those young fellas; being able to show them the right way so that they can go forward well. Anangu Uti Kulintjaku Watiku Team Member (046), 2019

In 2017 NPYWC collaborated with the Australian Childhood Foundation to develop its organisation-wide *Strengthening Community Capacity to End Violence* practice framework (Tucci, et al., 2017). The development of this practice framework was influenced by the work of the women's Uti Kulintjaku Project (Togni, 2018) and informed by NPYWC practice stories that were synthesised with findings from a review of the literature focussed in the areas of community development, social activism, narrative therapy, trauma therapy and violence prevention to provide an evidence base for the practice framework. The framework focuses on engaging and supporting communities – that is, walking alongside community rather than imposing – to identify and amplify activity that is already occurring in communities to resist violence further strengthening community capacity and resilience as stated in the following excerpt from the framework document:

The key to strengthening community capacity to end violence is the respectful and patient engagement of those living and working in that community in dialogue that seeks to understand the tactics of violence, names its effects in the lives of the individuals who live in the community, and validates the acts of resistance already being enacted in a community. It also integrates the need for resourcing safety, acknowledging and understanding the impact of pain in the lives of Aboriginal people in the present and over generations.

Strategies to end violence will not work if they are imposed in the community. The most effective strategies are those which can amplify, extend and resource acts of resistance to violence that are already being enacted by individuals in the community. Working alongside the community will facilitate dialogue which unearths the changes that communities are already making and indeed wanting to make more of. Such acts of resistance for Aboriginal communities are sourced in their experiences of their culture and its expression in forms of ceremony, origin stories, healing practices, spiritual beliefs and values. It is the strength of connection to these community and cultural qualities that have been identified as pivotal to ending violence in the community (Tucci, et al., 2017:10).

The practice framework outlines 11 stages of actions and strategies (see Annex 4) which are: 1) developing relationships over time; 2) strengthening respect; 3) acknowledging the impact of violence; 4) hearing stories of violence and courage; 5) talking straight about the impacts of violence; 6) finding stories about standing against violence; 7) recognising how violence can be challenged; 8) sharing stories of resistance; 9) finding ways to take a stand together; 10) coming together to defeat violence; and 11) supporting the community to keep violence away.

The work of the Uti Kulintjaku Watiku team not only aligns with and complements this trauma-informed and strengths-based practice framework, it is enacting key components and is supporting NPYWC's implementation of the practice framework.

I think [the Uti Kulintjaku Watiku Project is] working within that [practice] framework in that essentially the Uti Kulintjaku model is sort of like integrated into that... Also that people have time and space to consider alternative ways of practising or alternative stories – that is different to the general story that gets told about Aboriginal men. That's really vital... and it has to happen from a group of men. So, I think... it's sitting within the framework really well. NPYWC DFVS staff member (018), 2019

This NPYWC DFVS staff member went on to say:

they're a group of men who are leaders in their own communities... they're showing leadership but they're also showing kindness; they're showing a way forward in a really kind way so they're not perpetrating the violence story or telling people "You're doing the wrong thing". My sense is that they're doing it in an encouraging and loving way... show people another way by helping them. You don't tell them, you show them. NPYWC DFVS staff member (018), 2019

The Uti Kulintjaku Projects – both the men's and the women's – are providing a guide for what elements of the framework look like in practice and several NPYWC staff members are looking to the Uti Kulintjaku Projects for guidance and insight into this new paradigm, as highlighted in the following quotes:

I could not work in this job without Uti Kulintjaku and without the women and without the men. I have the wonderful privilege of hearing many of the women

speak and knowing through interpreters, the richness and the beauty and the knowledge and the sort of depth of their thinking. NPYWC DFVS staff member (018), 2019

[Uti Kulintjaku Watiku Project is] helping to pollenate all of our minds and our practice, with input from these [Uti Kulintjaku men]. [It has changed my practice], I don't do it on my own, as far as kind of coming out to community, trying to cobble stuff together. I call the men first. I ask for their help and they give it... [M]ore about not trying to force the situation, just being present. Allowing everyone their space and also just to be strong in yourself... the important thing is the dynamic within the Anangu men present. NPYWC staff member (040) 2019

Part of this new practice framework is facilitating 'different' conversations in communities; conversations that focus on communities' understandings of family violence and its impacts as well as stories of resistance where people are acting to prevent or reduce violence. As discussed in Sections 5.1 and 5.2, these are the types of conversations that the Uti Kulintjaku Watiku Project workshops are facilitating and the men are then taking these conversations into their families and communities.

It can allow for conversations... and I think also some of [the men] gaining insight into their own beliefs about what DV [domestic violence] might be. I think by having a safe space to discuss it that isn't just people yelling at each other, telling each other off for bad behaviour... having a space for trying to come to grips with something which is quite ephemeral... I guess it's a starting point for trying to come to terms with this stuff, and as it goes by, I can only speculate, that, yeah, these ideas will be spread further out... These men hearing each other talk about the things that they're seeing in their culture that they don't want to be part of, and then having younger men be part of those conversations, it's shifting the mode, I guess. NPYWC staff member (040) 2019

In this way, the Uti Kulintjaku Watiku Project not only supports and complements the work of NPYWC staff members but also builds sustainable capacity in the communities for realising the implementation the practice framework. In addition, the resources that are being developed by the Watiku team are aimed at evoking story and narrative within Anangu communities about trauma, alternative/positive pathways for young men and healing (see Section 5.2.3).

Some stakeholders have commented on their observations that in the workshops there is not a "strong focus" on violence and violence prevention. However, consistent with the practice framework and the current evidence base (see Section 5.1.1),

...the way of Uti Kulintjaku, the slowness of the work and the careful process of the work, that's completely fine – it'll take its own time to reveal and also that it's being done with an Anangu not only timeframe but worldview and I think that's really important that it's not a violence prevention program that's being rolled out and that all communities have to partake;... it has to be a grassroots model. NPYWC DFVS staff member (018), 2019

The Uti Kulintjaku Watiku Project is taking a long view with regard to family violence prevention; it is not an intervention, it is an Anangu-led community capacity development and resilience strengthening initiative that is aimed at sustainable, transformative change. As one of the mental health professional team members offered:

In terms of prevention I think we're just right at the beginning. Because... what we learnt from Uti Kulintjaku is that you've got to take it at a steady pace... [what these men] are being asked to do is to repair, as if by magic, 200 years of such rapid psychosocial change within their culture and environment. It's just not possible... So you've got to take the long view, which we've always emphasised with both Uti Kulintjaku [women's Project] and the Watiku. Health professional Uti Kulintjaku Team Member (005), 2019

The Uti Kulintjaku Watiku team is considering deeply the complex factors that contribute to family violence in order to identify and understand ways to prevent and reduce violence, drawing on cultural knowledge as well as Western knowledge. As one of the health professional team members reflected:

I think it is always there, behind all the discussions, the men know that there's, the DV [domestic violence] stuff is there. I think the other side of it though is they're also trying to understand the environment out of which that DV comes... Health professional Uti Kulintjaku Team Member (013), 2019

The Uti Kulintjaku men are committed to working together with the Uti Kulintjaku women and NPYWC to strengthen Anangu wellbeing and develop new ways to prevent family violence over the longer term, as highlighted in the vision of one the Uti Kulintjaku men in the following quote:

[Uti Kulintjaku is important], if we take it seriously. And if we do more workshops, I think we need this program to keep running. We need, at the moment, and later on in the future, more men... that's what I'd be looking at. We need this workshop to keep going because it's getting all the wati [Anangu men] together... plus the Women's Council. And, you know, that's good that we're on the same boat... we're turning the same page. It's not just Women's Council doing their own things and all the wati doing their own thing. This here [Uti Kulintjaku] got us together. That's what I see. Anangu Uti Kulintjaku Watiku Team Member (047), 2019

5.3 Key factors supporting success

It is evident that there are a number of factors that are supporting the Uti Kulintjaku Watiku Project to achieve what it has achieved to date. These enabling factors are discussed in the following sections and include: the Uti Kulintjaku Iwara – a way of working that supports clear thinking and safe ways to talk about difficult issues in a cross-cultural and multi-lingual context; the privileging of the Anangu culture, knowledge and language; and the fact that the key features of the Project and the way of working nurture and support creativity, positive energy and inspire hope are important in sustaining engagement in the work of the Project as well as contributing to its achievements and developments. Finally, the strong foundations of the Uti Kulintjaku Watiku Project lie in the continuity and leadership shown by NPYWC and Anangu in the NPY region over many years.

5.3.1 Uti Kulintjaku Iwara – the path to clear thinking

The Uti Kulintjaku Iwara: the path to clear thinking was developed as a way of working through the women's Uti Kulintjaku Project. The Uti Kulintjaku Watiku team has effectively adopted this Iwara and adapted it to support its work. The Watiku team members highly regard the Uti Kulintjaku process and articulate that this is “a new way.” (Anangu Uti Kulintjaku Watiku Team Member (044), 2019). As described by another of the Anangu team members:

[Uti Kulintjaku is] a lot different, we've got our mob speaking in language, we've got interpreters and we've got doctors coming in to talk to us. They're talking at every workshop. And not just one day, it takes a couple of days to sit down and listen to the doctors, questioning the doctors. Yeah, it's different... it's something different and something good. It's something good that happened to us Anangu... like when we talk about self-determination... this is one [example]... I keep praising the women. This is the Women's Council's idea and look, we've got a wati [men's], Uti Kulintjaku work team now.... I'm glad it happened. Anangu Uti Kulintjaku Watiku Team Member (047), 2019

This Iwara offers an innovative, safe and supportive way to learn, share ideas and take action in a complex, culturally diverse context, as discussed in Section 5.1.2. It has proven to be an effective way of working to support Anangu men to think clearly and safely talk about difficult issues drawing on Anangu cultural knowledge and Western knowledge to develop capacity and find new ways to strengthen Anangu wellbeing and prevent family violence.

The Iwara has four core and inter-related components: a) thinking work; b) emotional work; c) supportive work; and d) iterative learning, reflection and evaluation (see Section 4.2). One of the health professional team members who has worked with Anangu for more than 20 years stated, "it's completely different to any other sort of workshop or meeting that I've ever been in before" (Health professional Uti Kulintjaku Team Member (013), 2019). Revealing the integration of the Iwara's key components, one of the NPYWC staff members who participates in the workshops described the Uti Kulintjaku way of working in this way:

It's a group of supremely qualified men in the community [who come together] to discuss... how to move their culture forward as far as identifying things like how trauma impacts life, also to just brainstorm together ways that they are experiencing their world and trying to find solutions to problems collaboratively... it's a think tank and it's an action group, and in a broader sense I think it's also... like a healing circle... a place for these men to discuss where their world is at and to air what their thoughts are... share what their hopes are, share their fears as well as try to be proactive in how to move their world forward whilst they're still here. And then, to also bring younger men into that group so that that action moves forward into the future.... [And] without that facilitation [to bring the men together] it would be so difficult and it wouldn't exist. NPYWC staff member (040) 2019

It is recognised that this way of working effectively supports Anangu men's engagement, leadership and learning. As one stakeholder observed:

In our [non-Aboriginal] culture it's tricky to get men to meet together and stay meeting together, let alone in remote Aboriginal community and culture. [The Uti Kulintjaku Watiku Project is] pretty unique. Social worker, APY Lands (042), 2019

It is a process that enables Anangu knowledge and voice to be privileged and for Anangu men's agency to be supported and encouraged to guide thinking and learning across cultures, as illustrated in the following quotes:

I think because it has been an Anangu dominated space, you've got the presenter at times doing stuff. But I think generally there's a lot of space for men to talk together between themselves with an interpreter obviously for the [non-

Aboriginal] people to understand it, but I think that's been really important that [the Anangu men] feel like it's their space and while they're obviously Uti Kulintjaku, they're setting the agenda in that. That's been really good in a way, probably the way it's run and where it's run, the space where you hold it too, obviously. And I think it has been responsive to things that [the Anangu men] wanted to do, like the camp... and the book, the story and connecting to what, [the Anangu men] feel could be helpful. Social worker, APY Lands (042), 2019

It's Anangu men working with Anangu men. It's not a government directive, essentially. It feels organic and it's not prescriptive. It's not, "Here's the answer, here's the pamphlet. Here's the methodology. Fill in the forms, give us the report and see you next time." It feels much more organic. It feels honest and I can feel the engagement. I've not seen this kind of engagement before with Indigenous men particularly.... What I see when I see those men looking at each other and discussing things and moving... it's theirs. And because of that, I think it's much more genuine and... I think... it will and it does already have a higher level of efficacy... like, people are so much more invested in what's going on. It's not, "Here's another government initiative." NPYWC staff member (040) 2019

The Watiku team members have adapted the Iwara to support the way they want to work. The four key components of the Iwara remain the cornerstones that underpin the Project's effectiveness. However, they have been enacted in some ways that are different to the way the women's team enacted these components. While the thinking work, which drives the Project, has been less focussed than the women's Project⁷ on documenting the Pitjantjatjara and Ngaanyatjarra vocabulary that is being used, the men have similarly developed language-based resources (see Section 5.2.3).

The role of the interpreter is essential for the thinking work, enabling the Anangu men to articulate their thinking and feelings in their first language and to explore complex concepts to reach a shared bi-cultural understanding.

It's good to have the interpreter.... Yeah, I think that's the best thing that can happen to us, it's happening, like we get interpreters all the time. Whenever we have workshop, it's good to have them around... the interpreter can explain to us what the doctor is saying. That's the best thing about the interpreters. With our language, the interpreter, they speak our language, and that's good, you know... And the thing that the white doctor can't understand us, the interpreter can explain to them... The interpreters play a really important role. Anangu Uti Kulintjaku Watiku Team Member (047), 2019

All of the Uti Kulintjaku Watiku team members greatly value the opportunity to work with a skilled interpreter in the workshops and appreciate the importance in enabling understanding and learning across cultures, as conveyed in the following quotes. The fact that the interpreter is a women interpreting for a men's project is seen as one of the strengths in challenging gender stereotypes and it is recognised that the Anangu men respect and trust her.

⁷ In the first phase of the women's Uti Kulintjaku Project, the women developed a considerable compendium of words that is now available via the Kulila! App and drew on this vocabulary to develop a number of their other resources (Togni, 2018).

It's really quite sophisticated subject matter to talk about. And I think we're incredibly lucky and [it's] important to have a really good interpreter there – and... the men are very comfortable with her... I think that's a really... key thing there... And again I think the interpreter's so critical for this level of discussion.
Health professional Uti Kulintjaku Team Member (013), 2019

It's a really good model in the way you've got a really skilled interpreter. I mean, one of the strengths has been [the interpreter]. I think she's incredibly skilled and has an interesting dynamic, given that she's a woman and that breaks down, I think, a lot of stereotypes in a way because obviously the men do really accept her and trust her and it's hard to know whether there would be different discussion without a female interpreter, but she's so skilled. Social worker, APY Lands (042), 2019

As is the experience in the women's Project, the role of the interpreter in the Uti Kulintjaku workshops is demanding on a personal and professional level given the nature of the Project.

Within the women's Project workshops there has been a dedicated time for the emotional work facilitated by an independent psychiatrist and focussed on engaging the women where they are at emotionally, validating their experiences, pain and trauma, and facilitating healing through art. This was dedicated time was introduced as key component after the first two years of the women's Project. The introduction of this component was in response to the emotional issues that were emerging for the Anangu women due to the nature of the Uti Kulintjaku Project to deeply understand mental health concepts, which took the participants on a personal journey into their own experiences of mental health issues (Togni, 2016).

Within the men's Project workshops to date this emotional work has been integrated throughout the workshop sessions through group discussions and the exchange of personal stories with the mental health professional team members. In the June 2019 workshop, in response to some emotional issues, the Watiku team members were offered the opportunity to use art to express their feelings and thoughts. This could be a component that continues to evolve within the Uti Kulintjaku Watiku Project.

Relationships are central to the effective implementation of the Iwara in both the women's and men's Projects, and have been prioritised within the Uti Kulintjaku Watiku Project team. Respectful and trusting relationships are foundational to the work and enacted particularly through the supportive work component of the Iwara. Several stakeholders have observed the ability of the Uti Kulintjaku Watiku Project Officer to develop strong and trusting relationships with the Anangu team members.

I think [Uti Kulintjaku Watiku Project Officer has] had a big role in making it happen too. Because all [the men] obviously really like him, and like working with him, and get along with him really well. I think a lot of that engagement is... to do with his efforts as well... he's made it easier for people, and he's put a lot of effort in to establishing relationships. In fact, he's really made that his top priority, and that's partly the strategy that we chose. We said this is the most important thing to build relationships, and he has done that really well. Just really focussed on it. NPYWC staff member (007), 2019

Other stakeholders have also commented on the consistency of the staff, as well as the Anangu team members, that has contributed to the development of these trusting relationship and the Anangu men's ongoing engagement with the Project. There has been no staff turnover in the Uti Kulintjaku Project teams since the beginning of the women's Project. This is significant within the context of

Central Australia and viewed as a key strength of the Project. As one stakeholder observed “Women’s Council somehow seems to be able to attract some good staff all the time, which is always a big advantage.” (Health professional Uti Kulintjaku Team Member (013), 2019).

The Anangu team members have also expressed the importance of the relationships within the Uti Kulintjaku Watiku Project and recognise the reciprocal nature of these relationships enacted through the supportive work component of the Iwara, as conveyed in the following quote:

[The Uti Kulintjaku Watiku Project staff] listen, they’re trying to organise meetings... it’s a big thing. And that [staff member’s] got to be a strong person.... they need support from us too. You know, [it’s] got to work both ways... Not just the staff looking after us.... we should be helping them too and asking them how they’re going. What help do they need to continue these workshops and how they work and how they feel. That’s how I look at things. Anangu Uti Kulintjaku Watiku Team Member (047), 2019

Developmental evaluation has been part of the Uti Kulintjaku Watiku Project since its beginning, enacting the iterative learning, reflection and evaluation core component of the Iwara, as it has been in the women’s Project. The evaluation incorporates the NPYWC evaluation framework that draws on Anangu concepts developed 1990s for meaningful evaluation in Anangu communities (see Annex 1). As the evaluator, I participate in all workshops and facilitate a reflection with team members, working with the interpreter, at the end of each workshop. At key points throughout the Project I have also facilitated reflection sessions to consider what is being achieved and capture the key learnings. Interviews with team members and key stakeholders are part of the data collected, as outlined in Annex 1. This approach to evaluation supports the innovative and emergent nature of the Uti Kulintjaku initiative.

The ongoing evaluation is valued by the team members and the Anangu team members have engaged effectively in the evaluation contributing shared sense-making and understandings about how the Project is working and what is being achieved. As an integrated component of the Uti Kulintjaku Iwara, it is recognised that the evaluation helps to “to hold the process” (Health professional Uti Kulintjaku Team Member (003), 2018) and contribute to the Project’s integrity.

...the fact that there is an ongoing evaluation. It’s not [just] people coming together because they enjoy a cup of tea and a cooked meal. It is being rigorously evaluated. Health professional Uti Kulintjaku Team Member (005), 2019

The experience of the Uti Kulintjaku Watiku Project has further confirmed the effectiveness of the Uti Kulintjaku Iwara as a way of working. Within the Watiku Project, the Iwara effectively engages Anangu and non-Aboriginal team members, supports Anangu leadership, privileges Anangu culture and language, and holds in balance the reality of the context and issues experienced in communities with the bi-cultural understanding and learning, and creativity that inspires hope and supports action to improve Anangu wellbeing. The Watiku Project staff and team members have effectively used the Iwara by enacting its integrated core components to support their vision, rather than rigidly following the way the women’s Uti Kulintjaku Project team brought the Iwara to life. This shows the strength and adaptability of the Iwara while maintaining the integrity of its core components. It has provided a path to clear thinking for the Uti Kulintjaku Watiku Project that is the foundation of the Project’s achievements.

5.3.2 Privileging Anangu culture and language

The Uti Kulintjaku workshops are conducted in the Anangu men's first languages of Pitjantjatjara and Ngaanyatjarra with the engagement of a skilled interpreter, as discussed in Section 5.3.1. This is part of the Uti Kulintjaku Iwara or way of working, supporting the Anangu men to lead the Project. One of the senior Anangu team members conveyed how he understood the importance of what the Project offered in privileging Anangu knowledge with regard to elevating this knowledge to inform deeper bi-cultural understanding to respond to contemporary challenges as well as maintain culture through the generations:

I've wanted to be able to pass on the stories and knowledge from our grandfathers to the younger generation of men. It's something the way that we haven't really talked in in the past, we wanted to be able to come together with whitefellas so that they can understand more from us; about how we think, what our thinking is, our culture that we've inherited from our grandparents, that grandfather's work. So it's our land and we've been taught everything, and... we're not going to keep that knowledge that we have to ourselves, we're going to make sure it's passed on, they know it, and that they will be in the right position to pass it on all through the future generations. And not only are we teaching this knowledge to our own young, but we are teaching the non-Aboriginal people as well, so that it becomes clear for them. And we really enjoy that coming together and being able to talk about the things that we as men have, and know that the women are able to do that too. Anangu Uti Kulintjaku Watiku Team Member (044), 2019

This was echoed in the experience of one of the non-Aboriginal team members who has worked with Anangu for several decades:

Well [Uti Kulintjaku] helps [the senior Anangu men] to talk about the culture... they grew up experiencing... they're able to talk about... the cultural context that they grew up with, now that's why they keep going on about tjamuku [grandfathers], working with the pakali [grandsons] and all that, and that's really important. And the relationship stuff is all really important, and the role of mothers and fathers, and uncles and aunties, and how they keep coming back to all that. And then the overriding concern for the welfare of the kids, and that the kids grow up straight and strong... Uti Kulintjaku [is] very supportive of an Anangu sense of... the proper cultural context they all should be swimming in. Health professional Uti Kulintjaku Team Member (013), 2019

One Anangu team member highlighted the importance of the use of Pitjantjatjara and Ngaanyatjarra language in the workshops to encourage confidence in the younger men with regard to their language and culture as well as respect for the senior men, their knowledge and ability:

When [the young men] come in and sit in [the workshops], they get more confident and they see us there and speaking language to the interpreters... that feeling that we're not lost... They might think it's just about English, no, we've got an interpreter there, we speak in language. Anangu Uti Kulintjaku Watiku Team Member (047), 2019

The privileging of Anangu culture and language enables the Anangu men to engage in the dialogue in the workshops from a place of knowledge and ability to express and explore complex ideas and

concepts in their first language. It offers the non-Aboriginal team members the opportunity to learn not only about complex concepts within Anangu culture relating to wellbeing and family relationships but also to gain insights into the Anangu worldview.

I think one of the strengths is that obviously it's really centred around Anangu knowledge in a way, so you see most of the things happening in language between the men with the aid of an interpreter [and] the [non-Aboriginal] presenters.

Social worker, APY Lands (042), 2019

There is a focus on taking the time to understand the translation of concepts, not only words, to support shared bi-cultural understandings. This enables the Anangu team members to develop understandings of Western medical concepts such as trauma and to identify the language to describe and understand concepts within an Anangu context, as highlighted in Sections 5.1.3 and 5.2.2. As one of the Anangu team members offered:

This way of drawing all the threads together is really good and bringing in all the things that are from traditional time and bringing them into the contemporary situation – if we can keep doing it in that way, that will make us strong. Anangu Uti

Kulintjaku Watiku Team Member (027), 2019

The valuing of Anangu cultural knowledge within the Project enables the team members to draw on this knowledge to identify innovative ways to respond to contemporary challenges, as indicated in the quote above, as well as to develop culturally-specific language-based resources described in Section 5.2.3. In addition, the articulation of the 'man in the log' *tjukurpa* has been an important metaphor for the work of the Uti Kulintjaku Projects (see Section 3.1). Several stakeholders have commented that the Uti Kulintjaku initiative is one of the very few projects or programs in the NPY region that puts Anangu culture and language at the centre, with the exception of Aboriginal controlled art centres in the region.

And obviously that commitment in the Project to saving language to saving Anangu concepts and documenting that. That's unique. That's not happening really anywhere on the [NPY] Lands anymore, in any of the fields of education or any services really, so that's a really special part of that work is honouring Anangu understandings and language and preserving language. That's been a very lovely thing to see and so important. Social worker, APY Lands (042), 2019

In this way the Uti Kulintjaku Watiku Project supports the recognition and vitality of Anangu culture through use of the Pitjantjatjara and Ngaanyatjarra languages. Further, it encourages increased awareness among non-Aboriginal service providers of how Anangu people's use of this knowledge is not only applicable, but necessary, in responding effectively to contemporary challenges. It promotes "looking for solutions within the Anangu system" (Health professional Uti Kulintjaku Team Member (003), 2019).

5.3.3 Creativity, energy and hope

A feature of the Uti Kulintjaku Iwara is that it is conducive to, and supports, creativity in its process and in the development of innovative resources that build on strengths in people and culture. Many of the stakeholders involved in the Project have highlighted the "real hope, energy, commitment and drive" (Health professional Uti Kulintjaku Team Member (005) 2019) evident amongst all participants within the Project and described the Project as "dynamic... optimistic and... progressive" (NPYWC staff

member (040), 2019). This creativity, energy and hope experienced within the Uti Kulintjaku Watiku Project is a key factor in the Project's achievements to date.

Remarkably, the bi-cultural learning process of Uti Kulintjaku gives energy and inspiration to the Anangu and non-Aboriginal team members despite the challenging content, as the following two quotes illustrate:

Every workshop it makes us feel good. It is the workshop that allows you to feel happy and positive. If you are not in the workshop, there is lots of negativity, people say "it's all rubbish", or "it's all your fault, you're not doing the right thing"...People are looking at who their leaders are, the people who can come together and who can help see a way through all the issues and problems to help people, that's what it's all about. Anangu Uti Kulintjaku Watiku Team Member (045), 2019

...as a worker, working at the coalface and seeing a lot of issues... I feel more inspired [by Uti Kulintjaku]. I'll go back to my work feeling a bit more inspired and energised about that there's hope. And so, if I'm feeling that, I'm sure the men must feel that too, because it's similar for them I think, facing that. And often for those Anangu men, they might be only part of a few men in the community that are trying to live differently and trying to be different men. So, then to come and meet with other men who also have those shared values that are strengthening, I imagine it's replenishing for those men. Social worker, APY Lands (042), 2019

Another non-Aboriginal team member reflected:

I... continue to be inspired by the, the breadth of understanding, the creativity of the participants in looking at what otherwise might seem insurmountable problems but with a degree of optimism and if you like sanguineness in terms of the future will be better.... my involvement with Uti Kulintjaku again paints a different picture of a particular group of men that are bright, intelligent, keenly concerned and thoughtful about the situation their community finds itself in. Health professional Uti Kulintjaku Team Member (005) 2019

Other stakeholders have shared that the Uti Kulintjaku Watiku Project inspires hope in Anangu women who have experienced family violence; relief that there is a group of Anangu men who are showing leadership and standing together with Anangu women to prevent family violence and show men "other ways of being" (NPYWC DFVS staff member (018), 2019). As one of the Uti Kulintjaku women reflected:

Now the men are working with the women and we're doing it together through our culture, our language, our thinking. This unity brings wellbeing, a happiness in spirit. Men, women, and children, we all deserve this. Anangu Uti Kulintjaku Watiku Team Member (039), 2019

Several stakeholders have commented on the uniqueness and power of the Uti Kulintjaku Watiku Project inspiring energy, creativity and hope. One of the NPYWC DFVS staff members recounted that she shared the story of the Uti Kulintjaku Watiku Project and the posters produced through the Project with Aboriginal men in to a remote community just outside of the NPY Lands. These men were inspired by the Uti Kulintjaku Watiku Project and in contrast to this they lamented that when they came together the "conversations run dry", prompting the DFVS staff member to reflect on how the Uti Kulintjaku Watiku Project is "interlaced with creativity" that seems to "grow ideas":

[The Aboriginal men from this community] found that information [about the Uti Kulintjaku Watiku Project] so inspiring and they said that, “It’s given us all these things to think about and we just get together and have these conversations and sometimes the conversations run out”. They said, “The conversations run dry” – it’s like the process of Uti Kulintjaku and how the waves of that has been spread to other people has got so much creativity in it. It’s sort of like interlaced with creativity, creative thought, so people come up with an idea and think about it really deeply and then out of that comes all these options. It doesn’t come to a dead end; it seems to grow in ideas – maybe because everyone in the room is listened to, so everyone’s idea is an option and so then there’s great richness in that and so these men at [this remote community] were saying, “Well, we just talk in circles. It just goes in circles and we don’t go anywhere; we just talk about the same thing and it’s sort of boring and it’s sad” – a deficit model I suppose. It’s like they don’t have the underpinning of that richness I suspect. NPYWC DFVS staff member (018), 2019

The Uti Kulintjaku Iwara nurtures creativity and enables the Project to follow the energy of the Anangu men who lead it. The Project inspires hope that through working together and drawing on the best of Anangu and Western knowledge, Anangu can create the conditions for a better future for Anangu families. This creativity, energy and hope is critical to the Anangu men’s continued leadership and development of the Project and vision for the future, as articulated by this Anangu team member:

We’re getting filled up here [in the Uti Kulintjaku Watiku Project], we’re learning as we go along in this workshop. But like in the future, one day, we might be [working together with women] and the watiku and the team might deliver this program in the community, so the community can understand..., the parents and young people. Anangu Uti Kulintjaku Watiku Team Member (047), 2019

5.3.4 Continuity and leadership

As a senior, long-term NPYWC staff member stated:

I’ve seen the way the [Uti Kulintjaku] women have embraced this [Uti Kulintjaku Watiku Project] and I think they’re right, we work with families and as [our CEO] always says, you can’t work with just half of the problem. They’re two parts of a whole and they have to be included and I think Women’s Council again, showing their incredible forward thinking and initiative and saying “well nobody else is working with the men, we’ll do it.” NPYWC staff member (032), 2018

NPYWC has a strong track record of Anangu leadership to address complex social issues and make a difference in the lives of Anangu women and families. The organisation is held in high regard not only in the region but nationally for its stability and considerable achievements over almost 40 years. In supporting the establishment of the Uti Kulintjaku Watiku Project, NPYWC again showed strong and ground-breaking leadership for an Aboriginal women’s council to reach out to Aboriginal male leaders in the region. However, as articulated in the following quote, there is a continuity of Anangu-led care from which the initiative to establish the Uti Kulintjaku Watiku Project has emerged.

...what’s specific about the men’s group is it’s emerged out of the women’s Uti Kulintjaku after four years. I think the continuity of that Project is an essential

part of it, and it didn't just begin as a men's group. [The women's Uti Kulintjaku Project in turn emerged from the NPYWC Ngangkari Program, as such, the Uti Kulintjaku Watiku Project has] already got implicit within it a therapeutic initiative. Health professional Uti Kulintjaku Team Member (003), 2019

The fact that the Uti Kulintjaku Watiku Project is situated within NPYWC is significant in relation to how the Project has developed and what it has achieved to date. The Uti Kulintjaku way of working is a now central to NPYWC strategy: one of the stated priorities in the organisation's 2019-2023 Strategic Plan is to "Utilise the Uti Kulintjaku (UK) model to inform service delivery, resource development and evaluation across the organisation."⁸ In addition, the *Strengthening Community Capacity to End Violence* practice framework that has been adopted across the whole organisation was informed by the work of the women's Uti Kulintjaku Project.



Uti Kulintjaku Project men and women team members, June 2019. Photo by Rhett Hammerton

The commitment and support at an organisational level is recognised and appreciated by the Uti Kulintjaku Watiku Project staff: "[F]eeling that the organisation is supporting this Project is really reassuring; they're really backing it" (Uti Kulintjaku Project Officer (012), 2018).

Further, NPYWC is respected by the Watiku team members. One Watiku team member recalled:

So back a while ago when people were getting their land rights and I was just a young school boy [and] I witnessed the senior men get their land rights and that was the time the women then created the Women's Council so that they could educate the young women. So by now that they've been teaching a lot of the young women things like meeting processes through meetings and a whole range of other things. Back then when they started the Women's Council maybe we should have formed a Men's Council at the same time. It's only now that the men have come together with the women. Anangu Uti Kulintjaku Watiku Team Member (046), 2019

While for another Anangu team member, the importance of the Uti Kulintjaku Watiku Project being part of NPYWC was obvious in terms of its recognition, respect and visibility:

⁸ <https://www.npywc.org.au/wp-content/uploads/sites/45/NPYWCStrategicPlan2019-2023FORPRINT.pdf>

NPY Women's Council, you know, they've been there for years... The reason why I respect them, because they closed all the grog houses... stopping the grog going out to the communities⁹. Now, I still respect them and they've got wati [Anangu men] involved... [it must have] been a vision for the NPY Women's Council, to get men to work closely. And I think that's the only way that we can do it... This will pull everybody in... You know, the government people, everybody, [will] see women and men working together. Anangu Uti Kulintjaku Watiku Team Member (047), 2019

At a program and service level it is obvious that the Uti Kulintjaku Project is influencing NPYWC, further strengthening the organisation's capacity to deliver meaningful and effective services to Anangu families. In turn, these relationships with programs and services are strengthening and extending the scope of the work of the Uti Kulintjaku Watiku Project. There has been considerable support from and collaboration with key programs and services within NPYWC for the Uti Kulintjaku Watiku Project. Both the Youth Program, through its KP Project and the DFVS have been supportive of the Watiku Project in different ways.

...people in [NPYWC] I feel are really supportive, and especially the DV [DFVS] team; it was really amazing actually to feel almost part of two teams: the Ngangkari team and the DV team, and they also work on this idea of stories of resistance and have the same framework... with the women. So it's working... hand in hand. I think it's amazing that this Project is being led by Women's Council. Uti Kulintjaku Project Officer (012), 2018

This Project Officer also talked about the importance and benefits of the collaboration with the KP Project:

I'm very grateful for the youth team and for the work that has been done so far in mainly two aspects. They're always there... to help in the workshops... And I feel that it's also really good for the organisation to have those guys on board because they also work with men in a different capacity... And they build that relationship at [and] around the workshops... [And secondly,] their participation on camps... the organisation wouldn't be able to pull off [the Uti Kulintjaku Project camps] without the KP project and their staff members and their resources. Uti Kulintjaku Project Officer (012), 2019

From the perspective of the Youth Program, this collaboration between the Uti Kulintjaku Watiku Project and the KP Project is viewed to be complementary and mutually beneficial and strengthening:

[The Uti Kulintjaku Watiku Project and KP Project are] actually quite integrated, and I'd almost say that the two are sort of very sympathetic to each other as far as what we're trying to achieve. So, I see in the future that it's very beneficial for the KP to be interacting with these [Uti Kulintjaku] men because we need the tjilpi [senior Anangu men] when we go out to communities to help us engage with young people and to give both the opportunity to be in the same space and sharing whatever it is they need to share, even if it's just time... [The Uti Kulintjaku Watiku Project] is now a fundamental part of what KP is going to be.

⁹ This refers to the restrictions to the sale of alcohol to Anangu from the Curtain Springs Roadhouse that NPYWC successfully campaigned for in the 1990s.

It will be engaging with these [Uti Kulintjaku] men, either to come into camp themselves or to help us find the right men for that camp. NPYWC staff member (040) 2019

One of the Anangu team members reiterated this mutually beneficial symbiotic relationship by clearly stating, “Look, we can’t do it without them [KP Project] and they can’t do it without us” (Anangu Uti Kulintjaku Watiku Team Member (047), 2019).

On a broader scale, some non-Aboriginal stakeholders who have a longer history working in Central Australia have highlighted the continuity of ideas and intention of the Uti Kulintjaku Watiku Project and a group of senior Anangu men and women who were working in the 1990s and early 2000s through Nganampa Health’s Uwankara Palyanku Kanyintjaku (UPK) Program. From this group emerged the ‘Rope Story’ which was a metaphor for how to navigate contemporary life – that is, a framework and language around how to understand the impact and consequences of colonisation on Anangu people and families in order to recover and re-strengthen to live a healthy contemporary life. The rope was defined as having three key strands:

- Anangu: The first strand represents the people, families and communities;
- Manta: The second strand represents the land; and
- Kurunpa: The third strand represents the spirit, the inner being.

The narrative associated with the rope metaphor was that when all of these strands were entwined the rope was strong – Anangu were healthy. What Anangu were experiencing was that the rope had been frayed through the impact of colonisation – Anangu had become weaker, less healthy. From this place of understanding, Anangu could identify ways to retwist the three strands to strengthen Anangu lives¹⁰.

This is similar to the ‘man in the log’ *tjukurpa* that has been identified by the Uti Kulintjaku women as a metaphor for the experience of trauma, mental health and substance misuse issues and the work of the Uti Kulintjaku team to find a way to ‘free the man from the log’ (see Section 3.1).

The UPK 2 film produced for an Anangu audience in 1993 had the ‘Rope Story’ as its central theme. This film was shown at one of the early Uti Kulintjaku Watiku Project workshops to revisit this work. Several of the men who are Uti Kulintjaku Watiku team members are the sons and nephews of men who were part of this UPK Program and developed the ‘Rope Story’. As one of the mental health professional team members reflected, the recognition of this continuity offers the Uti Kulintjaku men,

the acknowledgement [that] your father, or your grandfather, have been persistently trying to maintain the cultural thread but also the wellbeing thread, and dealing with petrol sniffing, ganga, alcohol, all the confusing impacts that have come through the Western civilisation, so-called, impacting on Anangu... very thoughtful men who have been persisting in trying to deal with some of the most complex issues facing anyone in Australia... it shows that there’s a continuity of thinking and also perplexity, confusion about how do we keep this ‘rope’ [intact], how do we keep the culture moving, how do we keep people’s lives moving when there are so many elements that would cut the rope and fray it?
Health professional Uti Kulintjaku Team Member (003), 2019

This continuity of leadership and action from NPYWC, and Anangu more broadly, that aligns with the Uti Kulintjaku Watiku Project, grounds the work of the Project in a strong history and belief in Anangu

¹⁰ Personal communication, Stephan Rainow, UPK Program Coordinator, Nganampa Health, September 2019.

culture and knowledge, and an ability to listen, understand and think clearly to find ways forward. In a context of short-term funded initiatives and interventions, most of which originate outside of the region and outside of Anangu culture, this continuity of leadership cannot be underestimated in terms of the strong foundations or roots of the Uti Kulintjaku Watiku ‘mulga tree’ it provides.

6 Future potential and challenges

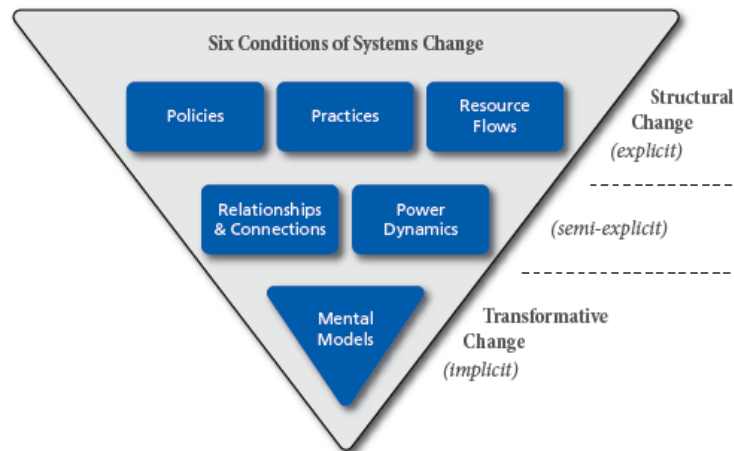
The Uti Kulintjaku Watiku Project is breaking new ground in positioning the voice of Anangu men within the dialogue relating to family violence prevention. It aligns with national strategies for the prevention of family violence in Indigenous communities (COAG, 2019; Our Watch, 2018b) and has effectively engaged Anangu men who are motivated and who highly value the Project. As an Anangu-led initiative, using the Uti Kulintjaku Iwara it is drawing on the best of Anangu and Western knowledge to develop shared bi-cultural understanding and strengthen the capacity of Anangu men to support younger men, respond to trauma and promote healing. As called for by a recent report examining innovative models to address violence against Indigenous women, the Project has created an effective “cultural interface” to find new ways to prevent family violence.

Indigenous women in remote communities live in “two worlds”, and only one of these worlds (the mainstream world) is currently empowered to frame policy and practice around family violence. This report calls for the creation of a fresh approach that works in the liminal spaces at the juncture of the Indigenous and mainstream worlds. It supports processes of “creative hybridity” (Blagg, 2016), based on a dialogue between Indigenous and non-Indigenous cultures and worldviews, creating what Martin Nakata (2002) calls “cultural interface” (Blagg, et al., 2018:9).

After two and a half years, there is considerable potential for the Project to maintain its momentum and increase its activities to strengthen and broaden the scope of its achievements and effectiveness:

- The Uti Kulintjaku Watiku Project has potential to further strengthen Anangu men’s leadership within family violence prevention in Central Australia. There is increasing awareness of the Project and its work within the sector, especially with the production of the resources, and the Watiku team members increasing confidence to speak in various forums. The Watiku team members challenge the stereotypes associated Anangu men and family violence and present alternative perspectives and narratives that promote nurturing and care of young people and women.
- Working together with the women’s Uti Kulintjaku team strengthens the capacity, reach and subsequent influence of both Projects within the Anangu and non-Aboriginal domains. As with the women’s Uti Kulintjaku Project, a feature of the Uti Kulintjaku Watiku Project that sets it apart from other initiatives aimed at preventing family violence is its embeddedness, connections and influence within the Anangu domain (Togni, 2018). This is because of who the Watiku team members are and their positions and relationships within their families and communities. The fact that the Project is led by these men, who are of these communities, means that these men have knowledge and influence within the Anangu domain that is not accessible to non-Aboriginal practitioners providing services in these communities. Not only do these men speak the languages of the Anangu domain, they also understand the people, interrelationships and connections within the systems of this domain. This positions the Watiku Project well to be able to influence the six conditions of identified as essential for achieving transformative systems change (Kania et al., 2018), as the women’s Project has demonstrated (Togni, 2018).

Figure 7: Six conditions of systems change



Source: Kania et al. (2018)

- There is great potential for the Uti Kulintjaku Watiku Project to further strengthen and support the effective implementation of NPYWC's *Strengthening Community Capacity to End Violence* practice framework (Tucci, et al., 2017). The Project is consistent with the framework's principles, and partnerships and collaborations between the Uti Kulintjaku Watiku Project and other programs and services within NPYWC are strengthening. However, there are opportunities for stronger relationships and integration of the Uti Kulintjaku Project, its way of working and its learnings across NPYWC. This has great potential to strengthen the practice and cultural competency of non-Aboriginal staff and provide services that better meet with the needs of Anangu, including young men.
- Strengthened partnerships and collaborations between Uti Kulintjaku Watiku Project and other programs and services within NPYWC will also be important to realise the potential of facilitating more intergenerational camps across the NPY Lands. These camps have multiple benefits including strengthening intergenerational relationships, creating intergenerational knowledge transfer opportunities that strengthen culture and cultural identity, and increasing bi-cultural understanding of trauma and healing amongst Anangu men. An increase in the number of these camps will also strengthen the capacity and effectiveness of the NPYWC's Youth Program's KP Project.
- With the implementation of the core components of the Uti Kulintjaku Iwara in ways that are suited to the Watiku Project, there is potential for the Project to continue to invite younger Anangu men to become team members, to be supported and mentored by the senior Anangu team members. This would strengthen the sustainability of the Uti Kulintjaku Watiku Project as well as expand its reach and scope of influence.
- There is potential and demand for the development of further Uti Kulintjaku Watiku Project resources to present strengths-based images of Anangu men, offer positive ways for senior and younger men to engage and learn from each other as well as to support safe ways to talk about trauma, trauma behaviour and family violence. These resources also have the potential to develop workforce capacity and strengthen the cultural competency of programs and services working with Anangu men.

There are several challenges currently facing the Uti Kulintjaku Watiku Project that may limit the ability of the Project to reach its full potential. Some challenges are related to the Project itself and others are related to the context in which the Project operates. These challenges are outlined here.

- Securing ongoing funding for the Uti Kulintjaku Watiku Project is an urgent and critical challenge for the Project at the time of writing this Report. The current core funding goes through until the end of December 2019. Without core funding for the workshops and to engage the Watiku team members and the Uti Kulintjaku Project staff, the Project will not be able to continue its work and reach its greater potential.
- The Watiku team members – who they are and how they are connected – are critical to the Uti Kulintjaku Project. While there has been stability in the membership since the Project began, there is a need to develop a process for inviting new senior and younger men to join the team, while keeping the size of the team manageable and able to be resourced. In addition, the challenge is to develop an orientation process to support these new members to obtain the knowledge and develop the capacity achieved by the original Watiku team members.
- Relationships are central to the work of Uti Kulintjaku Watiku Project. Since the Project began there has been consistent staff who have developed strong, trusting relationships with the Anangu team members and they lead the ‘supportive work’ which is a core component of the Uti Kulintjaku Iwara or way of working. These relationships contribute to the momentum and success of the Project to date. While rewarding and stimulating, this work at the cultural interface is demanding and challenging. Sustaining staff in key roles will be important for the future development and effectiveness of the Project.
- Interpreters are essential for the effectiveness of the Uti Kulintjaku Watiku Project and its way of working. The role of the interpreter in the Project workshops is critical to enable cross cultural information exchange and bi-cultural understandings of complex concepts. The interpreter’s role is demanding on a personal and professional level given the nature of the Project and its content. The challenge for the Uti Kulintjaku Watiku Project is to ensure the sustainability of the individual interpreters and possibly increase the pool of interpreters from which the Project can draw.
- Work in communities, especially with young men, is part of the vision of the Watiku team members. Supporting the work of the Uti Kulintjaku Watiku Project in the NPY Lands communities – specifically the intergenerational camps – presents key challenges. Firstly, on a practical and logistical level, these camps are labour and resource intensive and will require increased financial and human resources. Part of the response to this is to strengthen the collaboration with NPYWC’s KP Project team. A good working relationship between the two projects has been established and this can be developed further for mutual benefit (see Section 5.3.4). The challenge of this collaboration and collaborations with other stakeholders in communities also relates to the ability and willingness of the other programs and service to collaborate in a way that supports the Uti Kulintjaku Iwara. The Iwara challenges the usual dominant culture ways of providing programs and services and prompts all stakeholders to reflect on how this way of working relates to organisational responsibilities and requirements to meet funding deliverables.

Secondly, at a Watiku team and community level, the key challenge is how to effectively engage younger men in these camps. The first camp that was held attracted a smaller number of young

men than was hoped¹¹. This in part speaks to the reality of the fragility of intergenerational relationships among Anangu men, which is of great concern to the Watiku team members. Strengthening these relationships between Anangu men of different generations needs to be a central focus of the Project's work going forward to engage young men in rich learning opportunities such as the camps. The current Watiku team members are keen to invite younger men to the workshops, which would strengthen relationships and understanding. The challenge will be how to resource this, as discussed above.

- There is a challenge to support the increased uptake and use of Uti Kulintjaku Watiku Project resources without overburdening the Watiku team members and limiting their time to work on the further development of the Uti Kulintjaku Watiku Project and their work in communities.

7 Conclusion

- Addressing the issues associated with family violence in Indigenous communities is complex and the body of evidence suggests it requires a multi-sectorial approach and a long-term view and that Indigenous people need to be central to these initiatives. There are resources and resilience in Aboriginal people and communities that need to be supported to develop innovations grounded in cultural knowledge that further strengthen resilience and promote healing. The Uti Kulintjaku Watiku Project is one such innovation.
- The Uti Kulintjaku Watiku Project is taking a long view with regard to family violence prevention; it is not an intervention, it is an Anangu-led community capacity development and resilience strengthening initiative that is aimed at sustainable, transformative change. The Uti Kulintjaku Watiku team is considering deeply the complex factors that contribute to family violence in order to identify and understand ways to prevent and reduce violence, drawing on Anangu cultural knowledge as well as Western knowledge. The importance of Indigenous people drawing on their knowledge to respond to family violence was emphasised in a recent study that examined innovative Indigenous community models to address violence against Indigenous women. This study reported:

Women and male Elders and respected persons need to be at the centre of intervention wherever possible... Indigenous participants maintained that Indigenous knowledge needed to be taken seriously and granted the same status as "Western" epistemologies, which means privileging the views of Indigenous men and women as the principle bearers of knowledge on family violence rather than simply helpless victims or incorrigible offenders, bereft of agency (Blagg et al., 2018:7).

- This Project is breaking new ground in the positioning of Anangu men's leadership in relation to family violence prevention within Central Australia. Importantly, this positioning is alongside the Anangu women leaders of NPYWC. After two and a half years the Project has established strong foundations and unity in this team of men, and continues to gain momentum and strength through the Anangu men's commitment, energy and vision, which is supported by the Uti Kulintjaku way of working.

¹¹ As described in Section 4.3.3, a second men-only intergenerational camp was held on the Ngaanyatjarra Lands in October 2019 as this Report was being finalised. While this camp is outside the time period covered by the Report, it is worth noting that this camp was well attended by ten young men and seven senior men from the Ngaanyatjarra Lands.

- As an Anangu-led, place-based social innovation, the Uti Kulintjaku Watiku Project builds on a way of working developed through the Anangu women's Uti Kulintjaku Project. The Watiku team has effectively adopted this Iwara and adapted it to support its work. The Watiku team members highly regard the Uti Kulintjaku process and articulate that this is "a new way." This way of working privileges Anangu knowledge; supports clear thinking and learning; supports healing, empowerment and leadership; enables increased bi-cultural understandings and actions; and strengthens community resilience to improve Anangu mental health and wellbeing and prevent family violence. In this way the Project, like the women's Uti Kulintjaku Project, is a platform from which learning, new ideas, initiatives and resources can emerge, be applied and influence in different contexts and at different levels. It is a way of working that has the potential to be replicated in other contexts.
- Significantly, the Uti Kulintjaku Watiku Project has created a forum from which the Anangu men can position their voice within the dialogue relating to family violence prevention. It has enabled a place for consideration and learning about the factors and circumstances that contribute to family violence. As such, the Project has provided a safe and creative space for the team members to think, learn, teach, express feelings and ideas and gain clarity to inform and take action. This has enabled the Anangu men to develop their language around trauma and family violence prevention so that they can genuinely and effectively enter into these dialogues at a family, community, regional and national level.
- As a result, the Uti Kulintjaku Watiku Project has developed the Anangu men's capacity to support young people in their communities, building on their strengths. Anangu team members have increased confidence in knowing that the way they are already supporting or attempting to support young people through caring relationships and teaching culture is consistent with healing from trauma. This learning has been validating, providing recognition that the men are already making and can continue to make a difference, strengthening the men's confidence and capacity for healthy intergenerational relationships drawing on their cultural knowledge as well as Western knowledge. Underpinning this increased confidence, emotional capacity and awareness is the team members' personal growth and healing, which is another important aspect of the Uti Kulintjaku Watiku Project. It is promoting positive narratives and pathways for Anangu men.
- Additionally, the Anangu team members are aware of the learning by the non-Aboriginal team members, which contributes to their willingness to share their knowledge; they want to teach non-Aboriginal people so that there is greater understanding, respect and ability to work together. One of the Anangu team members articulated the essence of the meaning of *uti kulintjaku* – to listen, think and understand clearly in this way:

So [the non-Aboriginal team members have] already learnt quite a bit, and they can recognise more about us, understand more about us, and they can respect and appreciate what we say, so when they're with us in meetings then they can see, yeah, that person has got a good point, or they've spoken well. And then there's more understanding. So once they've got more of that experience in listening then they can understand what we're actually talking about. Anangu Uti Kulintjaku Watiku Team Member (044), 2019

- Through the Uti Kulintjaku Watiku Project, a shared bi-cultural understanding of trauma, trauma behaviour, including violence, and healing from trauma is being developed.

- The Uti Kulintjaku Watiku Project clearly demonstrates an initiative that aligns with current national priorities and principles for family violence prevention practice in Indigenous communities. These include that the Uti Kulintjaku Watiku Project was developed by Anangu; has a holistic and healing from trauma focus led by Anangu for Anangu; conducts its activities primarily in Pitjantjatjara and Ngaanyatjarra (first) languages; draws on Anangu and Western evidence-based knowledge; focusses on activities to strengthen cultural identity and connection, particularly for young men; amplifies men's stories of resistance to violence; and includes ongoing evaluation and iterative learning. This initiative sits within an increasing number of innovative initiatives and programs in Indigenous communities that are part of a paradigm shift; these initiatives are community-led, holistic, strengths-based, trauma-informed and grounded in Aboriginal culture and knowledge.
- The Project is showing much potential to contribute to transformative systems change in a similar way to the women's Uti Kulintjaku Project. This type of systems change is required to shift "the conditions that are holding the problem in place" (Kania et al., 2018:3). However, for the investment in the Uti Kulintjaku Watiku Project to date to achieve its full potential, it requires ongoing funding in the medium term. The challenge is to find funding programs that support the implementation of the current national strategies related to Indigenous family violence prevention.

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9 Annex 1: Evaluation approach and methodology

9.1 Developmental evaluation

Developmental evaluation (Patton, 2011) has been adopted for the Uti Kulintjaku Watiku Project due to the Project's innovative, dynamic and exploratory nature. Informed by systems thinking and complexity theory, developmental evaluation is particularly oriented to supporting early stage innovations in complex environments. Therefore, this approach to evaluation is well suited to accommodate the complexity, uncertainty and emergent issues that are inherent the Project's process and outcomes.

Developmental evaluation positions the evaluator as part of the Project team, contributing evaluative thinking, feeding back information and findings in real time and facilitating reflection and integrated action and learning cycles to support the development of the innovation. Therefore, the role of the developmental evaluator moves back and forth through that of observer, questioner and facilitator. The evaluation process is participatory and has engaged all Uti Kulintjaku Watiku Project team members in regular reflection and analysis of the key learnings and emerging findings. It examines both the process and outcomes of the Project to inform its development.

9.2 Uti Kulintjaku Project evaluation framework

The evaluation is being conducted within an evaluation framework developed through NPYWC in the 1990s to support meaningful evaluation. This framework has been further developed and adapted through the women's Uti Kulintjaku Project. A copy of the framework is included on the next page.

9.3 Data collection and analysis

The methods used to collect data for the evaluation include:

- Participant observation;
- Facilitation of reflection and evaluation with Uti Kulintjaku Watiku Project team members at each workshop;
- Facilitation of reflection with the Project team and group analysis and interpretation;
- Semi-structured, in depth interviews with key stakeholders at key intervals;
- Analysis of Project reports and documentation; and
- Review of relevant literature.

Data analysed for this Evaluation Report includes:

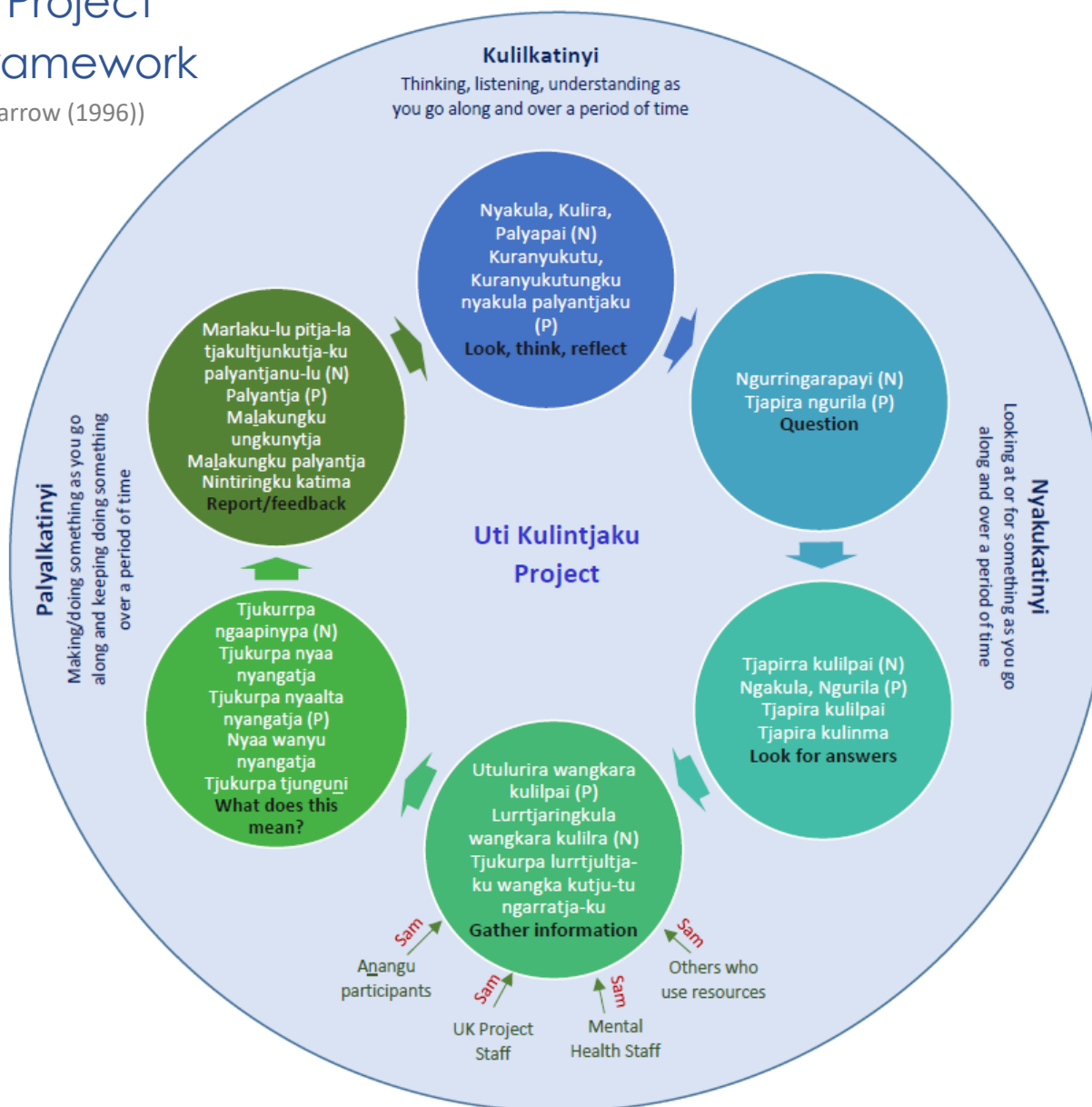
- Transcripts of 36 interviews with a total of 25 individual stakeholders including Uti Kulintjaku Watiku Project Anangu team members (7)¹², Uti Kulintjaku Project staff (4), health professional team members (4) other NPYWC staff (7), external service providers (2) and other stakeholders (1). Some key stakeholders were interviewed more than once at key time points to capture perspectives over time of the development of the Uti Kulintjaku Watiku Project since its establishment;
- Transcripts of two facilitated evaluation reflection sessions with the Uti Kulintjaku Watiku Project team working with an interpreter in 2018 and 2019;
- Detailed notes from the Uti Kulintjaku Watiku Project workshops;

¹² The majority of interviews with the Anangu team members were conducted in the team member's first language working with interpreter who works as part of the Uti Kulintjaku Watiku Project team.

- Transcripts from evaluation reflections at the end of each Uti Kulintjaku Watiku Project workshop;
- Notes and audio recordings of consultations with the Watiku team members specifically for the evaluation;
- Notes and audio recordings of Project staff facilitated reflection sessions;
- Project documents, reports and email correspondence;
- Notes from participant observation at Uti Kulintjaku Watiku Project workshops; and
- Relevant literature and government reports.

Uti Kulintjaku Project Evaluation Framework

(adapted from Colin & Garrow (1996))



10 Annex 2: Uti Kulintjaku Watiku Project Team Members

Anangu Team Members

Jamie Nganingu	Pukatja, SA
Robert Hoosen	Finke, NT
Richard Kanari	Pipalyatjara, SA
David Miller	Kalka, SA
Peter Mitchell	Alice Springs/Docker River, NT
Mark Butler	Blackstone, WA
Jacob McKenzie	Pipalyatjara, SA
Stanley Douglas	Amata, SA
Owen Burton	Amata, SA (former member)
Leroy McKay	Blackstone, WA
Phillip Marshall	Pukatja, SA
David Moneymoon	Mutitjulu, NT
Winston Mitchell	Blackstone, WA
Lloyd Wilyuka	Alice Springs/Titjikala, NT
Stanley Windy	Amata, SA (new member)
Thaddeus Brady	Docker River, NT (new member)
Sammy Miller	Amata, SA (new member)

Project Staff Team Members

Angela Lynch	Ngangkari Program Manager
Martin Toraille	Project Officer
Dani Powell	Project Officer
Kathy Tozer	Interpreter
Samantha Togni	Evaluator

Mental Health and Health Professional Team Members

Marcus Tabart	Clinical Director, Central Australian Mental Health Service
Craig San Roque	Independent Psychologist and Psychoanalyst, Alice Springs
Joe Tucci	CEO, Australian Childhood Foundation
Stephan Rainow	UPK Program Coordinator, Nganampa Health Aboriginal Council

11 Annex 3: Outline of Uti Kulintjaku Watiku Project Workshops, 2016-2019

Workshop 1 • October 2016 • 2 days • Corkwood Room, Desert Knowledge Precinct	
Uti Kulintjaku Team participants	Key topics discussed
<p>Jamie Nganingu, Philip Marshall, Peter Mitchell, Richard Kanari, Mark Butler, Robert Hoosen, Owen Burton, Jacob McKenzie, Stephan Rainow (Nganampa Health), Kathy Tozer (Interpreter), Angela Lynch, Emma Trenorden, Samantha Togni</p> <p><i>Mental health professionals:</i> Marcus Tabart, Craig San Roque, Eugen Koh (Independent psychotherapist), Andrew Groome (CAMHS)</p>	<ul style="list-style-type: none"> Day 1 combined day with the Women's Uti Kulintjaku Project Team – introduction to Uti Kulintjaku Iwara & work & man in the log story Day 2 – Men's discussion in morning Day 2 – Women and men together in the afternoon: talked about working together to break people out of the log
Workshop 2 • March 2017 • 2 days • Corkwood Room, Desert Knowledge Precinct	
Uti Kulintjaku Team participants	Key topics discussed
<p>Jamie Nganingu, Robert Hoosen, Peter Mitchell, Owen Burton, Jacob McKenzie, David Moneymoon, David Miller, Stephan Rainow (Nganampa Health), Martin Toraille & Ray Lewis (Youth Team), Leni Shilton (DFVS), Kathy Tozer (Interpreter), Angela Lynch, Emma Trenorden, Samantha Togni</p> <p><i>Mental health professionals:</i> Joe Tucci (Australian Childhood Foundation)</p>	<ul style="list-style-type: none"> Day 1 & 2 talked with Joe Tucci (ACF) about trauma, the four part of the brain, effects of alcohol and violence Watched <i>Rope Story</i> film
Workshop 3 • early May 2017 • 2 days • Corkwood Room, Desert Knowledge Precinct	
Uti Kulintjaku Team participants	Key topics discussed
<p>Jamie Nganingu, Peter Mitchell, Owen Burton, Jacob McKenzie, David Moneymoon, Richard Kanari, Stanley Douglas, Phillip Marshall, Mark Butler, Stephan Rainow (Nganampa Health), Martin Toraille & Ray Lewis (Youth Team), Leni Shilton (DFVS), Kathy Tozer (Interpreter), Angela Lynch, Emma Trenorden, Samantha Togni</p> <p><i>Mental health professionals:</i> -</p>	<ul style="list-style-type: none"> Day 1 talked with Leni Shilton (DFVS) about the cycle of violence Review some resources: UK Team animations, <i>Tjulpu and Walpa</i> book, Youth Team KP Project resources, <i>Anangu</i> videos about relationships Day 2 reviewed 'tree' program logic & did some planning Day 2 talked with David & Martin (Royal Flying Doctor Mental Health Program) about the Tjilirri Project with men in Western Desert communities

Workshop 4 • late May 2017 • 2 days • Corkwood Room, Desert Knowledge Precinct	
Uti Kulintjaku Team participants	Key topics discussed
<p>Jamie Nganingu, Owen Burton, Stanley Douglas, Phillip Marshall, Robert Hoosen, Leroy McKay, Mark Butler, David Miller, Stephan Rainow (Nganampa Health), Martin Toraille & Ray Lewis (Youth Team), Leni Shilton (DFVS), Kathy Tozer (Interpreter), Angela Lynch, Emma Trenorden, Samantha Togni</p> <p><i>Mental health professionals:</i> Joe Tucci (ACF)</p>	<ul style="list-style-type: none"> Day 1 talked with Kylie Butler about the Cross-Border Behaviour Change Program Day 1 & 2 talked with Joe Tucci (ACF) about trauma and our body's responses to trauma; effects of trauma on children; how to help children affected by trauma; our responses to safety, danger and something that is life-threatening
Workshop 5 • November 2017 • 2 days • Akaltje Room, Desert Knowledge Precinct	
Uti Kulintjaku Team participants	Key topics discussed
<p>Jamie Nganingu, Winston Mitchell, Owen Burton, Jacob McKenzie, David Moneymoon, Richard Kanari, Stanley Douglas, Phillip Marshall, Mark Butler, Wilton Foster, David Miller, Robert Hoosen, Stephan Rainow (Nganampa Health), Kathy Tozer (Interpreter), Angela Lynch, Dani Powell, Martin Toraille (UK Watiku Project), Bianca Gonos, Samantha Togni</p> <p><i>Mental health professionals:</i> Marcus Tabart</p>	<ul style="list-style-type: none"> Day 1 with the UK Women's team; shared an update on the learning and work the men had done; shared the story of the four parts of the brain being like parts of a car; women shared their translation of the cycle of violence; Charlie King spoke about the <i>No More</i> campaign. Day 2 talked about ideas for activities that the men wanted to do; discussed creating a t-shirt for the <i>No More</i> campaign; talked about some of the challenges in communities and how some of the men are responding – inspirational stories.
Workshop 6 • March 2018 • 2 days • Akaltje Room, Desert Knowledge Precinct	
Uti Kulintjaku Team participants	Key topics discussed
<p>Jamie Nganingu, Winston Mitchell, David Mitchell, David Moneymoon, Richard Kanari, Phillip Marshall, Mark Butler, Wilton Foster, David Miller, Robert Hoosen, Leroy McKay, Bradley Nganingu, Owen Burton and Stanley Douglas, Stephan Rainow (Nganampa Health), Ray Lewis (Youth Team) (Day 1 AM), Kathy Tozer (Interpreter), Martin Toraille, Samantha Togni</p> <p><i>Mental health professionals:</i> Marcus Tabart, Joe Tucci (ACF), Andrew Groome (CAMHS)</p>	<ul style="list-style-type: none"> Day 1 agreed on wording for the t-shirt; talked about stories for the toolbox; made rules for the group and elected Richard as the chair; talked with Joe Tucci in the afternoon about the message on the t-shirts. Day 2 talked about understanding the problem before we know what action to take; talked with Joe about the steps 1) understand what children have been through; 2) know the behaviours children are showing – what they are feeling; 3) then know what to do to help.

Workshop 7 • June 2018 • 3 days • Corkwood Room, Desert Knowledge Precinct	
Uti Kulintjaku Team participants	Key topics discussed
<p>Jacob McKenzie, Stanley Douglas, Richard Kanari, Robert Hoosen, Jamie Nganingu, Leroy McKay, David Miller, Mike Williams, Bradley Nganingu, Peter Mitchell, Owen Burton, Ray Lewis & Lloyd Wilyuka (Youth Team), Kathy Tozer (Interpreter), Angela Lynch, Dani Powell, Martin Toraille, Samantha Togni</p> <p><i>Mental health professionals:</i> None – Joe Tucci was a late apology</p>	<ul style="list-style-type: none"> Day 1: Talked about ‘stories of resistance’ gathered from the Uti Kulintjaku men – stories about how they are preventing violence and supporting people in their communities Revised Uti Kulintjaku Watiku Project rules and asked Richard Kanari to act as Chair for the workshops Reviewed alpini videos and pictures of Uti Kulintjaku men engaging with younger men – discussed ideas for how this can be used Day 2: Talked about stories for the tool kit that Joe Tucci will work on Talked about the messages to go with the pictures of Uti Kulintjaku men engaging with younger men – stories the men want to pass on Sam facilitated evaluation reflection session Day 3 started working with Dani on the men’s book inspired by Tjulpu and Walpa
Workshop 8 • October 2018 • 3 days • Corkwood Room, Desert Knowledge Precinct	
Uti Kulintjaku Team participants	Key topics discussed
<p>Richard Kanari, Robert Hoosen, Jamie Nganingu, Leroy McKay, David Miller, Peter Mitchell, Winston Mitchell, Mark Butler, Felix Meyer (Youth Team), Kathy Tozer (Interpreter), Martin Toraille, Angela Lynch, Emma Trenorden (Day 1 AM), Dani Powell (Day 3), Samantha Togni</p> <p><i>Mental health professionals:</i> Craig San Roque</p>	<ul style="list-style-type: none"> Day 1: Update on women’s Uti Kulintjaku Project; discussed the plans for the Ngaanyatjarra and APY Lands camps and collaboration with Youth Team’s KP Project. Reviewed the design for the Uti Kulintjaku Watiku Project t-shirt. Reviewed photos and videos of the Uti Kulintjaku men engaging with younger men and identified the messages Day 2 talked with Craig San Roque about chronic stress and blame; Craig shared the Greek story of Orreste and the creation of the Western law system – discussion about blames and compassion, Anangu law and Western law. Craig draws out the complex stress map on the canvas. Day 3 continued to write the book with Dani.
Workshop 9 • December 2018 • 4 days • Corkwood Room, Desert Knowledge Precinct	
Uti Kulintjaku Team participants	Key topics discussed
<p>Richard Kanari, Robert Hoosen, Jamie Nganingu, Leroy McKay, David Miller, Peter Mitchell, Jacob McKenzie, Mark Butler, Stanley Douglas, Lester Lionel, Thaddeus Brady, Lloyd Wilyuka & Felix Meyer (Youth Team), Kathy Tozer (Interpreter), Martin Toraille, Emma Trenorden (Day 1), Dani Powell (Day 3), Samantha Togni</p> <p><i>Mental health professionals:</i> Craig San Roque & Marcus Tabart (Day 1 PM & Day 2)</p>	<ul style="list-style-type: none"> Day 1: Update on women’s Uti Kulintjaku Project - meditations; Martin shared the STOP approach to manage anger with the men and discussed the idea of a making a meditation based on this approach. Talked with Marcus about neuroplasticity and the changing brain – Marcus shared from a Western medicine perspective how the brain works, develops and can recover. Day 2 talked with Craig and Marcus about the brain Marcus and Craig drew the brain on a large canvas to describe its different parts and their functions and related this to the effects of trauma and chronic stress; talked about memory and feelings. Day 3 talked about the plans for the APY and Ngaanyatjarra Lands’ camps and then continued to write the book with Dani – developed the story boards – Felix drew the pictures on the canvas.

Workshop 10 • February 2019 • 3 days • Akaltje & Corkwood Rooms, Desert Knowledge Precinct	
Uti Kulintjaku Team participants	Key topics discussed
<p>Richard Kanari, Robert Hoosen (Day 1), Jamie Nganingu, Leroy McKay (Day 2 & 3), David Miller, Peter Mitchell, Jacob McKenzie, Stanley Douglas, Sammy Miller, Stephan Rainow (Nganampa Health), Lloyd Wilyuka & Felix Meyer (Youth Team), Kathy Tozer (Interpreter), Martin Toraille, Angela Lynch (Day 1 AM), Dani Powell (Day 3), Samantha Togni</p> <p><i>Mental health professionals:</i> Joe Tucci (ACF) (Day 1 PM, Day 2)</p>	<ul style="list-style-type: none"> • Day 1: Update on women's Uti Kulintjaku Project; discussed the Uti Kulintjaku Men's team presentation at the upcoming NPYWC symposium. • Reviewed the final drafts of the posters featuring the Uti Kulintjaku men's photos engaging with young men and the messages. • Discussed plans for the upcoming APY and Ngaanyatjarra Lands camps. • Day 1 & 2 talked with Joe Tucci about trauma and trauma responses (flight, fight, freeze, give up) and the plan for the healing tool box. • Sam facilitated evaluation reflection session • Day 3 continued writing the book with Dani – worked through the story boards and captured the 'voice' of the grandfather.
Workshop 11 • June 2019 • 4 days • Corkwood Room, Desert Knowledge Precinct	
Uti Kulintjaku Team participants	Key topics discussed
<p>Stanley Windy, Jamie Nganingu, Winston Mitchell, Jacob McKenzie (not Day 4), David Moneymoon, Richard Kanari, Stanley Douglas, Mark Butler, David Miller (not Day 4), Robert Hoosen, Lester Lionel, Leroy McKay (not Day 2), Thaddeus Brady, Kathy Tozer (Interpreter), Beth Sometimes (Interpreter Days 1-3), Martin Toraille, Angela Lynch (Days 1-3), Emma Trenorden (Days 1 & 3), Dani Powell (Day 4), Samantha Togni, Rod Moss (Day 4 AM)</p> <p><i>Mental health professionals:</i> Andrew Groome (CAMHS) (Day 1-3), Gregory Phillips (Day 1-3), Craig San Roque (Day 2-3),</p>	<ul style="list-style-type: none"> • Days 1-3 was a combined workshop with the men and women's Uti Kulintjaku Project teams. • Day 1: The women and men presented updates on their work using the visual display of the two trees to describe the strength and growth of the projects. Sam presented the key findings from evaluation of the women's project and emerging findings from the evaluation of the men's project. The men shared their posters that were printed recently. • Two staff from the Department of Prime Minister and Cabinet in Canberra (Kate Chipperfield & Cindy) attended to learn about the Uti Kulintjaku Project. • Day 1 PM & Day 2: Talked with Greg Phillips about addictions, trauma and healing from trauma. Everyone shared stories. • Day 3: People shared some of the drawings they had done overnight reflecting on trauma and healing. We identified ideas for strengthening the work of the Uti Kulintjaku teams to make our plan for the future. Kate and Cindy attended in the afternoon and people shared their ideas for the future with them and stressed the need for funding to continue the important work of Uti Kulintjaku. • Day 4 was with the men only and we continued working on the book with Dani. Rod Moss was invited to come along to show the men his artwork and discuss the idea of him doing the illustrations for the book. The men also reviewed and edited the Pitjantjatjara language text.

12 Annex 4: Strengthening Community Capacity to End Violence: practice framework – stages of action and strategies

Strengthening Community Capacity to End Violence: Practice Framework

Stages of Action



Source: Tucci, et al., (2017:11)