



Ngaanyatjarra
Pitjantjatjara
Yankunytjatjara
Women's Council

Supporting Anangu men to live well

Emergence of an Anangu approach to family violence primary prevention



Uti Kulintjaku Watiku Project 2022 Evaluation Report

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Dedication

In November 2022 we lost one of the foundational members of the Uti Kulintjaku Watiku team. Mr Hoosan's untimely passing was such a great loss for his family, community, the Watiku team and the whole Central Australian region. He was a strong and inspiring leader and role model, who had held many important formal and informal roles and connected people through his extensive network of relationships. He nurtured, supported and encouraged many young men to help them find a good path and take up their responsibilities as strong men. Importantly, he had great respect for NPYWC and its work to create better lives for Anangu families. He took up the invitation to be part of the Uti Kulintjaku Watiku Project and played a significant role in shaping the Project; he was a key contributor in the writing of *Tjanimaku Tjukurpa* and in the articulation of the Project's approach to family violence primary prevention, described in this Report. While he left us much too early, he leaves an incredible legacy and we are thankful for all he contributed to so many. We will miss him dearly and will strive to continue to be guided by his clarity and vision. We are grateful to his family for giving permission for Mr Hoosan's words (deidentified) and photographs to be included in this Report. We dedicate this Report in his memory.

Acknowledgements

Thank you to the Uti Kulintjaku Watiku Project team members who have participated enthusiastically in the evaluation as we have gone along with this innovative Project. Everyone has contributed their clear thinking and shared thoughtful reflections to strengthen the Project and to help us to learn about the work of the Project. Your commitment to this Project, your knowledge and ability to work cross-culturally and your generosity in sharing your stories is inspiring. It is a privilege to be working with you.

Thank you also to those participants and stakeholders who participated in interviews for the evaluation. You gave generously of your time and, in sharing your experience of and perspectives on the Project, provided great insights that have helped us to better understand the Project and what it is achieving as well as how to strengthen it into the future.

Special thanks to Beth Sometimes and Kathy Tozer for your incredible work as the Project's interpreters. Your interpreting has enabled me to understand better and ensured the voices of the Anangu men are so wonderfully present in this Report.

I am grateful to Angela Lynch, Martin Toraille, Dani Powell, Emma Trenorden and Julia Burke for your collaboration, participation in the evaluation process and your ongoing commitment to the Project. I have the utmost respect for the way you work as well as the work you do.

I very much value the opportunity to continue to work and learn within the Uti Kulintjaku Watiku Project. Thank you for trusting me.

Samantha Togni
December 2022

Uti Kulintjaku Watiku Project Evaluation

The evaluation is funded by NPYWC with funding from the Australian Government Department of Social Services, Men as Role Models program that supports the Uti Kulintjaku Watiku Project. This Report is available upon request from Angela Lynch, Manager Ngangkari Program, NPYWC via Angela.Lynch@npywc.org.au.

Cover photo: Uti Kulintjaku Watiku team member-led camp with young men near Aputula (NT), March 2022.

1 Executive summary

1.1 Introduction: Uti Kulintjaku Watiku Project background and context

- ✚ The Ngaanyatjarra, Pitjantjatjara and Yankunytjatjara Women's Council's (NPYWC) Uti Kulintjaku Watiku (Men's) Project is an innovative, Anangu-led, strengths-based initiative that is unique in the NPY region. It positions the voice and knowledge of Anangu men in the dialogue and activities relating to family violence primary prevention within their families and communities, and within the region.
- ✚ The Project began in late 2016 following an invitation to Anangu male leaders from senior Anangu women who, in 2012, established NPYWC's award-winning Uti Kulintjaku Minymaku (Women's) Project (Togni, 2016).
- ✚ NPYWC has a strong track record over more than 40 years of Anangu leadership to address complex social issues and make a difference in the lives of Anangu women and families. Working with men to prevent family violence emerged as an important and possible next step with NPYWC's development of the strengths-based, trauma-informed practice framework – *Strengthening Community Capacity to End Violence* – in 2017. In supporting the Uti Kulintjaku Watiku Project, NPYWC took a courageous and unprecedented step that was not without risk, to establish a men-led family violence primary prevention project within a women's organisation. This was a significant development for NPYWC and was supported through collaboration between NPYWC's Ngangkari (Traditional Healer) Program and Domestic and Family Violence Service.
- ✚ The Project brings together a team of 15 respected senior and younger Anangu men and Aboriginal and non-Aboriginal health professionals to learn from each other and identify ways to strengthen Anangu identity, increase Anangu wellbeing and promote healing to prevent family violence. The Watiku team members live in different communities across the NPY region, are Ngaanyatjarra, Pitjantjatjara and Yankunytjatjara speakers and come together regularly for workshops in Alice Springs with the mental health professionals supported by the project officer, the interpreter and the evaluator. Developmental evaluation has been part of the Project since its commencement. This Report covers the period January 2020 to June 2022 and follows the 2019 Evaluation Report (Togni, 2019).
- ✚ The Project is continuing to be developed and implemented in a complex and dynamic culturally diverse context, and there are factors that influence the Project that are beyond the Project team's control, such as the impact of the Covid-19 pandemic. An important contextual reality is the fact that the Project is operating within the domains of Anangu society and systems as well as the mainstream society and systems.

1.2 Uti Kulintjaku Watiku Project: key features

The Uti Kulintjaku Watiku Project is not an intervention or service, it is an Anangu-led community capacity development and resilience strengthening, healing initiative to prevent family violence. The following summarises key features that define the Project:

- ✚ **Uti Kulintjaku Iwara** – The Uti Kulintjaku Iwara is a way of working developed through the Uti Kulintjaku Minymaku Project that centres culture, supports clear thinking, facilitates safe ways to talk about difficult issues and develops capacity to find new ways to respond to and address these difficult issues drawing on the best of Anangu and Western knowledge.

- ✚ **Relationship-centred and strengths-based** – Trusting and long-term relationships continue to be at the core of the Project and the Watiku team members demonstrate great care and support for each other and the Project staff, which is reciprocated. The Watiku team members are explicit about the need for their healing and violence prevention work to focus on the strengths in their culture, the knowledge they hold and the resilience this offers.
- ✚ **Alignment with national strategies** – The Uti Kulintjaku Watiku Project’s underlying principles and activities have clear alignment with the strategies and actions outlined in the Council of Australian Government’s *National Plan to Reduce Violence Against Women and their Children 2010-2022* (COAG, 2010) and its Fourth Action Plan 2019-2022 (COAG, 2019) as well as *Changing the picture: A national resource to support the prevention of violence against Aboriginal and Torres Strait Islander women and their children* (Our Watch, 2018).

1.3 Key developments and achievements

The key developments and achievements in the Project between January 2020 and June 2022 are summarised below:

- ✚ **Anangu-defined leadership and learning** – A key development in the Project has been a strengthening of Anangu-defined leadership and ways of teaching and learning directed by the Watiku team members. There have been two aspects to this: 1) the engagement of younger men as team members to increase intergenerational teaching and learning; and 2) the restructuring of the core workshops so that the balance of time in the workshops is focussed on Anangu-centred content with non-Anangu health professionals being invited to engage for one of the three days, rather than two days.
- ✚ **Unity, confidence, capacity and resilience: multifaceted approach** – The Uti Kulintjaku Watiku Project has developed a multifaceted approach:
 - **Core workshops** support the capacity development and strengthening of the multi-generational Watiku team. These workshops provide a creative space, incorporating learning and healing that draws on Anangu and non-Anangu knowledge and they provide the impetus and ideas for the culturally-specific, language-based resources that are developed. Knowledge shared and gained in the workshops is utilised in the Watiku team members’ work in the camps, gatherings and bush trips.
 - **Small camps, gatherings and bush trips** – an innovation in response to Covid-19 restrictions – are led by Watiku team members close to their communities and create a space to engage young men in positive activities, cultural practices, learning, reflecting and healing on Country.
 - **Large intergenerational camps**, which are led by a group of Watiku team members with logistical support from the Project staff, engage a larger number of younger men and are held at significant sites in Country over multiple days. These camps provide safe spaces where young men can effectively listen and learn without distraction and be immersed fully in Anangu cultural practices and knowledge transfer because they are on Country.

Through the workshops the Watiku team members have developed their capacity and confidence for their work, strengthened their relationships, group identity and sense of unity. Being supported to come together as a team of men from across the NPY region is identified by the Watiku team members as a key Project strength.

The challenging conditions brought about through the Covid-19 pandemic have prompted the Watiku team members to be more proactive and independent in their work, clearly demonstrating their desire, confidence, ability and capacity to lead their work with young men out bush.

- ✚ **Tjanimaku Tjukurpa: the power of one story and the process to create it** – The book *Tjanimaku Tjukurpa* was collaboratively written by the Uti Kulintjaku Watiku team over more than two years and launched on 30 October 2020. There are two versions published; one in Ngaanyatjarra and

English and one in Pitjantjatjara and English. It tells the story of Tjanima who experiences trauma as a young child and is ultimately cared for by his grandfather who helps him grow into a knowledgeable and caring man. The Watiku team members use this book and story in their work with young men. In addition, there is evidence that the book is being used by Anangu families as well as in services and educational institutions within the NPY region and beyond. It is a significant, tangible outcome from the Project and won the best children's and/or young adult book in the Chief Minister's NT Book Awards in June 2022.

- ✚ **Uti Kulintjaku Watiku team members in their families: a new resource** – The Watiku team has worked with a photographer to take photographs of the team members with their families over the last couple of years. The men have then reflected on these family portraits and shared stories that have been recorded, transcribed and translated, about their roles in caring for, supporting and teaching the next generations of their families. These photographs, together with the stories, will be published as a multi-lingual book in 2023. The aim of this new resource is to inspire community members to be good role models through highlighting the important role that Anangu men can play in their families drawing on the knowledge passed down to them by their grandfathers.
- ✚ **The difference the Project is making** – At the end of almost six years there is evidence that the Project is achieving most of its short to medium-term outcomes articulated in its theory of change. It is making a difference in:
 - Strengthening how Anangu men and women are working together to end violence and heal trauma;
 - The lives of the Watiku team members, increasing their knowledge and capacity to do the work with young men, supporting their healing and strengthening their relationships across the generations;
 - Aligning with and enacting key components of NPYWC's organisation-wide, trauma-informed and strengths-based *Strengthening Community Capacity to End Violence* practice framework. As such, this is supporting NPYWC's implementation of the practice framework;
 - Informing and inspiring other Aboriginal organisations in the region;
 - Influencing, to some extent, the six conditions essential for systems change and therefore, well positioned to affect sustainable systems change, in part because it is Anangu-led, building on the work of the Uti Kulintjaku Minymaku team, and being hosted within an Anangu-governed organisation with a strong track record of leading social change.

1.4 Key outcome: Emergence of an Anangu approach to family violence primary prevention

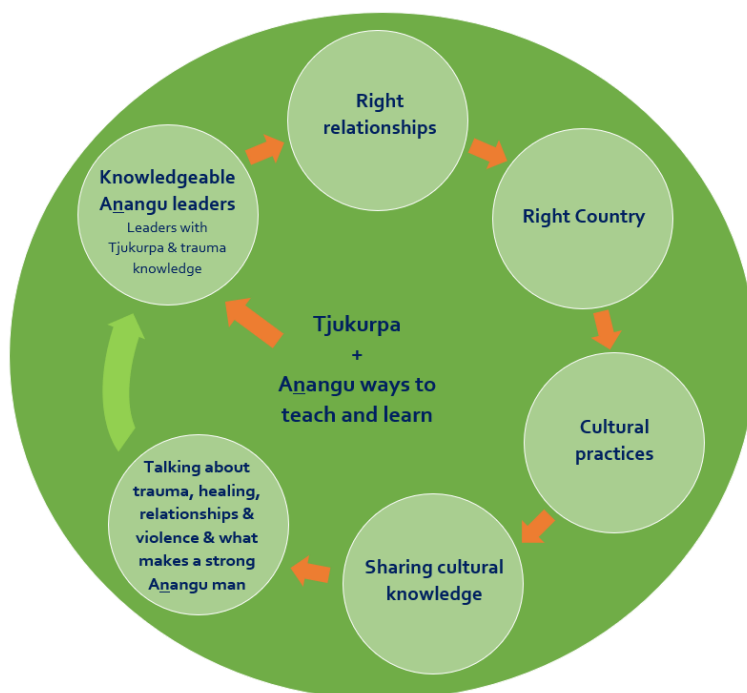
Just as I've learned from my grandfather, [the Uti Kulintjaku Watiku Project] enables me to educate my grandsons in a really good way... young men are listening and understanding and really taking on board the things that they need to survive well into the future, to live. Senior Uti Kulintjaku Watiku team member (044), 2021

- ✚ The Watiku team members trust the Uti Kulintjaku Watiku Project because it is following the Tjukurpa (Creation story/Law); the Anangu way of supporting and educating young men to live well and take up their responsibilities within their families and communities.
- ✚ Through the Project workshops, the Watiku team members have learned about trauma and healing from trauma from a Western science perspective. The Uti Kulintjaku Iwara (way of working) has enabled a process for the Watiku team members to gain an understanding of this information and deeply consider their existing knowledge that has been passed down to them from their grandfathers, and how this relates to this new knowledge.
- ✚ Significantly, as a result, the Watiku team members have articulated an Anangu approach to family violence family primary prevention that is grounded in Anangu knowledge and ways of teaching and learning.

✚ Underpinned and guided by the **Tjukurpa and Anangu ways of teaching and learning**, the key, interrelated elements of this approach include:

- **Knowledgeable Anangu leaders:** The work with young men is led by Watiku team members who have Tjukurpa knowledge that has been passed down to them through their grandfathers, and who have an understanding of trauma and healing from trauma from a Western science perspective gained through the Uti Kulintjaku Watiku Project workshops.
- **Right relationships:** The men that are included in each camp, trip or gathering have the right relationships according to the Anangu kinship system; that is, that there are grandfathers and/or eldest brothers for the young men involved, as this is necessary for teaching. Communication between the men is guided by their kinship relationships.
- **Right Country:** The Watiku team members who lead the camps and bush trips know the Country that they take the young men to; they know the Tjukurpa stories and important sites for that Country and who belongs to that Country; they know where to hunt, what to hunt and when to hunt it in that Country. This ensures that there is no transgression of Anangu Law.
- **Cultural practices:** The young men are supported by the senior men to engage in cultural practices including hunting, tool making, Tjukurpa storytelling, alpiri (early morning broadcasting) and inma (ceremony/song and dance). These practices are determined by the senior men leading the camp or trip, the Country they are on, and the time of year.
- **Sharing cultural knowledge:** Throughout the trip or camp, cultural knowledge is being shared with the young men by the senior men. This occurs through the demonstration of cultural practices such as hunting and tool making as well as through storytelling and song.
- **Talking about trauma, healing, relationships and violence and what makes a strong Anangu man:** After engaging the young men in cultural practices on Country, the Watiku team members have prepared the space and strengthened the relationships and safety for them to talk with the young men about the challenging issues they face; issues relating to trauma and violence and how to heal from trauma and have healthy relationships as a strong man. They do this drawing on Anangu and non-Anangu knowledge.
- **Knowledgeable Anangu leaders:** This approach, over time, supports the development of the next generation of knowledgeable Anangu leaders to continue the work of Uti Kulintjaku Watiku Project.

Supporting Anangu men to live well: an Anangu approach to family violence primary prevention



This is Anangu way, if young men can understand culture and Country and the stories, they know who they are and that they belong to the Country and that they are the carers for their grandfather's Country.

Senior Uti Kulintjaku Watiku team member (027), 2022

- ✚ What is important to understand about this Anangu approach is that 1) it is about being on Country, and 2) it is about the conditions created for the dialogue sequence that is facilitated, to ensure it aligns with the Anangu way of respectfully and constructively discussing sensitive issues.
- ✚ In articulating this approach, the Watiku team members have communicated clearly that according to Anangu ways, this approach of starting with strengths and strengthening relationships through cultural practices on Country **is the pathway** to effectively talking about trauma and violence, and healing from trauma and preventing violence with Anangu men; **it is the pathway to healing**. This is how to engage Anangu men in these conversations while simultaneously strengthening their cultural continuity, intergenerational relationships and supporting their healing. This is not about avoiding talking about violence; **this is about an Anangu way of talking about violence, which is different to mainstream approaches**.

Trauma, ngangkari [traditional healers] won't fix it. You can't see it. We need Ngurra [home/Country] for that. We got to go and get that Tjukurpa [Creation story/Law] inside. Uti Kulintjaku Watiku Project team member (046), 2022

1.5 Enabling factors, challenges and key learnings

- ✚ The factors that are enabling and supporting the Project's effectiveness and achievements to date are identified as:
 - Strength of NPYWC, Uti Kulintjaku Minymaku Project and the path the women created;
 - Long-term trusting relationships, skills and flexibility of the Project staff team;
 - Privileging Anangu culture and language;
 - Creativity, energy and hope that underpin the Project;
 - Collaboration with other NPYWC projects; and
 - Continuity, leadership and belief in Anangu culture and knowledge.
- ✚ Key challenges experienced by the Project include:
 - Complexity of the context and issues relating to family violence and the related demands on and challenges for the Watiku team members and Project staff team;
 - Access to vehicles for Anangu-led work on Country;
 - Maintaining and supporting the engagement in the Project of senior men as they age; and
 - Engaging health professionals who can work effectively within the Uti Kulintjaku Iwara.
- ✚ Key learnings from the Project relating to innovative Indigenous family violence primary prevention initiatives include:
 - Anangu men want to engage in learning and the Uti Kulintjaku Iwara (way of working) is effectively supporting them to learn and apply their knowledge. They have rich cultural knowledge to draw on to nurture strong, caring men and promote healing from trauma, and through the Uti Kulintjaku Watiku Project, the Watiku team members are forging a new way forward in family violence primary prevention in their communities.
 - Senior Anangu men's leadership is essential, as is strengthening intergenerational relationships, in promoting positive narratives and creating positive pathways for Anangu men to prevent family violence.
 - Relationships with and leadership from the Uti Kulintjaku Minymaku team is important. It promotes respect and strength in women and men working together to prevent violence.
 - Our learnings are building on the evidence of what works and affirming the cultural determinants of health and wellbeing (Blagg et al., 2018; Blagg et al., 2020; Dockery, 2020; Dudgeon et al., 2016; Dudgeon et al., 2021; McCalman et al., 2014; Olsen & Lovett, 2016; Our Watch, 2018).

- Strengthening the capacity of Anangu men is essential for sustainability – they are the sustainable primary prevention workforce in their communities because they are embedded in the Anangu domain and they have important and influential roles in their families and communities.
- This is complex, challenging and demanding systems change work that requires effective leadership, skilful cross-cultural practitioners, resilient Anangu men and good support systems for all actors, as well as a long-term commitment of resources.
- For the investment in the Project to date to achieve its full potential, it requires ongoing funding in the medium term, consistent with the expected time horizon for progress towards systems change that eliminates family violence (Our Watch & ANROWS, 2017).

1.6 Conclusion and future considerations

- ✚ More than being role models, the Uti Kulintjaku Watiku team members are forging a new pathway forward in family violence primary prevention in their communities. 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, healing initiative that is aimed at sustainable, transformative change. The evaluation findings, presented in this Report, demonstrate the Project's development, positive contribution and effectiveness in achieving its short to medium-term outcomes to date. Importantly, the Project is also challenging the assumptions of how a women-led organisation engages with men in relation to family violence.
- ✚ The Project sits within an increasing number of innovative Indigenous initiatives that align with national strategies and principles for family violence primary prevention practice in Indigenous communities (COAG, 2019; Our Watch, 2018). These initiatives are part of a paradigm shift in their approach to violence prevention as they are grounded in Indigenous culture and knowledge (Blagg et al., 2018).
- ✚ A significant Project outcome is the articulation of an Anangu approach to family violence primary prevention. This development demonstrates the increased confidence and capacity of the Watiku team members to work with young men, leading a strengths-based approach grounded in Anangu knowledge and ways of teaching and learning. It will be important for the Watiku team members to continue to develop and strengthen this approach over time and for the evaluation to capture the experience of young men who are engaging in this work with the senior men.
- ✚ Trusting relationships are central to the Uti Kulintjaku Watiku Project; relationships between the Anangu men, with the Uti Kulintjaku Minymaku Project team members and with the Project staff team. To date continuity within the Watiku team members and the Project staff team has been a strength. However, in 2022 the Project Officer who has had the role since the inception of the Project, resigned, and one of the senior, foundational Watiku team members passed away suddenly. This is significant given the relationships-based nature of the work. These changes will require an investment of time to build and re-form the strong, trusting relationships to continue to effectively support the Watiku team members to lead the Project.
- ✚ Based on the evaluation findings to date, the Project is showing potential to contribute to necessary transformative systems change in a similar way to the Uti Kulintjaku Minymaku Project (Togni, 2018). However, for the investment in the Project to date to be realised, it requires ongoing funding at least in the medium term. NPYWC's challenge is to continue to find funding that supports initiatives like this Project that are implementing the current national strategies related to Indigenous family violence primary prevention. Such funding will ensure the ongoing effectiveness of the Uti Kulintjaku Watiku Project for Anangu families and communities and their future generations.

2 Introduction

The Uti Kulintjaku Watiku (Men's) Project is an innovative, Anangu (Aboriginal)-led initiative to develop community capacity and healing, and prevent family violence. Beginning in late 2016, significantly, the Project is an initiative of the Ngaanyatjarra Pitjantjatjara Yankunytjatjara Women's Council's (NPYWC) Ngangkari Program that has grown from the Program's multi-award-winning Uti Kulintjaku Project (hereafter referred to as the Uti Kulintjaku Minymaku Project¹) that is led by senior Anangu women.

Uti kulintjaku is a Pitjantjatjara phrase that means 'to listen, think and understand clearly'.

The Uti Kulintjaku Watiku Project is unique in the NPY region in positioning the voice and knowledge of Anangu men in the dialogue and activities relating to healing and violence primary prevention within their families and communities, and within the region. Importantly, it was the Anangu women from the Uti Kulintjaku Minymaku Project, established in 2012, who identified the senior men to invite to work with them to establish the Uti Kulintjaku Watiku Project in late 2016. From the beginning, the women were clear that the Uti Kulintjaku Watiku Project was not about working with perpetrators; it was a Project to work with male leaders and build on their strengths and position as role models, teachers and nurturers within their families and communities. As such, the Project brings together a team of 15 respected senior and younger Anangu men and non-Aboriginal health professionals to learn from each other and identify ways to strengthen Anangu identity, increase Anangu wellbeing and promote healing to prevent family violence. The Watiku team members live in different communities across the NPY region, are Ngaanyatjarra, Pitjantjatjara and Yankunytjatjara speakers and come together regularly for multi-day workshops in Alice Springs with the mental health professionals supported by the project officer, the interpreter and the evaluator.

The Project was initially supported by funding from the South Australian Government Department of Premier and Cabinet, Aboriginal Affairs and Reconciliation (2016-2019). In 2020 the Project received funding for 2.5 years from the Australian Government Department of Social Services under its Men as Role Models program. This funding has been extended a further 12 months to June 2023 and is supporting the continued development of this social innovation led by Anangu men. Developmental evaluation has been part of the Project since its commencement and an overview of the evaluation framework is presented in Section 11 of this Report. Previously, the 2019 Evaluation Report presented the key findings from the first 2.5 years of the Project (Togni, 2019).

This Report presents an analysis of the data to articulate the Project's key developments and achievements between January 2020 and June 2022 (Section 6) and provide an assessment of how these achievements are tracking against the theory of change (Section 6.5). Significantly, the Report describes the emerging Anangu approach to family violence primary prevention; a key outcome of the Project to date (Section 7). The Report includes a review of relevant literature (Section 3), an overview of the Project's background and context (Section 4) and a description of the Project's key features (Section 5). In addition, enabling factors supporting the Project's success, key challenges experienced to date, and the key learnings with regard to Indigenous violence primary prevention initiatives are identified in Section 8. Section 9 provides an overall conclusion based on the evaluation learnings and findings and highlights the key issues for consideration to support the Project's sustainability and the realisation of its vision.

¹ Uti Kulintjaku Minymaku Project translates as the Uti Kulintjaku Women's Project to distinguish it from the Uti Kulintjaku Watiku Project.

3 Strengthening Indigenous people's wellbeing and preventing family violence: what we know from the literature

Place-based, holistic, Indigenous-led initiatives to respond to family violence in Indigenous communities that are guided by principles and approaches including self-determination (community ownership, control and leadership); cultural safety; trauma-informed practice; healing focussed; culture-centred; and strengths-based (Our Watch, 2018; Menzies, 2019) are now understood to offer the best chance for developing effective responses (Blagg et al., 2020; Blagg et al., 2018; McCalman et al., 2014; Olsen & Lovett, 2016).

Violence prevention is a long-term strategy that requires a focus on addressing the drivers of violence against Indigenous women. A key driver of this violence is the legacy and ongoing impacts of colonisation on Indigenous people. Essential actions identified to address the impacts of colonisation include: healing the impacts of intergenerational trauma; strengthening culture and identity; strengthening and supporting Indigenous families; and implementing intergenerational, relationship-based initiatives (Our Watch, 2018).

A recent study exploring the roles Indigenous Law and Culture play in prevention, intervention and healing in Aboriginal and Torres Strait Islander family violence emphasised that Indigenous men and women must be regarded as the principal bearers of knowledge on family violence in their communities (Blagg et al., 2020). Key findings from this study included that while Law and Culture are features of the daily lives of many Indigenous Australians, their practice is undermined by mainstream legal system and forms of governance; that responses to family violence should be grounded in Law and Culture and focussed more at the family level, rather than at an individual level; and that healing and strengthening wellbeing are fundamental to addressing family violence (Blagg et al., 2020).

There is considerable evidence that cultural continuity strengthens Indigenous peoples' social and emotional wellbeing and resilience and offers factors that protect against suicide including the reclamation of language, social and cultural capital, the empowerment of Elders, transmission of culture across generations and strengthened cultural identity (Dockery, 2020; Dudgeon et al., 2016; Dudgeon et al., 2021). Based on this evidence, the Centre for Best Practice in Aboriginal and Torres Strait Islander Suicide Prevention (CBPATSISP) has assessed NPYWC's Uti Kulintjaku Minymaku Project "very highly as strong evidence of effectiveness, commitment and alignment" to CBPATSISP best practice principles (CBPATSISP, n.d.).

In addition, it is recognised that pathways to strengthening connection to family and kin, including caring for and connecting with Country interrupt the transmission of historical trauma (Dudgeon et al., 2021) and strengthening a spiritual connection to land or place is fundamental to Indigenous healing practices across the world (Gone, 2021; NPYWC, 2013).

Importantly, we also know that the foundational work for violence prevention in the long-term, that is, primary prevention, needs to focus on strengthening the prevention 'infrastructure' in communities and this includes the development of an 'expert' local workforce and implementation and evaluation of strategies to address the drivers of violence (Our Watch & ANROWS, 2017).

4 Uti Kulintjaku Watiku Project: organisational and socio-cultural context

4.1 NPYWC and the Uti Kulintjaku Watiku Project

For more than 40 years, NPYWC has been advocating on behalf of women and families in the NPY region and is one of the leading human service providers in the region. The NPY region covers the vast cross-border area within the Western desert of Central Australia, encompassing parts of the Northern Territory, South Australia and Western Australia. 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 (traditional healer) Program in 1999 and has secured ongoing funding 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. The Ngangkari Program has been highly successful in gaining recognition for the work of ngangkari and developing effective working relationships with local health service providers. 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 Uti Kulintjaku Minymaku Project, led by senior Anangu women, emerged (Togni, 2018).

NPYWC is also known for its track record of working to support and advocate for women and their children who are experiencing family violence, establishing its Domestic and Family Violence Service (DFVS) in 1994. The DFVS provides crisis and longer-term support to women experiencing family violence across the NPY region. NPYWC's continuous work and advocacy 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 with NPYWC's development of the strengths-based, trauma-informed practice framework – *Strengthening Community Capacity to End Violence* – in 2017. This practice framework was influenced by the Uti Kulintjaku Minymaku Project and signified a paradigm shift for the organisation, with the acknowledgement of the need for a whole of community approach to violence prevention (Tucci et al., 2017). One of the mental health professionals involved at the beginning of the Uti Kulintjaku Watiku Project reflected on the importance and wisdom of the Anangu women's invitation to the men to establish the Uti Kulintjaku Watiku Project in signifying NPYWC's paradigm shift:

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

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

us understand what else we can do in community. Maybe through that you'll find ways that you can contribute to the solution.' 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

In supporting the Uti Kulintjaku Watiku Project, NPYWC took a courageous and unprecedented step – that was not without risk – to establish a men-led family violence primary prevention project within a women's organisation, as discussed in the 2019 Evaluation Report (Togni, 2019). This was a significant development for NPYWC and was supported through collaboration between the Ngangkari Program and the DFVS.

The 2019 Evaluation Report for Uti Kulintjaku Watiku Project (Togni, 2019) concluded that NPYWC's risk had paid off as the Project had:

- Created a forum and a platform from which the Watiku team members 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 Watiku team members to think, learn, teach, express feelings and ideas and gain clarity to inform and take action; and
- Enabled the Watiku team members 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.

Further, the evaluation found that the Project was:

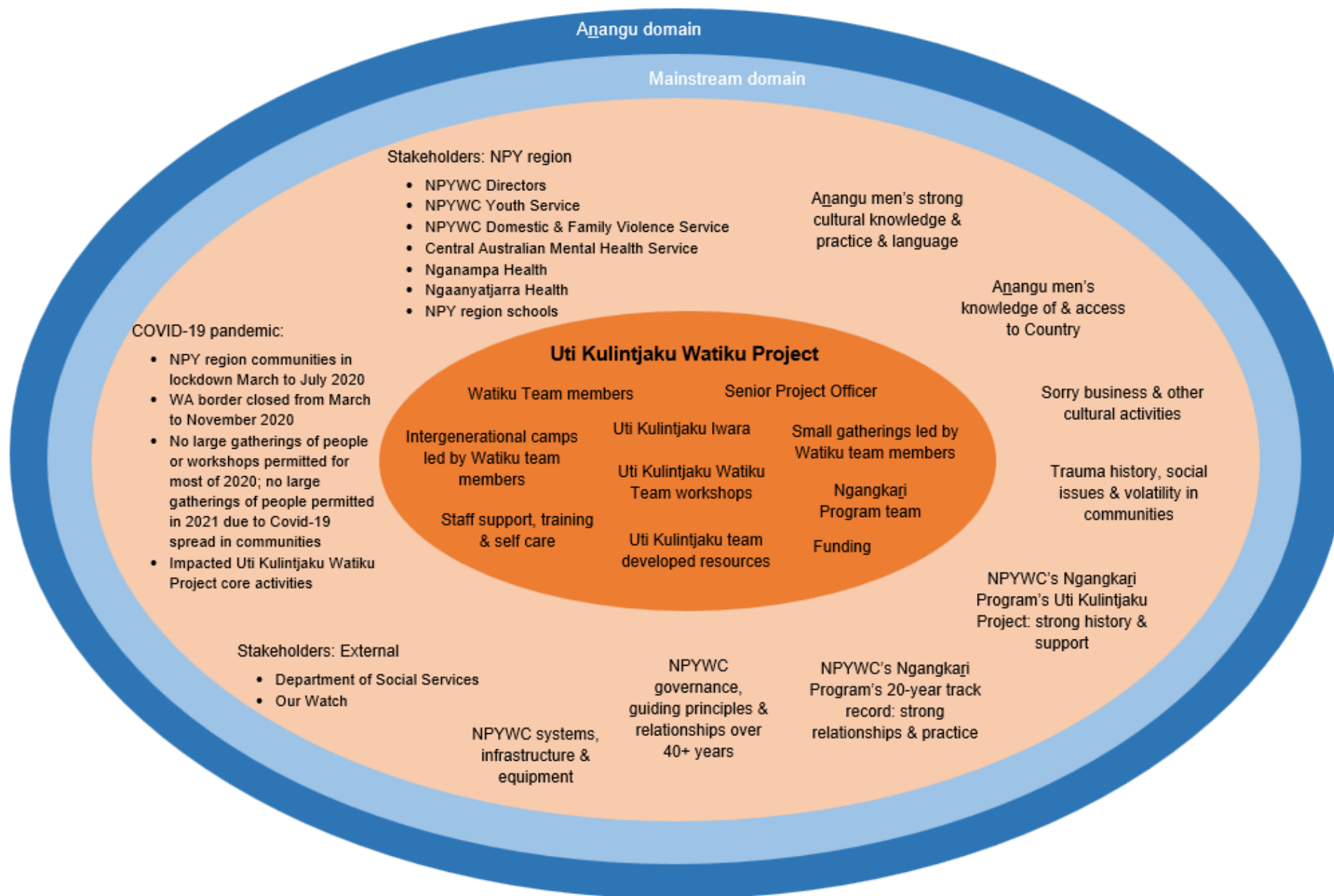
- Supporting the Watiku team members' personal growth, emotional capacity development and healing;
- Building on the Watiku team members' strengths to develop their confidence and capacity to support young people and develop healthy intergenerational relationships, drawing on their cultural knowledge and Western knowledge;
- Strengthening an intercultural understanding of trauma, trauma behaviour including violence, and healing from trauma; and
- Promoting positive narratives and pathways for Anangu men.

The work across the last two and a half years – 2020-2022 – has continued to build on, extend and strengthen these achievements and outcomes, as presented in this Report.

4.2 Context map

Key elements of the context in which the Uti Kulintjaku Watiku Project is operating are mapped below (Figure 1). The Project is continuing to be developed and implemented in a complex and dynamic culturally diverse context, and there are factors that influence the Project that are beyond the Project team's control. The evaluation pays attention to contextual factors that may influence the development and effectiveness of the Project. An important contextual reality, as represented in Figure 1 below, is the fact that the Uti Kulintjaku Watiku Project is operating within the domains of Anangu society and systems as well as the dominant mainstream society and systems. Since 2020 there has also been the impact of the Covid-19 pandemic.

Figure 1: Uti Kulintjaku Watiku Project context map



5 Uti Kulintjaku Watiku Project: key features

The Uti Kulintjaku Watiku Project is not an intervention or service, it is an Anangu-led community capacity development and resilience strengthening healing initiative to prevent family violence. It aims to achieve sustainable, transformative change over the longer term. The Project is one of an increasing number of innovative initiatives in Indigenous communities that are part of a paradigm shift in family violence prevention; these initiatives are community-led, holistic, strengths-based, trauma-informed and grounded in Aboriginal culture and knowledge (Blagg et al., 2018). The key features of the Uti Kulintjaku Watiku Project are summarised in the box below and described in more detail in the following sub-sections.

Summary: Key features of the Uti Kulintjaku Watiku Project

- ✚ **Uti Kulintjaku Iwara** – The Uti Kulintjaku Iwara is a way of working developed through the Uti Kulintjaku Minymaku Project that centres culture, supports clear thinking, facilitates safe ways to talk about difficult issues and develops capacity to find new ways to respond to and address these difficult issues drawing on the best of Anangu and Western knowledge.
- ✚ **Relationship-centred and strengths-based** – Trusting and long-term relationships continue to be at the core of the Project and the Watiku team members demonstrate great care and support for each other and the Project staff, which is reciprocated. The team members are explicit about the need for their healing and violence prevention work to focus on the strengths in their culture, the knowledge they hold and the resilience this offers.
- ✚ **Alignment with national strategies** – The Uti Kulintjaku Watiku Project's underlying principles and activities have clear alignment with the strategies and actions outlined in the Council of Australian Government's *National Plan to Reduce Violence Against Women and their Children 2010-2022* (COAG, 2010) and its Fourth Action Plan 2019-2022 (COAG, 2019) as well as *Changing the picture: A national resource to support the prevention of violence against Aboriginal and Torres Strait Islander women and their children* (Our Watch, 2018).

5.1 Uti Kulintjaku Iwara: centring Anangu culture and knowledge, creating safety to learn and develop capacity

The Uti Kulintjaku Watiku Project complements the Uti Kulintjaku Minymaku Project led by the senior Anangu women (Togni, 2016, 2018) and applies the Uti Kulintjaku Iwara³, or way of working developed by the Minymaku team, that centres culture, supports healing and strengthens intercultural and intergenerational relationships and learning.

Developed through the Uti Kulintjaku Minymaku Project, the Uti Kulintjaku Iwara emerged as a way of working that: 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 the best of Anangu and Western knowledge systems. Centring Anangu knowledge and culture, the Uti Kulintjaku Iwara has four interrelated components, as shown in Figure 2, below: thinking work, supportive work, emotional or healing work and reflective, iterative learning and evaluation.

³ Iwara is a Pitjantjatjara word that translates in English as pathway.

Figure 2: Uti Kulintjaku Iwara core components with Anangu knowledge and culture at the centre

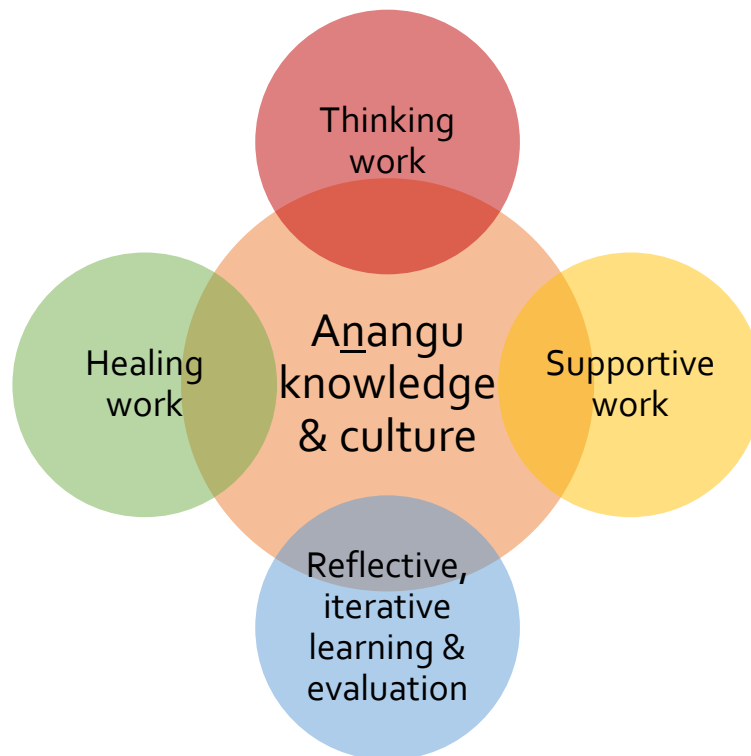


Figure 3: Uti Kulintjaku Iwara: how the core components have been applied by the Uti Kulintjaku Watiku team

Thinking work	This is the core work that supports a dialogue between Anangu and non-Aboriginal health professionals, working with interpreters, to carefully consider and increase intercultural understandings of trauma, its effects, healing from trauma and the strengths in Anangu culture that support healing; the emphasis is on intercultural learning and capacity development to inform action.
Supportive work	This is the social and logistical support provided by the Project staff to the Anangu men to facilitate their participation in the Project; the support provided by the men to each other; as well as the work of the technical people who support the development and production of the resources.
Healing work	Healing work is integrated throughout the workshop sessions through group discussions and the exchange of personal stories with the mental health professionals as well as the sharing of cultural knowledge and wisdom. In the workshop breaks and in between the workshops the men care and hold space for each other. This creates emotionally safe spaces for each person's feelings and experiences of trauma, either personally or through family members, to be acknowledged as well as facilitates the therapeutic nature of the group process.
Reflective, iterative learning and evaluation	This is the 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. The Watiku team members are effectively using the evaluation process to develop the Project.

The experience of the Uti Kulintjaku Watiku Project has further confirmed the effectiveness of the Uti Kulintjaku Iwara as a way of working to support Anangu-led innovation and systems change in this cross-cultural context where the systems are designed and operate to support the dominant non-Indigenous culture. The Watiku team members and Project staff have shaped this way of working to meet their needs within the Uti Kulintjaku Watiku Project, enacting its integrated core components to support their vision and the interactions and relationships in the group. This shows the strength and adaptability of the principles-based Iwara to be used in different contexts and with a focus on different content while maintaining the integrity of its core components. How the Watiku team has brought the Uti Kulintjaku Iwara to life is described in Figure 3, above.

Within the Watiku Project, the Uti Kulintjaku Iwara:

- Effectively engages Anangu and non-Aboriginal team members;
- Supports Anangu leadership;
- Privileges Anangu culture and first languages; and
- Holds in balance the reality of the context and issues experienced in communities with the intercultural understanding and learning, and creativity that inspires hope and supports action to improve Anangu wellbeing.

As one of the Watiku team members described:

It's really good, like coming in and learning from other men and working together and [sharing] ideas... strengthening one another... I feel really proud doing this, we work together. It makes me feel stronger and helps me to see forward into the future. Uti Kulintjaku Watiku team member (049), 2021

One of the non-Aboriginal team members, who has worked with Anangu in the region for several decades, described it this way:

I'm just so impressed with the way the men are with each other and how they deal with the subject matter, how they discuss it, the language and then the way that they're supported by the Women's Council team. It's just a great exercise. It's a human exercise. It's got a humanity about it... It's some of the best work I've ever been involved in on the lands with Anangu. This is really critical, important – this is the real serious stuff [for Anangu]. Non-Aboriginal Uti Kulintjaku Watiku Project team member (013), 2021

The Uti Kulintjaku Iwara has provided a path to clear thinking for the Uti Kulintjaku Watiku Project that is the foundation of the Project's ongoing development and achievements, as described below (Section 6).

5.2 Relationships and strengths-based

Trusting and long-term relationships continue to be at the core of the Project and the Watiku team members demonstrate great care and support for each other and the Project staff. As a member of the Project team reflected:

We're in there, we trust each other. It's very honest. I feel like those relationships are very honest. When something is not going well, it's being said, it's clear, it's said directly by the group... I feel like the men's group, the participants know they can communicate very clearly with us and that we'll

adapt and make the changes that they see are necessary for us to do the work in the way that they want to do it. And there's a lot of care, too. There's so much care. I feel that more and more. They look after each other and they also look after us. Uti Kulintjaku Watiku Project Officer (012), 2021



Watiku team members and Project Officer during a workshop tea break, August 2021

The men's relationships with each other and identity as a group has strengthened over the last two and a half years with the men keeping connected and providing support to each other in between workshops, as described by one of the Watiku team members:

Sometimes when I'm stuck, I ring [Watiku team member]. Talk to him a lot on the phone or [the Uti Kulintjaku Watiku Project Officer]... You've got to support each other. Not just at the workshop, even after the workshop [and] before the workshop too. Senior Uti Kulintjaku Watiku team member (047), 2021

The relationship with the Uti Kulintjaku Minymaku team is also important to the Watiku team and they continue to acknowledge the leadership and work of the women and the strength of working alongside them. One of the Watiku team members described the effect of the Uti Kulintjaku men and women working together to strengthen families in this way:

[Men and women] standing together and fighting for family and talking for family. Respecting and showing how to move forward and get a clear mind. When men and women come together, it turns a light on and shows a path for people to follow. Uti Kulintjaku Watiku team member (049), 2021

Taking a strengths-based approach is another defining feature of the Uti Kulintjaku Watiku Project. Increasingly, the team members have been explicit about the need for their healing and family violence prevention work to focus on the strengths in their culture, the knowledge they hold and the resilience this offers. One of the senior Watiku team members clearly articulated this:

So what is strong is our story, is our history, is our Tjukurpa [Creation story/Law] – our culture that's given to us by our grandfathers and that we can speak to that and that we can find ways of speaking against the things

that are going wrong. We can work out the positive stories and talk up against things that aren't so positive. Senior Uti Kulintjaku Watiku team member (044), 2021

This focus on strengths is not about denying the violence or the struggles that people face. These struggles are central to the 'man in the log' Tjukurpa (Creation story/Law) story from the that the Uti Kulintjaku Minymaku team shared with the men when they invited to them to establish the Uti Kulintjaku Watiku Project. This ancient Anangu story tells of a man who becomes trapped in a log and the epic journey his two wives go on with him to find the right people to free him and then nurture him back to health. This story was identified by the Minymaku team as a metaphor for the contemporary challenges and work of the Uti Kulintjaku Projects. What this story reiterates is the strength in people and culture to care, support and heal others in need and in distress. The Watiku team members refer to the 'man in the log' as part of the foundation story for the Uti Kulintjaku Watiku Project.

We were new people to Uti Kulintjaku but we have existing knowledge and we are not new to the issues, the new thing is trying to find a way that is going work for the young people. A turning point was when the women invited us in and talked to us about the 'man in the log'. Senior Uti Kulintjaku Watiku team member (027), 2022

5.3 Alignment with national strategies

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 this National Plan, one of the six national outcomes is that "Indigenous communities are strengthened". In the National Plan's Fourth Action Plan 2019-2022, one of the five stated national priorities is to "support Indigenous women and their children" (COAG, 2019:22):

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, 2018) 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. 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.

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.

6 Key developments and achievements

There have been a number of key developments and achievements for the Uti Kulintjaku Watiku Project across the last two and a half years. These are summarised in the box on the following page and described in more detail in the following sub-sections. In addition, an assessment of how the Project is tracking against its theory of change, depicted as the wanaṛi (mulga tree), and with regard to influencing the six conditions essential for achieving transformative systems change, is included in Section 6.5.



Watiku team member-led small camps – Top: near Mutitjulu (NT), October 2021;
Bottom left: near Amata (SA), July 2021; Bottom right: near Aputula (NT), June 2021

Summary: Key developments and achievements

- ✦ **Anangu-defined leadership and learning** – A key development in the Project over the last two and a half years has been a strengthening of Anangu-defined leadership and ways of teaching and learning directed by the Watiku team members. There have been two aspects to this: 1) the engagement of younger men as team members to increase intergenerational teaching and learning; and 2) the restructuring of the core workshops so that the balance of time in the workshops is focussed on Anangu-centred content with non-Anangu health professionals being invited to engage for one of the three days, rather than two days.
- ✦ **Unity, confidence, capacity and resilience: multifaceted approach** – The Project has developed a multifaceted approach comprised of: 1) multi-day team workshops; 2) small camps, gatherings and bush trips (an innovation in response to Covid-19 restrictions), and; 3) large intergenerational camps.
 - The team workshops are a creative space for intercultural learning and healing and where new ideas emerge for developing the culturally-specific, language-based resources. Through the workshops the Watiku team members have developed their capacity and confidence for their work, strengthened their relationships, group identity and sense of unity. Being supported to come together as a team of men from across the NPY region is identified by the Watiku team members as a key Project strength.
 - Led by Watiku team members, the intergenerational camps, small camps, gatherings and bush trips provide safe spaces for learning and healing; young men can effectively engage without distraction, and be immersed in Anangu cultural practices and knowledge transfer, because they are on Country.
 - The challenging conditions brought about through the Covid-19 pandemic prompted the Watiku team members to be more proactive and independent in their work, clearly demonstrating their desire, confidence, ability and capacity to lead their work with young men out bush.
- ✦ **Tjanimaku Tjukurpa: the power of one story and the process to create it** – The book *Tjanimaku Tjukurpa* was collaboratively written by the Uti Kulintjaku Watiku team over more than two years and launched on 30 October 2020. There are two versions published one in Ngaanyatjarra and English and one in Pitjantjatjara and English. It tells the story of Tjanima who experiences trauma as a young child and is ultimately cared for by his grandfather who helps him grow into a knowledgeable and caring man. The Watiku team members use this book and story in their work with young men. In addition, there is evidence that the book is being used by Anangu families as well as in services and educational institutions within the NPY region and beyond. It is a significant, tangible outcome from the Uti Kulintjaku Watiku Project and won the best children's and/or young adult book in the Chief Minister's NT Book Awards in June 2022.
- ✦ **Uti Kulintjaku Watiku team members in their families: a new resource** – The Watiku team has worked with a photographer to take photographs of the team members with their families over the last couple of years. The men have then reflected on these family portraits and shared stories that have been recorded, transcribed and translated, about their roles in caring for, supporting and teaching the next generations of their families. These photographs, together with the stories, will be published as a multi-lingual book in 2023. The aim of this new resource is to inspire community members to be good role models through highlighting the important role that Anangu men can play in their families drawing on the knowledge passed down to them by their grandfathers.
- ✦ **The difference the Project is making** – At the end of almost six years there is evidence that the Project is achieving most of its short to medium-term outcomes articulated in its theory of change. It is making a difference in:
 - Strengthening how Anangu men and women are working together to end violence and heal trauma;
 - The lives of the Watiku team members, increasing their knowledge and capacity to do the work with young men, supporting their healing and strengthening their relationships across the generations;
 - Aligning with and enacting key components of NPYWC's organisation-wide, trauma-informed and strengths-based *Strengthening Community Capacity to End Violence* practice framework. As such, this is supporting NPYWC's implementation of the practice framework;
 - Informing and inspiring other Aboriginal organisations in the region;
 - Influencing, to some extent, the six conditions for essential for systems change and therefore, well positioned to affect sustainable systems change, in part because it is Anangu-led, building on the work of the Uti Kulintjaku Minymaku team, and being hosted within an Anangu-governed organisation with a strong track record of leading social change.

6.1 Anangu-defined leadership and learning

We are not rushing; we are going at the right pace. Senior Uti Kulintjaku Watiku team member (027), 2021

6.1.1 Engaging men across the generations

The original members of the Uti Kulintjaku Watiku were mostly senior men who were invited by the Uti Kulintjaku women to establish the Watiku team due to their character, authority and role as leaders within their communities (Togni, 2019). At the end of the first phase of the Uti Kulintjaku Watiku Project in 2019, the Watiku team members expressed a desire to engage younger men in the workshops. In the two and a half years since then, the men have identified and engaged some younger men as Uti Kulintjaku Watiku team members. These younger men are actively engaged in the workshops and there is mutual respect and a strengthening of intergenerational relationships, which is a key strength for the Project.

The Watiku team members carefully considered the younger men that they invited to join the group and participate in the workshops. The men are very protective of the group's reputation and so needed to feel confident that the younger men they were inviting were "ready" to do this work. As explained by one of the senior men:

The younger generation [who have been invited to join] being those members... who have good thinking and that can listen clearly to their grandfathers. The ones that have listened to us from their grandfathers and that have got the right ideas through us. Senior Uti Kulintjaku Watiku team member (044), 2021

This senior Watiku team member went on to describe how some of these younger men who have been invited to join the Uti Kulintjaku Watiku team have participated in the intergenerational camps led by the senior Watiku team members (see Section 6.2):

It's like listening to us talking to them has stirred them up, it's got them thinking. The ones that have been out on the camps with us they've had that chance to hear that alpiri⁴ and they've really been able to listen and they've actually been able to settle down, calm down and hear what's being said and then actually feel a response to it and want to be involved. Senior Uti Kulintjaku Watiku team member (044), 2021

For the senior men, it is recognised that the men who join the Uti Kulintjaku Watiku team need to have some foundational cultural knowledge and respect in order to do the Uti Kulintjaku work that draws on Anangu and non-Aboriginal knowledge:

When they're more educated from that bush side, from my side, when they get that greater understanding then [they can] come in and do the [Uti Kulintjaku] work. Senior Uti Kulintjaku Watiku team member (044), 2021

There is a multi-step process for inviting new members to join the Watiku team. Once a man is identified by the existing members as someone they consider ready to do this work, his name is provided to the Project Officer. The Project Officer then checks with the NPYWC Domestic and Family Violence Service (DFVS) to see if this man is known to the DFVS as a user of violence, and

⁴ 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 and educate people and maintain social cohesion.

also the Ngangkari Program Manager checks with the NPYWC directors to seek their approval. If the DFVS has no knowledge of the man and the NPYWC directors approve, the man is then invited by the Project Officer to join the team.

The senior men are very encouraged by the participation of the younger men, as reflected in the following quote:

So we've been the ones that have been watching over and doing this thinking and now the grandson generation has joined with us, it's really good to be able to sit back a bit and see them start to do their talking and expression of positive things that they think are good for people... this way people are listening to and understanding and really taking on board the things that they need to survive well into the future, to live. Senior Uti Kulintjaku Watiku team member (044), 2021

The younger men are valuing the opportunity to learn from the senior men:

I am really enjoying these workshops! It is good to be with all the men and to understand what our Elders want for their communities in the future.

Uti Kulintjaku Watiku team member (051), 2021

The middle generation of men are also valuing the multigenerational membership of the Uti Kulintjaku Watiku team:

We've got not only youngfellas but we've got a couple of Elders, we learn from them also and they like talking to us, explaining and we want to do that, talking with one another and planning with one another and working together... I think the Elders, they're the ones who lead us. And the middle-age, the second leaders, the youngfellas, learning from them, because [the Elders] got the role... they're the ones [who have] to give knowledge, to understand. And youngfellas are helping them, and learning from them... we are learning from them. Uti Kulintjaku Watiku team member (049), 2021

6.1.2 Anangu-defined teaching and learning

Uti Kulintjaku Watiku team members describe the importance of the participation of the different generations of men in the team as the proper way for Anangu men to teach and learn. The leadership and sharing of knowledge from the senior men is vital for ensuring cultural continuity, as articulated by one of the senior men:

We're the ones that have learnt and inherited our knowledge from our grandfathers through that process of rising early and the early morning talking [alpiri], we are the generation of men that have been educated in that way and understood life through that means. Senior Uti Kulintjaku Watiku team member (044), 2021

A further key development of the Project over the last two and a half years, has been the Watiku team members more explicitly defining the structure and functioning of the Project to align even more closely with Anangu ways of teaching and learning. In an evaluation session at the end of the workshop in March 2021, the Watiku team members expressed their desire to have more time in the workshops for them to share cultural knowledge to support intergenerational learning and strengthen capacity to do the work with young men. This was a watershed moment in the Project.

Up until this point, the three day workshops usually involved two days working with invited non-Aboriginal or Aboriginal health professionals or trauma specialists and then one day with the Uti Kulintjaku Watiku team members working with the Project staff. After more than four years of gaining knowledge this way, in March 2021 the Watiku team members asserted:

We, Uti Kulintjaku men, have the clear vision. We are the men who have the true Tjukurpa [Creation story/Law] to pass on to the next generations. We have a healing Tjukurpa. Tjukurpa is the 'big toolbox' [for the work with young men]!
Senior Uti Kulintjaku Watiku team member (044), 2021

We are already doing the work with our young people – we are the experts.
Uti Kulintjaku Watiku team member (041), 2021

We want the actions to be revealed through the discussions of this group.
Senior Uti Kulintjaku Watiku team member (052), 2021

The senior men recognised that they had gained important knowledge from the non-Aboriginal and Aboriginal health professionals and trauma specialists and they now believed they were in a position to more confidently lead the work and the passing on of knowledge from both knowledge systems:

We've gained our knowledge and we've gained it in the two cultures, the whitefella way and our way. So that through our language and culture we can make sure that things are right, proper and also through the Western non-Indigenous side as well, so in those two cultural ways trying to always make them work well. Senior Uti Kulintjaku Watiku team member (044), 2021

The Project's adaptive approach meant that the men's feedback substantially changed the structure and content of the workshops from this point, shifting the balance of time in the workshops to be focussed on Anangu-centred content with non-Anangu health professionals being invited to engage for one of the three days, rather than two days.

This development has resulted in the Uti Kulintjaku Watiku Project reinvigorating connection with some insightful and sophisticated work of previous generations of Anangu leaders, who were part of Nganampa Health's *Uwankara Palyanku Kanyintjaku* (UPK) Program (that translates in English as 'everybody creating and holding the future'). In the workshops, since March 2021, the Watiku team members have been viewing video recordings, made by these Anangu leaders in the 1990s, of cultural practices, interpretations of the impacts of colonisation and ways to work together to strengthen culture in the future. Many of the men who were involved in the UPK Program's work, and who have since passed away, are the fathers and uncles of the current Watiku team members, so there is important continuity with the work and knowledge sharing through the generations. Such continuity has been identified as an important strength of the Uti Kulintjaku Watiku Project (Togni, 2019).

A central aspect of the UPK Program was the development of the 'Rope Story' which is a metaphor for how to navigate contemporary life – that is, a framework and language for Anangu to understand the impact and consequences of colonisation on Anangu families in order to recover and re-strengthen to live a healthy contemporary life. The rope was defined as having three key strands:

- Aṅangu: 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 is that when all of these strands are entwined the rope is strong – Aṅangu are healthy. Through the impact of colonisation what Aṅangu are experiencing is the rope being frayed – Aṅangu have become weaker, less healthy. The purpose of the Rope Story was to develop a shared understanding amongst Aṅangu of the impact of colonisation and from this place of understanding, Aṅangu can identify ways to retwist the three strands to strengthen Aṅangu lives.

The viewing of the UPK Program’s Aṅangu leaders telling the epic narrative of the Rope Story on film was energising and inspiring for the Uti Kulintjaku Watiku team members:

Those tjilpi [men with senior or elder status] told us how they were looking into the future, looking out front [at] what’s going to happen. That rope story, that was good. It told us about when [the rope] was altogether and how now we’re everywhere. Those older people, they’re our mentors. They’re always looking into the future... we’ve got to keep talking about that rope story. Senior Uti Kulintjaku Watiku team member (047), 2021

In direct response to the viewing of the Rope Story film, one of the senior Watiku team members, who is a practising artist, created a painting articulating and contextualising the story as a way of reinvigorating it for the use of the Watiku team members. This painting is one of the place-based resources that has been developed by the Uti Kulintjaku Watiku team members (see Togni (2019) and Sections 6.3 and 6.4).



Senior Watiku team member, David Miller with interpreter, Kathy Tozer, telling the story of his painting, November 2021 workshop

Over the last two years, what has emerged clearly is that the Project is following the Aṅangu way of teaching and passing on knowledge necessary to live well and take up your responsibility within your family and extended family. Fundamentally, the Watiku team members see the Project as supporting holistic Aṅangu education for life; the men trust the Project as it is a natural extension of the Aṅangu way to sustain life and is able to impart important knowledge to the younger men from the ‘two worlds’ in which Aṅangu live. As one of the senior men stated:

So that [the younger men are] able to observe us doing this work when they come to the workshops, they’re able to see how it interacts with the Western culture, the whitefella’s side of things. So that potentially then they’re in a

position to continue with this work and to continue doing that teaching and sharing of knowledge with their grandchildren and be still listening to their grandfathers and being in that strong role of elder brother so that they can keep on doing that work. Senior Uti Kulintjaku Watiku team member (044), 2021

While the Watiku team members are clear that they want to learn from their culture in the Uti Kulintjaku workshops, they also want to keep learning from the Western-trained health professionals as they know that this is valuable to sustain them in this challenging work:

I think we need both training. We need our old people to talk to us and the piranpa [non-Aboriginal people]... I think we need a bit of both... as long as we have the tjilpi [men with senior or elder status] there... and we've got to listen to the doctors... to keep our mind fresh and keep going on... [because] it's hard. It's not easy. Senior Uti Kulintjaku Watiku team member (047), 2021

Listening to the way that those [mental health] doctors express things helps us understand and then we can go back to our people and explain it in those terms as well and help them think about it in that new way. So we're the ones who take that information back and talk it up. Senior Uti Kulintjaku Watiku team member (044), 2021

This assertion by the Watiku team members to restructure and claim more time and space in the workshops for Anangu-led teaching and learning alongside learning from health professionals is a significant development in the Project. Not only does this demonstrate a strengthening of Anangu men's leadership and shaping of the Project, it is also a clear indication that the longer-term Watiku team members have increased capacity and confidence to lead teaching and healing with younger generations of men. Watiku team members have a solid understanding of trauma and healing from trauma and are applying this in their work with young men in Anangu-defined ways alongside their cultural knowledge, as described in the following section.

6.2 Unity, confidence, capacity and resilience: multifaceted activities developed in response to Covid-19

6.2.1 Importance of the core workshops

The Uti Kulintjaku Watiku Project has developed a multifaceted approach through the activities that have been developed over the last two years, as shown in Figure 4, below. Core to the approach are the multi-day workshops that support the teaching, learning, capacity development and strengthening of the multigenerational Uti Kulintjaku Watiku team. In these workshops Anangu and non-Anangu knowledge is shared and considered deeply to develop intercultural understandings. Between January 2020 and June 2022 there were five of these three-day workshops held. This was less than planned, as due to the impact of Covid-19, only one workshop was held in 2020 and one in the first half of 2022.

These workshops are the key mechanism of the Project's work and the team's development and they are highly valued by the Watiku team members, as described by the Project Officer:

I feel it's hard for [the men] to miss a workshop. They don't like it... they do whatever they can to attend, cross hundreds of kilometres to do so... So they really want to be part of it and they sort of get a little bit upset if they are not

part of it, which shows the willingness to engage with it and to be together... [They're] a big thing, those workshops... very important. Uti Kulintjaku Watiku Project Officer (012), 2021

The workshops are where the core elements of the Uti Kulintjaku Iwara (way of working), as described in Section 5.1, manifest. In the depiction of the Uti Kulintjaku Watiku Project as a wanaṛi (mulga tree), these workshops are the trunk of the tree, the backbone of the whole Project, directly connected to the roots and supporting the branches (Section 6.5).

Figure 4: Uti Kulintjaku Watiku Project: key activities in the multifaceted approach



Through the workshops the Watiku team members have been able to strengthen their relationships and group identity and sense of unity. Being supported to come together and meet as a team of men from across the NPY region is a key strength of the Project identified by the men:

I've really enjoyed getting together and that we've been able to achieve some good things. That coming together, that sense of doing it together and not in isolation and separated from each other, it's that coming together with those men. Senior Uti Kulintjaku Watiku team member (044), 2021

The workshops also provide the creative space for generating new ideas and developing the culturally-specific, language-based resources such as the award-winning, multilingual book *Tjanimaku Tjukurpa* written by the Watiku team (see Section 6.3).

As the Watiku team members live in communities located across a vast distance, the workshops provide the opportunity for the men to come together to share the work they are doing in their communities. This not only supports reciprocal learning but also enables an understanding of the collective work that is being done and a greater sense of the contribution the work is making, which inspires the team in their ongoing work. In addition, the workshops are where the iterative learning through the evaluation is facilitated.

I think the workshops in town are really important because they create a space for the men to get together in a different setting than out bush, and they always talk about how valuable it is for them to be together and to be supported to be together and have a space that is really dedicated to their work without much interference from... some other pressures that may happen in communities. I think it's pretty rare for men to have that space... It's a very positive reinforcement when we get together, which I'm sure is inspiring for the men. And then that's sort of influencing the work out bush because it just gives more ideas I think and it helps people to keep track of what's happening for them in communities. Uti Kulintjaku Watiku Project Officer (012), 2021

As described by the Project Officer, the knowledge shared and gained in the workshops is utilised in the men's work in the camps, gatherings and bush trips. The increased confidence and capacity articulated by the Watiku team members in early 2021 (see Section 6.1) has been clearly demonstrated in the activities that many of the men have led in the last couple of years. These activities were developed in response to the impact of Covid-19 and have extended the Project's multifaceted approach, as described below.

6.2.2 Innovation to continue work with young men on Country

The large intergenerational camps, which are led by a group of Watiku team members with logistical support from the Project staff are part of the 'branching out' of the Project to engage a larger number of younger men. They are held at significant sites in Country over multiple days and provide safe spaces where young men can effectively listen and learn without distraction, and be immersed fully in Anangu cultural practices and knowledge transfer because they are in Country. The important learning and healing opportunity these camps provide is critical to the Watiku team members' work with young men:

Taking [the young men] out camping to get them out of the community for a couple of days... when they go camping, they get healed. Senior Uti Kulintjaku Watiku team member (047), 2021

Covid-19 had a significant impact on the Project's activities due to the lockdown of Aboriginal communities in 2020 and then border closures between the Northern Territory, South Australia and Western Australia across 2020 and 2021, as highlighted in the context map above (Section 4.2).

We had all these plans to do the camps; we were on track and then Covid came. Senior Watiku team member (027), 2021

The large intergenerational camps, like those that had occurred in 2019, and were planned for 2020 and 2021, were not able to proceed due to the impact of the Covid-19 pandemic and the subsequent restrictions on travel and social gatherings. Anangu are at increased risk of severe illness if they contract Covid-19, so it was important for NPYWC to adhere to Covid-safe protocols.

To continue at least some of this important work on Country during the Covid-19 restrictions, some Watiku team members started to lead small gatherings, bush trips and camps with young men close to their communities without the on-the-ground logistical support of Project staff. This was an effective adaptation in response to Covid-19 risk and restrictions, which enabled some of the Watiku team members to keep strengthening their relationships with younger men and passing on their knowledge. Between January 2020 and June 2022, Watiku team members led a total of 29 small gatherings, bush trips and camps across the NPY region.

These small gatherings, trips and camps have been led usually by an individual Watiku team member, who has access to a vehicle, working with a small number of young men to adhere with Covid-safe protocols. The small camps, gatherings and bush trips create a space to engage young men in learning, reflecting and healing. As the travel restrictions lifted, these activities have involved visits to significant sites in Country, learning about the Tjukurpa (Creation story/Law) of the Country, camping out, as well as hunting and making tools such as spears. Most of these trips and gatherings have involved Anangu men exclusively and are guided primarily by the Watiku team members' cultural knowledge as well as what they have learned about trauma and healing from trauma through the Uti Kulintjaku Watiku Project. Being on Country is essential, as inferred in this reflection by one of the senior Watiku team members, who has been leading a number of these trips and camps:

We talked about the Uti Kulintjaku group and the work that we do with other men on domestic violence. The young men were listening and were very happy with the waterhole and the emu. I think they wanted to learn and were happy to listen to me. We've got to talk to them, we have to keep talking about violence, no matter what. At least someone is talking to them. It's good doing it like that, going out bush and taking them out. Senior Uti Kulintjaku Watiku team member (047), 2022

Each of these small gatherings was instigated by the Watiku team members and the team developed a process for the Project Officer to support the men, via telephone conversations, to plan for the trips and then provide purchase orders for food and fuel from the local community store to support the work. Part of the innovation included the Project providing mobile phones to the Watiku team members to ensure that they had reliable communication to stay connected to each other and the Project Officer for support, which proved to be effective.

The challenging conditions brought about through the Covid-19 pandemic have prompted the Watiku team members to be more proactive and independent in their work, clearly demonstrating their desire, confidence, ability and capacity to lead their work in communities. As described by the Project Officer, not only has this resulted in the men stepping into more power and agency in their work, it has also increased the reach of the Project and provided inspiration for others to rethink how work led by Anangu can be resourced:

[Covid-19] forced people to look at this part of the work with a different lens, being more active, doing it themselves, and proactive in reaching out to me, being like I need this or I need that and then I was, from Alice Springs, resourcing them so that they could do the work out bush. Which is great because in a way that means that it just multiplied the amount of community learning... Last week I was asked by someone in the Women's Council that has

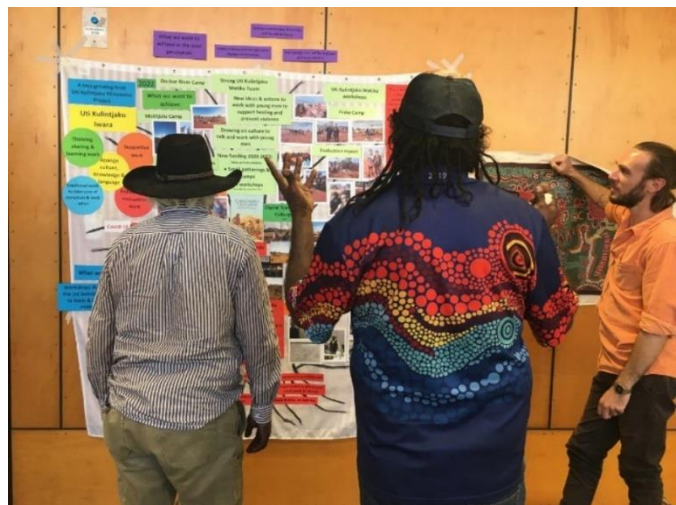
heard that the men are doing their own things out bush – their own little camps – I was asked how is this happening, how does this happen?

Uti Kulintjaku Watiku Project Officer (012), 2021

This innovation in the Project also required adaptation to the evaluation process. The mobile phones provided to the men enable them to take photos of their gatherings and trips that they share with the Project Officer to be included as part of the evaluation. In addition, the adapted process includes a follow up phone call between the man who has led the work and the Project Officer to reflect on the gathering or trip and record data for the evaluation to support the ongoing learning.



Watiku team member-led small camp near Mutitjulu (NT), October 2021

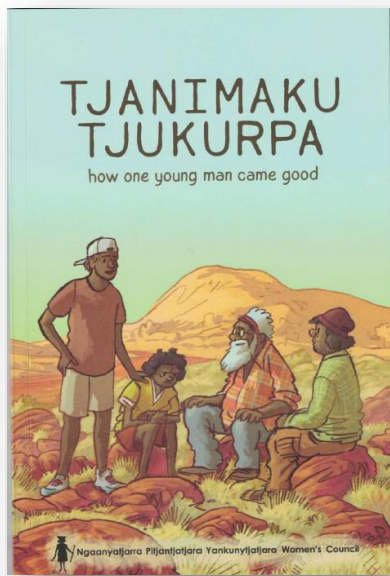


Watiku team members and Project Officer reviewing the Uti Kulintjaku Watiku wanari (mulga tree – theory of change), November 2021 workshop

As depicted in Figure 4, above, these small gatherings, trips and camps, the larger intergenerational camps and the core workshops are mutually reinforcing. The gatherings, trips and camps are essentially driven by the work in the workshops, and the experience, reflections and learnings from the trips and camps generate ideas and inspiration that informs further learning and healing in the workshops. At each workshop, photos from the trips and camps have been added to the branches of the Uti Kulintjaku Watiku wanari (mulga tree – theory of change) to reflect on the growth of the tree and how it is branching out, as described further in Section 6.5.

While the process to support the men with this innovation in their work in response to Covid-19 has been largely effective, these trips and camps rely on the men having access to a vehicle in their communities. In some cases the men have been able to coordinate access to a vehicle belonging to another community-based organisation or use their personal vehicle if they have one. However, access to vehicles has been a limiting factor for some men to lead this work, as discussed further below (Section 8.2).

6.3 *Tjanimaku Tjukurpa*: the power of one story and the process to create it



This story that we have made is for everybody, and we want it to go right inside you, feel it with your spirit, like the air, breath it in and feel it. We know that there are so many people who have lost this sense of where they are, their story, their identity. We want to restore it, we want to bring it back, we want to re-strengthen and build from that and make sure that they are standing strong in it... This is for everybody, everyone who comes from the land that has a story that their grandfather has left behind for them, so that that grandfather's story can be followed and so the young people can follow in the legacy of the grandfather's culture.

Uti Kulintjaku Watiku team member (046), 2020

Tjanimaku Tjukurpa: How one young man came good, the book collaboratively written by the Watiku team over more than two years, was launched in the presence of a considerable crowd at NPYWC on 30 October 2020. The book is written in Ngaanyatjarra and English as well as Pitjantjatjara and English – there are two versions published – with illustrations by Jan Bauer. It tells the story of Tjanima who experiences trauma as a young child and is ultimately cared for by his grandfather who helps him grow into a knowledgeable and caring man. It is a significant, tangible outcome from the Uti Kulintjaku Watiku Project.

A writer experienced in creative cross-cultural projects was engaged to work with the Uti Kulintjaku Watiku Project team to facilitate the collaborative process to write the book. This process was an opportunity for the men to clarify and distil their existing cultural knowledge, and the new knowledge they had learned through the Uti Kulintjaku workshops, to create a story that would resonate and provide guidance and hope within Anangu society. As one of the Watiku team members shared at the book launch:

It has been very important to us that our work doesn't just stay in our meetings, but that we are producing tangible things that we can take back into our own individual communities and work with people there, particularly the young men in the communities so that their capacity is built and we are really able to support them through the things we are learning and producing so that that strengthens their potential in the future and they feel that they are being supported to lead really strong lives themselves. And this has all been based on the Tjukurpa [Creation story/Law], our culture and our storytelling. Senior Uti Kulintjaku Watiku team member (048), 2020

The Watiku team members followed the lead of the Minymaku team and took up the opportunity to write a book⁵. They took the task seriously and worked hard to write the book, paying close attention to each word, as reflected in the following quote:

You know we spent a lot of time going over and over every word to get it exactly right. This is the result. This is the story we made. Never give up. We are going to keep on going like this. We've got a lot more story and we have support. We weren't tempted to say, "Oh that's enough, it's good enough." No, we kept trying really hard to improve it. We weren't going round and round aimlessly. We would move forward with the story but then keep going back over and over it again. This is an important story, a great story for our children.

Senior Uti Kulintjaku Watiku team member (027), 2021

They also worked in close collaboration with Jan Bauer, whom they chose to illustrate the book, to ensure that the details in the illustrations were authentic and consistent with Anangu cultural practices. For example, the illustration of the kangaroo being cooked had to be redrawn several times before the men were satisfied that it was accurately depicted according to Anangu law.

This commitment of time and energy from the Watiku team members and Project staff was significant and supported careful consideration and a new depth of understanding about the issues and the work the men are doing through the Uti Kulintjaku Watiku Project. The process not only produced the tangible outcome of the book but also increased the Watiku team members' clarity of vision for their work and their confidence and ability to talk about it. As the Project Officer reflected it has 'proven they have a voice' and they effectively use the character of Tjanima to talk about the challenges young men face:

I think the book is definitely a really tangible outcome I suppose that the men can see, touch, and say okay, we've done this now. So maybe in a way it has proven that they are able to have a voice... So maybe that's giving them more confidence... They do talk about the book... It's a very important resource that has been created by the men. It's absolutely helping them to talk about the work or what's happening in communities but also externalising the issues... They use Tjanima now as this character to describe issues and they're not talking about 'my nephew', you know. I think that helps a lot to have this fictional character that they can talk about... that's been very, very helpful. The book sort of helped to bring everything together in one story – their story... Helping them to reflect on what's going on and how to address issues in a positive way and influence people. Uti Kulintjaku Watiku Project Officer (012), 2021

Another key strength of the book for the men is that it is written in their languages and a digital version has also been produced, narrated by the Watiku team members in language⁶. The men clearly understand the importance of working in their first languages for healing:

⁵ In 2017 the Uti Kulintjaku Minymaku team published *Tjulpu and Walpa: Two children, two roads*. Available at www.npywc.org.au

⁶ The digital version is available on the NPYWC's YouTube channel: <https://www.youtube.com/watch?v=yXrW7A9jePQ>

*We have to tell our mob in our own language if we want to heal young people...
It is good to write in our own language. Senior Uti Kulintjaku Watiku team member (047),
2020*

Being written in Pitjantjatjara and Ngaanyatjarra has also been useful for using it in schools, especially on the Anangu Pitjantjatjara Yankunytjatjara (APY) Lands in South Australia, as these schools are working towards bilingual education in a few years' time. As such, the South Australian Education Department is collaborating with the Watiku team to incorporate *Tjanimaku Tjukurpa*, into the curriculum of schools on the APY Lands.

It is not only the men and schools who are using the book in their work with young people. Several practitioners such as social workers, psychologists and family violence specialists working with Aboriginal people in Central Australia, including those employed by NPYWC, are using the book effectively in practice, as the following quote reveals:

We find Tjanimaku Tjukurpa to be a really excellent and helpful resource. The story itself is resonant for young people and provides a helpful starting point for exploring concepts like safety. Also, it is extremely helpful as a visual resource that we can utilise to engage young men who do not use English as a primary language. We find that visual resources are absolutely vital in supporting young men to develop emotional literacy, which is an important starting point for exploring respectful relationships and challenging harmful attitudes and beliefs that drive domestic and family violence. Domestic violence specialist practitioner (employed external to NPYWC) (054), 2022

In addition, a powerful story was shared by one of the NPYWC's Domestic and Family Violence Service (DFVS) case workers about the effect reading *Tjanimaku Tjukurpa* had had on a young Anangu man:

I've been working with a client quite closely over the last few weeks while she has been in Alice Springs. She experiences violence from her partner which becomes worse when they are in Alice Springs because he drinks a lot and 'jealouses' her.

This woman told me that recently her partner has been reading "that book; Tjanimaku Tjukurpa". I asked her what he thought of the book and she said he "reads it to [our son] every night; he gets worried about [our son] now". She said that reading the story about Tjanima made her partner cry and worry for his kids more and that since he has been reading Tjanimaku Tjukurpa he has been helpful and attentive around the house. She showed me pictures on her phone of her partner carrying the kids on his shoulders, helping them play, helping out by doing the dishes and cleaning the yard. She said he bought a toy for their son from K-Mart with his own money for the first time.

She also said he has stopped drinking as much and that he wants to leave Alice Springs and go back to their home community now. She then shared a story about two of their children fighting over a toy and how her partner had stepped in and said "stop fighting; share that toy; I don't want to get mad at you kids like Tjanima; I want to love you kids".

She said that she thinks reading Tjanimaku Tjukurpa is helping her partner to be a better dad and reflect on the life he wants for his children. She said, "It's good that book; it's helping him understand." NPYWC DFVS Case Worker (053), 2021

Tjanimaku Tjukurpa has attracted attention and is being used in other parts of Australia as well. In a review published in *Australian Book Review*, writer Kim Mahood reflected how the knowledge and wisdom of the Watiku team members and their collaboration with Project staff had created a book that communicates the profound power and potential of a story that is much greater than one boy's story:

Tjanima's story is a parable of redemption through family, culture, and country [sic]. It is embedded in the narratives of cultural knowledge, learning how to care for Country, caring for one another, and passing on knowledge and skills through the generations. *Tjanimaku Tjukurpa* translates as Tjanima's Story. Tjukurpa also means Law and Dreaming. It reinforces the implication that while Tjanima has his personal story, it is also part of the fabric of desert life, of patterns and purposes much greater than the individual (Mahood, 2021:20).

As evidence of the book's reach and the ability of this story to communicate across different contexts, *Tjanimaku Tjukurpa* has been included as a text in Curtin University's Indigenous Community Management and Development bachelor degree. In 2021, part of the assessment for students enrolled in the course was to make a video recording to send to the Watiku team describing what they had learned and what they thought about how the book was created. The Watiku team members were humbled at this recognition and the fact that their book was being used for tertiary level teaching.

In further recognition of the book, in June 2022, *Tjanimaku Tjukurpa*, won the best children's and/or young adult book in the Chief Minister's NT Book Awards. In awarding the prize the judges stated:

Refreshingly written in Ngaanyatjarra/English and Pitjantjatjara/English, this book is about caring for people, culture and country. A seamless combination of Indigenous knowledge and storytelling, this book not only explores Indigenous issues and solutions from Indigenous perspective, it also inspires hope.⁷

The Chief Ministers' NT Book Awards are held in conjunction with the NT Writers' Festival and as part of being shortlisted for the Awards, the Uti Kulintjaku Watiku team was invited to participate in a panel discussion with other First Nations authors and to do a reading of *Tjanimaku Tjukurpa* at the festival.



Watiku team member, Mr Hoosan (far left) at the Chief Minister's NT Book Awards with Hon Chansey Paech (centre) Minister for Arts, Culture and Heritage, Darwin, June 2022

⁷ <https://www.ntwriters.com.au/news/chief-ministers-nt-book-awards-winners-announced/#more-31568> Accessed 4 July 2022.

“That’s our evidence” is how one of the senior Watiku team members (047, 2021) described *Tjanimaku Tjukurpa* long before it was shortlisted for the book award. The achievement of creating this book exemplifies the essential centrality of storytelling to teach and guide people within Anangu society and is a clear demonstration of the way that Anangu ways of teaching and learning are driving the Uti Kulintjaku Watiku Project.

6.4 Uti Kulintjaku Watiku team members in their families: a new resource

Over the last two years, the Uti Kulintjaku Watiku team has worked with a photographer to take photographs of the Watiku team members with their families. The men have then reflected on these family portraits and shared stories that have been recorded, transcribed and translated, about their roles in caring for, supporting and teaching the next generations of their families. These photographs together with the stories will be published as a book entitled, *Kunpungku Nintinma munu Atunymanama – For our families*.

This resource builds on the series of photographs that the Watiku team produced as posters in 2019 that carried the overall statement NYAKULA MUKURINGANYI MUNU ARKANI that can be translated as ‘If you like what you see follow my lead’ and showed the Watiku team members engaging with younger men in different activities, presenting strengths-based images of Anangu men (Togni, 2019). Like the posters, this new book will tell the stories of how the Uti Kulintjaku Watiku team members engage positively in their families to nurture and teach the next generations. The aim of this new book is to produce a resource that shares the important role that Anangu men can play in their families through the knowledge passed down to them by their grandfathers to inspire community members and men to be good role models. The book is due to be published in 2023 and will again include the men’s stories written in Pitjantjatjara, Ngaanyatjarra and English.

6.5 Tracking how the Uti Kulintjaku Watiku tree is growing and branching out: the difference the Project is making

We have been learning in these workshops, the extra information that helped us to understand better about what was happening back in the community. The extra knowledge has been feeding the roots of the tree and the tree is growing. The tree is the team and it has gotten bigger and stronger. We started with our foundational, existing knowledge and we have gained this new knowledge that we can bring into our work and explain it to people and still going back to the roots of the ‘man in the log’ and that inma [ceremony/song and dance] and the picture of how the women have helped the men and now we are on board. We are doing camps with young people in different places across the Lands... this tree will always keep growing. Senior Uti Kulintjaku Watiku team member (027), 2022

This statement by one of the senior Watiku team members clearly summarises the growth and achievements of the Uti Kulintjaku Watiku Project as experienced by the Watiku team members. Using the analogy of the tree shows the interconnectedness between the existing foundational Anangu cultural knowledge and the new knowledge gained through the Uti Kulintjaku workshops and how this is effectively supporting the increasing work with young men in communities as the Project branches out, literally increasing its reach and influence.

Figure 5: Uti Kulintjaku Watiku Project Wanari (mulga tree) – theory of change



A review of the Uti Kulintjaku Watiku Project's theory of change (Figure 5) against the data generated and collected through the evaluation reveals that the Project is continuing to make progress towards achieving its longer-term goals. At the end of almost six years of the Project, as presented above in this Report, there is evidence that the Project is achieving most of its short to medium-term outcomes articulated in its theory of change, including:

- ✚ Watiku team members have increased confidence and capacity to use their knowledge to support young men in their communities to live well;
- ✚ There are now more young men engaged as Watiku team members;
- ✚ Uti Kulintjaku Watiku Project resources are being used within the NPY region and beyond the region;

It is also making a difference in young men's lives who are engaging in the camps and bush trips as it is providing a pathway for them to learn from the senior men, and to be supported in their healing and encouraged to take up their roles within families and communities. Younger men have spoken about how being on Country with the senior men strengthens their spirit and helps them to manage their anxiety, depression and anger.

6.5.2 Making a difference for NPYWC leadership and actions in the region

It was a significant, forward-thinking and courageous step for NPYWC to take in 2016, when the Uti Kulintjaku Minymaku team and the NPYWC directors committed to host a men's project. It has made a considerable contribution to the organisation and continues to be supported wholeheartedly by the directors who value the Watiku team working alongside them to create better lives for Anangu families, as demonstrated in the following quotes:

These are strong men, they are very experienced already in what they do in community, so that's why we knew it was really important to work together, strong men and women in their communities together, because we know that in every community there are men who stand strong. NPYWC director and Uti Kulintjaku Minymaku team member (039), 2020

A woman cannot fight domestic violence alone... we need our men to help us, so here we are together fighting issues and bringing stories back to our kids' lives, good stories. NPYWC director and Uti Kulintjaku Minymaku team member (029), 2020

It is recognised that the contribution that the Uti Kulintjaku Watiku Project is making within NPYWC builds on the history of key Anangu men supporting NPYWC's work, as highlighted in one of the director's quotes above as well as in the previous evaluation report (Togni, 2019). It also strengthens the holistic nature of NPYWC's work with families in the region and inspires hope:

[The Uti Kulintjaku Watiku Project is] bringing... more of a holistic approach... into problem-solving in a community setting. Everyone needs to be on board and I think it lifts everyone's energy up, this Project: men, women, directors, members, because now, I guess it feels like it's... not just women doing things, solving problems, tackling difficult issues. No, there are men that want to do that and that's very inspiring. It brings a lot of hope for the whole society... people in communities, it's important to know that it's happening. Uti Kulintjaku Watiku Project Officer (012), 2021

Importantly, the work of the Uti Kulintjaku Watiku team not only aligns with and complements NPYWC's organisation-wide, trauma-informed and strengths-based *Strengthening Community Capacity to End Violence* practice framework, it is clearly enacting key components of the framework and, as such, is supporting NPYWC's implementation of the practice framework. The framework states:

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 Uti Kulintjaku Watiku Project, like NPYWC's Malparara-Malparara Project (McLaren & Togni, 2022) is providing a guide for what elements of the framework look like in practice. 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 vision of 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.

More broadly, the Uti Kulintjaku Watiku and Minymaku Project team members have spoken about the Projects with other Aboriginal organisations in the region including the Central Land Council (CLC) – one of the Watiku team members was elected CLC Chair in April 2022 – and the Waltja Tjutangku Palyapayi Aboriginal Corporation (Waltja), which is led by Aboriginal women from the northwest of Alice Springs. There is a desire from these Aboriginal organisations to understand more about the Uti Kulintjaku Projects to strengthen the way these organisations are working with regard to healing and violence prevention; they are inspired by the work of the Uti Kulintjaku Projects. The following feedback was received from Waltja staff after one of the Uti Kulintjaku Watiku team members and one of the Minymaku team members spoke at the 2021 Waltja AGM:

[Having Watiku team member and Minymaku team member]... share their stories and wisdom with the women... it stimulated a sense of "now is the time for us to join with men in the communities to change the violence narrative". Amazing and beautiful to hear [Watiku team member and Minymaku team member] sharing community to communities. Trauma specialist practitioner, Waltja Tjutangku Palyapayi Aboriginal Corporation (055), 2021

6.5.3 Influencing systems change

To better understand the effectiveness of the Uti Kulintjaku Watiku Project as an Anangu-led systems change initiative and to what extent it is on track to achieve its longer-term outcomes, it is useful to consider the achievements and outcomes against the six conditions for systems change across three levels, as articulated by Kania et al. (2018) (see Section 11.1). They contend that many systems change initiatives have targeted and achieved structural change at the explicit level of policies, practices and resources flows, however, the systems change has not been sustained or achieved transformation due to the fact that these initiatives have not addressed a change in the conditions identified at the semi-explicit and implicit levels in their framework presented in Figure 7 in Section 11.1.

If we examine the Uti Kulintjaku Watiku Project against this framework, based on the evaluation findings to date, we see that after almost six years, the Project is influencing the six conditions for systems change across the three levels in the framework to some extent, as described in Table 1. Therefore, assessed against these six conditions, the Uti Kulintjaku Watiku Project is well positioned to affect sustainable systems change, in part because it is Anangu-led, building on the work of the Uti Kulintjaku Minymaku team, and being hosted within an Anangu-governed organisation with a strong track record of leading social change. However, transformative systems change is a longer-term endeavour. While the evaluation of the Uti Kulintjaku Watiku Project indicates that the Project

is achieving outcomes that suggest it is on track for transformative change, the challenge is for the Project to secure funding to continue its work into the future to fully realise this change.

Table 1: How the Uti Kulintjaku Watiku Project is influencing conditions for systems change

Conditions to be influenced for systems change*	How Uti Kulintjaku Watiku Project is influencing these conditions based on the evaluation findings
Explicit level: Structural change	
<p>Policies: <i>Government, institutional and organisational rules, regulations, and priorities that guide the entity's own and others' actions.</i></p>	<ul style="list-style-type: none"> • A stated priority in NPYWC's Strategic Plan 2019-2023 is to "Utilise the Uti Kulintjaku model to inform service delivery, resource development and evaluation across the organisation." The Uti Kulintjaku Watiku Project is delivering on this objective. • The Uti Kulintjaku Watiku Project has strengthened NPYWC's ability to engage with Anangu men to support the achievement of the organisation's vision and this is extending the reach of the organisation across the NPY region. • The Project is enacting key components of NPYWC's <i>Strengthening Community Capacity to End Violence</i> practice framework, demonstrating what these look like in practice following Anangu ways of working, and thereby strengthening the organisation's implementation of the framework. • Through the successful employment of Anangu men within the Project in Anangu-defined positions, the Uti Kulintjaku Watiku Project is well positioned to inform and influence NPYWC's strategies with regard to Anangu employment.
<p>Practices: <i>Espoused activities of institutions, coalitions, networks, and other entities targeted to improving social and environmental progress. Also, within the entity, the procedures, guidelines, or informal shared habits that comprise their work.</i></p>	<ul style="list-style-type: none"> • The Uti Kulintjaku Watiku Project is influencing and informing practice across programs and services within and external to NPYWC, through the resources it is producing and their uptake by practitioners. • The Project is also influencing practice through its collaboration with mental health professionals to strengthen intercultural understandings of mental health, trauma and healing.
<p>Resource Flows: <i>How money, people, knowledge, information, and other assets such as infrastructure are allocated and distributed.</i></p>	<ul style="list-style-type: none"> • To some extent, to date, the Uti Kulintjaku Watiku Project has influenced the traditional flow of financial resources to behaviour change programs in the violence prevention sector, by securing six years of funding for this innovative Anangu-led initiative (which is not a behaviour change program). This has generated income for the Watiku team members to develop the initiative as well as developed the team members' capacity to work with young men in their communities, thereby developing an 'expert' local workforce – an essential part of the violence prevention infrastructure (Our Watch & ANROWS, 2017). • It is also influencing the flow of knowledge and information within the Central Australian violence prevention and mental health sectors, developing intercultural understandings of mental health and wellbeing through its ngapartji ngapartji (reciprocal) approach to intercultural learning.

Conditions to be influenced for systems change*	How Uti Kulintjaku Watiku Project is influencing these conditions based on the evaluation findings
Semi-explicit level	
<p>Relationships and Connections: <i>Quality of connections and communication occurring among actors in the system, especially among those with differing histories and viewpoints.</i></p>	<ul style="list-style-type: none"> • At its core, the Uti Kulintjaku Watiku Project is relationship-based and brings together Anangu and non-Aboriginal health professionals to develop increased intercultural understandings of trauma and healing from trauma, with a focus on language and cultural knowledge. These groups are two of the key actors in the violence prevention and mental health systems. • Importantly, the Watiku team has a close and respectful relationship with the Uti Kulintjaku Minymaku team and continues to be supported by the senior women who are directors of NPYWC and Uti Kulintjaku Minymaku team members. • The Project operates to learn from Anangu and Western knowledge systems and has adopted and adapted the Uti Kulintjaku Iwara, developed by the Uti Kulintjaku Minymaku team, as a safe and effective way of working to facilitate this intercultural learning. • The Project is strengthening intergenerational relationships between Anangu men with multigenerational membership in the Watiku team and a focus on intergenerational participation and learning in the Project's activities on Country. Learnings through the Project are being shared within families. • The Project is contributing to strengthening of the quality of connections and communication between key players in the system, opening up new cross-cultural dialogues and creating new social narratives in relation to supporting Anangu men to live well.
<p>Power Dynamics: <i>The distribution of decision-making power, authority, and both formal and informal influence among individuals and organisations.</i></p>	<ul style="list-style-type: none"> • The Uti Kulintjaku Watiku Project has shifted more decision-making power to Anangu within NPYWC and the family violence prevention system in Central Australia. As an Anangu-led innovation, the Watiku team members are making decisions in relation to the development of innovative strengths-based healing resources and identifying new ways to respond to challenges faced by young men, acting as role models and change agents. • The Project has not only created a forum and a platform from which the 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 and how to support healing from trauma. As a result, the Watiku team members have developed their language around trauma, healing and family violence prevention so that they can genuinely and effectively enter into these dialogues. • The scope of formal and informal influence of the Watiku team members continues to increase within the Anangu and non-Aboriginal domains at individual, family, community and organisational levels. • The Watiku team members have articulated an Anangu approach to family violence primary prevention which is grounded in Anangu knowledge and worldview and creates alternative/positive pathways for young men.

Conditions to be influenced for systems change*	How Uti Kulintjaku Watiku Project is influencing these conditions based on the evaluation findings
Implicit level	
<p>Mental Models: <i>Habits of thought—deeply held beliefs and assumptions and taken-for-granted ways of operating that influence how we think, what we do, and how we talk.</i></p>	<ul style="list-style-type: none"> • 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 and to work alongside Anangu women, and within NPYWC, in these endeavours. • Fundamentally, the Project has changed the way the Watiku team members think about themselves and their cultural knowledge with regard to their influence and leadership as role models for younger Anangu men, supporting their healing and encouraging them to take their place as strong men with their families. • The Watiku team members are having different conversations within their families and communities, influencing how they think about supporting young men, facilitating healing and resisting and preventing violence from an Anangu perspective. • The Project is challenging the assumptions of how a women-led organisation engages with men in relation to family violence. • The Project is challenging assumptions and influencing taken-for-granted ways of operating in preventing violence in Anangu communities. It is influencing practitioners' thinking (within and external to NPYWC) about approaches to violence prevention and working with Anangu men.

*Source: Kania et al. (2018:4)

7 Key outcome: Emergence of an Anangu approach to family violence primary prevention

Just as I've learned from my grandfather, [the Uti Kulintjaku Watiku Project] enables me to educate my grandsons in a really good way... young men are listening and understanding and really taking on board the things that they need to survive well into the future, to live. Senior Uti Kulintjaku Watiku team member (044), 2021

The Watiku team members trust the Uti Kulintjaku Watiku Project because it is following the Tjukurpa (Creation story/Law); the Anangu way of supporting and educating young men to live well and take up their responsibilities within their families and communities, as articulated in the above quote by one of the senior Watiku team members.

During the Uti Kulintjaku Watiku Project workshops, the team members have learned about trauma and healing from trauma from a Western science perspective. The Uti Kulintjaku Iwara (way of working) has enabled a process for the men to gain an understanding of this information and deeply consider their existing knowledge that has been passed down to them from their grandfathers, and how this relates to this new knowledge. The men have then drawn on all of this knowledge in their work with young men in their families and communities and in the large intergenerational camps

and the smaller gatherings, camps and bush trips supported through the Project, as described above (Section 6.2).

As the Watiku team members have described and shared their reflections on their work with young men through the Uti Kulintjaku Watiku Project, what has emerged is the articulation of an Anangu approach to family violence primary prevention. Based on an analysis of the data collected and generated through the developmental evaluation, a conceptualisation of this approach was presented by the evaluator to the Watiku team members for consideration and discussion at the April 2022 workshop. The Watiku team members affirmed that this conceptualisation encapsulated the approach to their work with young men. This is presented in Figure 6, below.



Senior Uti Kulintjaku Watiku team members David Miller (sitting) and Jamie Nganingu (standing) reviewing the conceptualisation of their approach to family violence primary prevention, April 2022 workshop

7.1 Interrelated elements of the approach

This approach (Figure 6) is grounded in Anangu knowledge – the Tjukurpa (Creation story/Law) – and guided by Anangu ways of teaching and learning. It leads with the strength of Anangu culture and the knowledge that men need to have to be strong and nurturing men within their families. This approach is about supporting young men to develop a sense of identity and their place in the world, as articulated by one of the senior Watiku team members:

This is Anangu way, if young men can understand culture and Country and the stories, they know who they are and that they belong to the Country and that they are the carers for their grandfather's Country. Senior Uti Kulintjaku Watiku team member (027), 2022

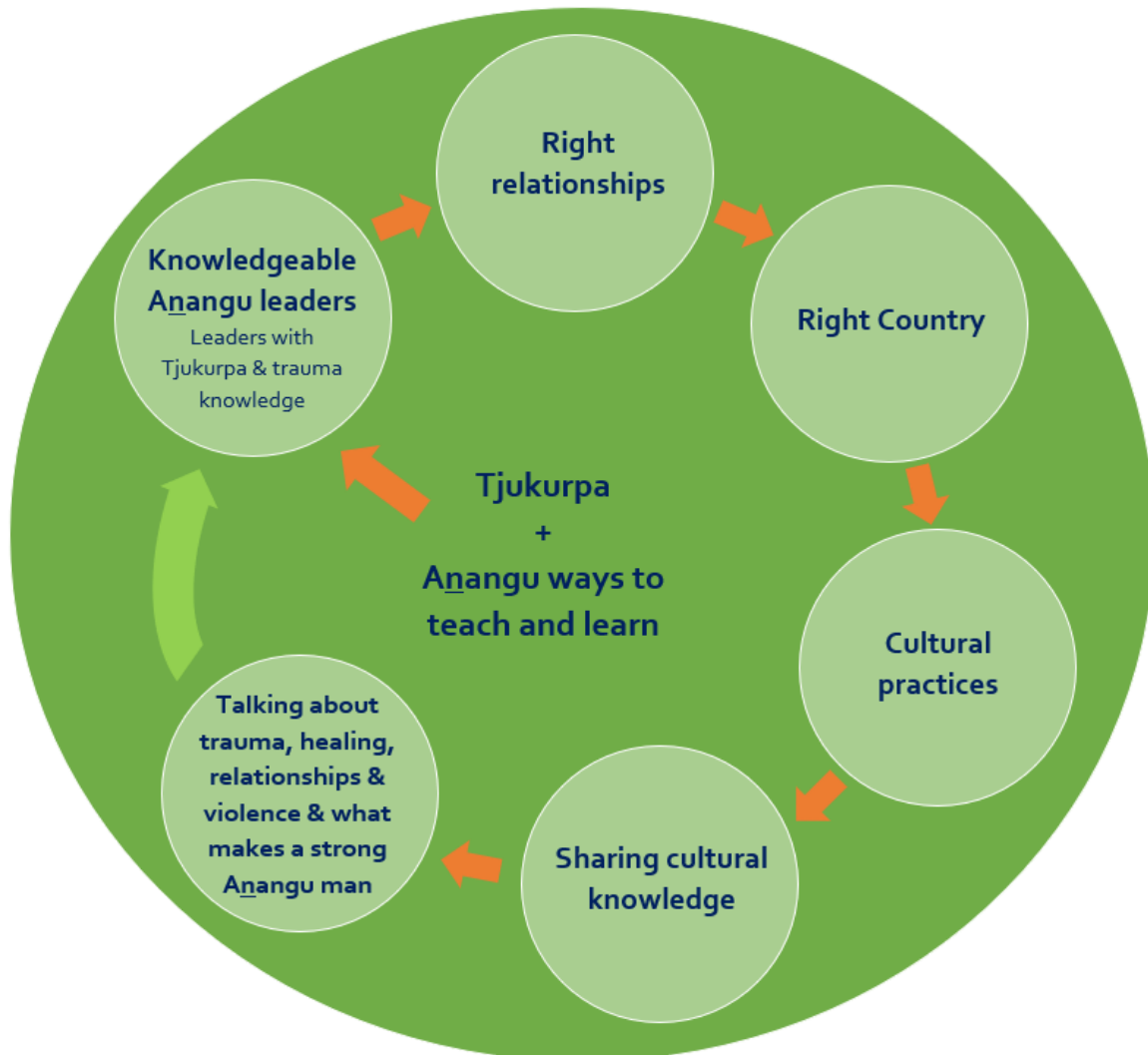
For the Watiku team members this Anangu way does not need to be articulated, as it is implicit to their way of being Anangu. However, to have the importance of their work recognised and better understood and valued by non-Aboriginal people, and particularly potential future funders of the Uti Kulintjaku Watiku Project, the men understand the need to articulate this in a way that is accessible to non-Anangu:

Our Tjukurpa [Creation story/Law] we can't leave behind because without knowing their Tjukurpa, [young men] end up in bad ways. We would like to try and get money for the tree [Uti Kulintjaku Watiku Project] and we are putting all these stories together because we need them [government/funders] to recognise all this work we are doing. Senior Uti Kulintjaku Watiku team member (027), 2022

The key, interrelated elements of this Anangu approach to family violence primary prevention are informed and guided by the **Tjukurpa and Anangu ways of teaching and learning** and include:

- **Knowledgeable Anangu leaders:** The work with young men is led by Watiku team members who have Tjukurpa knowledge that has been passed down to them through their grandfathers, and who have an understanding of trauma and healing from trauma from a Western science perspective gained through the Uti Kulintjaku Watiku Project workshops.
- **Right relationships:** The men that are included in each camp, trip or gathering have the right relationships according to the Anangu kinship system; that is, that there are grandfathers and/or eldest brothers for the young men involved, as this is necessary for teaching. Communication between the men is guided by their kinship relationships.
- **Right Country:** The Watiku team members who lead the camps and bush trips know the Country that they take the young men to; they know the Tjukurpa stories and important sites for that Country and who belongs to that Country; they know where to hunt, what to hunt and when to hunt it in that Country. This ensures that there is no transgression of Anangu Law.
- **Cultural practices:** The young men are supported by the senior men to engage in cultural practices including hunting, tool making, Tjukurpa storytelling, alpiri (early morning broadcasting) and inma (ceremony/song and dance). These practices are determined by the senior men leading the camp or trip, the Country they are on, and the time of year.
- **Sharing cultural knowledge:** Throughout the trip or camp, cultural knowledge is being shared with the young men by the senior men. This occurs through the demonstration of cultural practices such as hunting and tool making, as well as through storytelling and song.
- **Talking about trauma, healing, relationships and violence and what makes a strong Anangu man:** After engaging the young men in cultural practices on Country, the Watiku team members have prepared the space and strengthened the relationships and safety for them to talk with the young men about the challenging issues they face; issues relating to trauma and violence and how to heal from trauma and have healthy relationships as a strong man. They do this drawing on Anangu and non-Anangu knowledge.
- **Knowledgeable Anangu leaders:** This approach, over time, supports the development of the next generation of knowledgeable Anangu leaders to continue the work of Uti Kulintjaku Watiku Project.

Figure 6: Anangu approach to family violence primary prevention



The Watiku team members' intention is to ensure that young men "feel that they are being supported to lead really strong lives themselves. And this [is] all based on the Tjukurpa [Creation story/Law], our culture and our storytelling" (Senior Uti Kulintjaku Watiku team member (048), 2020). It is through this process of engaging the young men in cultural practices and knowledge transfer on Country that the space is created for the Watiku team members to talk with the young men about trauma and healing from trauma, and violence and violence prevention.

The emphasis here for the Watiku team members, in relation to what is important to understand about this Anangu approach to violence primary prevention, is that firstly, it is about being on Country and secondly, it is about the conditions created for the dialogue sequence that is facilitated, to ensure it aligns with the Anangu way of respectfully and constructively discussing sensitive issues. These aspects are described further in the following sub-sections.

7.2 The power of Country for Aṅangu

Trauma, ngangkari [traditional healers] won't fix it. You can't see it. We need Ngurra [home/Country] for that. We got to go and get that Tjukurpa [Creation story/Law] inside. Uti Kulintjaku Watiku Project team member (046), 2022

The bush is not just space, it's a force. Non-Aboriginal Uti Kulintjaku Watiku Project team member (013), 2020

As conveyed in the above quotes by one of the Uti Kulintjaku Watiku team members and by a non-Aboriginal Uti Kulintjaku Watiku Project team member, who has worked with Aṅangu over several decades, being on Country for Aṅangu means more than the non-Indigenous understanding of the benefits that spending time in nature can offer. For Aṅangu the Country holds Tjukurpa (Creation story/Law); the Creation stories and the ancestral beings live in Country and are not separate from it, which is why caring for Country is so important for Aṅangu and why the Country holds power for Aṅangu. The Watiku team members have described the effect that being out bush has on people and how, in their case, for young men this is conducive to learning and healing:

[When young men are out bush] they can think clearly, their ears are open, not closed, they're open again. When you take them out and you are showing them that Country and you're teaching them, they come out of themselves, they are not shut down anymore. They are receptive. Senior Uti Kulintjaku Watiku team member (027), 2022



Spear-making at a Watiku team member-led camp near Pipalyatjara (SA), May 2022

One of the Watiku team members described how the experience of being on Country clears your mind and reinforces a positive connection to culture:

Out in the bush it's good. You can hear the birds, feel the wind. Your mind clears and you just feel good inside. I like that everyone notices the good feeling of being in the bush, cooking tails or hunting kangaroo. Everyone relaxes, there's lots of laughter and enjoyment in doing things. There's pride in doing the ritual of preparing and cooking the kangaroo. It's special. There's a good feeling of content when you go back home. Your mind is free and all your thoughts are clearer. Uti Kulintjaku Watiku team member (056), 2022

Another Watiku team member, who has been leading several of the small camps and bush trips, described how young men were receptive to listening to him when they went out hunting (as quoted above in Section 6.2.2):

The young men were listening and were very happy with the waterhole and the emu. I think they wanted to learn and were happy to listen to me... It's good doing it like that, going out bush and taking them out. Senior Uti Kulintjaku Watiku team member (047), 2022

What is evident is that this teaching and healing work with young men needs to happen out bush, it cannot happen in communities or classrooms or online, as reiterated by one of the Watiku team members:

You can't take this Tjukurpa [Creation story/Law] away. We can't put this on websites, we need to teach people on the Country to which that Tjukurpa relates. Senior Uti Kulintjaku Watiku team member (027), 2022

7.3 Anangu way to safely discuss sensitive issues

The importance of starting and leading with strengths, rather than starting with a direct discussion about violence and violence prevention, was emphasised by the Watiku team members as an essential element of working in a respectful Anangu way. In Anangu society this approach is referred to as *kiti-kiti wangkanyi* or talking indirectly or sideways. For Anangu this is the proper way to discuss sensitive and difficult topics and maintain the discussion, as explained by two of the senior Watiku team members:

Talk sideways... That's what you've got to remember, talk sideways to Anangu. Don't come fully on, you'll knock us over... We've got to show young men that us senior men can teach them. Talk to them. But not straight through them... it's about getting [away] from violence... teach them how to be more [of] a man to their family. [Encourage them to] come this way. Senior Uti Kulintjaku Watiku team member (047), 2021

Yes, it is our way to be very diplomatic and discrete about the way we work and what we say. If you approach someone too directly and do this finger pointing straight at them, the very act of that way of talking, that will immediately upset them. That's aggressive, like you're picking a fight with someone. There is a special way of talking. If you directly attack them for their actions and say you have done the wrong thing, that's not going to work, you have to start with them nicely and make sure you can give the message in the proper way. Gently. Senior Uti Kulintjaku Watiku team member (027), 2021

This is about paying attention to the conditions created to ensure that they are right for such discussions to occur between Anangu. Once you have established a relationship, taken people out on Country and spent time doing an Anangu-led strengths-based activity on Country, only then, in the right place and with the right people, can you start having these sensitive and deep conversations.

In articulating this approach, the Watiku team members have communicated clearly that according to Anangu ways, this approach of starting with strengths and strengthening relationships through cultural practices on Country *is the pathway* to effectively talking about trauma and violence, and

healing from trauma and preventing violence with Anangu men; it is the *pathway to healing*. This is how to engage Anangu men in these conversations while simultaneously strengthening their cultural continuity, intergenerational relationships and supporting their healing.

This is *not* about avoiding talking about violence; this is about *an Anangu way of talking about violence*, which is different to the mainstream approaches. As explained by one of the senior Watiku team members, and quoted above (Section 6.1.2), the Uti Kulintjaku Watiku Project has enabled the senior men to articulate this Anangu approach to family violence primary prevention that draws on the knowledge of the two knowledge systems:

We've gained our knowledge and we've gained it in the two cultures, the whitefella way and our way. So that through our language and culture we can make sure that things are right, proper and also through the Western non-Indigenous side as well, so in those two cultural ways trying to always make them work well. Senior Uti Kulintjaku Watiku team member (044), 2021 [emphasis added]

The national strategies for violence prevention in Aboriginal and Torres Strait Islander communities recognise the need for community-led, place-based responses that draw on the strengths in Indigenous peoples and their cultures, as described in Section 5.3. The Uti Kulintjaku Watiku team's approach to family violence primary prevention is an example of such an initiative and it is enacting the core elements of NPYWC's *Strengthening Community Capacity to End Violence* practice framework in amplifying the Watiku team members' acts of resistance to violence and healing practices embedded in Anangu culture (Tucci, et al., 2017). This is a significant outcome for NPYWC and its members.

8 Enabling factors, challenges and key learnings

8.1 Enabling factors supporting success

The Uti Kulintjaku Watiku Project is doing something new in a complex, culturally diverse context. Therefore, the factors that are enabling and supporting the Project's effectiveness and achievements to date are important to understand. Several of these factors have been identified through the evaluation and are described below.

8.1.1 Strength of NPYWC, Uti Kulintjaku Minymaku Project and the path the women created

- The strength and reputation of NPYWC, together with the courage, wisdom and vision of the NPYWC directors, provide sound and steady foundations for the Uti Kulintjaku Watiku Project. It is clear that the Watiku team members draw much strength and encouragement from the work of the Uti Kulintjaku Minymaku team and the support of the NPYWC directors. The Watiku team members regularly acknowledge the generosity of the Minymaku team in inviting them to establish the Uti Kulintjaku Watiku Project, always "going back to the roots of the 'man in the log' and that inma [ceremony/song and dance] and the picture of how the women have helped the men and now we are on board" (Senior Uti Kulintjaku Watiku team member (027), 2022). This is consistent with the Uti Kulintjaku Minymaku team's conceptualisation that the Uti Kulintjaku Watiku Project is a seed growing from the Uti Kulintjaku Minymaku Project's wanari (mulga tree – theory of change).
- The path that the Minymaku team created in developing the Uti Kulintjaku Iwara (way of working) has been invaluable for the men to follow and develop their own way of bringing

this Iwara to life to support their work. The Iwara offers an innovative, safe and supportive way to learn, share ideas and take action in a complex, culturally diverse context. It is recognised that this way of working effectively supports the men's engagement, leadership and learning and has the potential to be replicated. The fact that this Iwara involves iterative learning and evaluation has also provided the men with the space and ability to reflect on their work. Consequently, this has offered reassurance that they are continuously reviewing and making sense of their work to ensure they are heading in the right direction.

- The Uti Kulintjaku Minymaku team's development of culturally-specific, language-based resources and the integrity of the process to develop these has inspired the Watiku team to develop its own resources. The book *Tjanimaku Tjukurpa* was inspired by the Minymaku team's book *Tjulpu and Walpa: Two children, two roads*.

8.1.2 Long-term trusting relationships, skills and flexibility of the Project staff team

- The Uti Kulintjaku Watiku Project is a relationships-based initiative and the foundations of these relationships are embedded in NPYWC's Ngangkari Program that has been operating since 1999. Long-term trusting relationships have been established between the Program Manager and ngangkari (traditional healers) and other senior Anangu women and men over more than 20 years. Building on these foundations, the Uti Kulintjaku Watiku Project staff team, and particularly the Project Officer, have developed trusting relationships with the Watiku team members that have supported and encouraged the Anangu men to lead and develop this innovative Project in this complex and dynamic culturally diverse context.
- The Ngangkari Program team, together with the Project interpreters, are skilled cross-cultural practitioners who value Anangu knowledge and ways of working and believe in the capacity of the Anangu men to lead this work through the Uti Kulintjaku Watiku Project. They have created the 'protected' space within the system necessary to enable this innovative family violence primary prevention initiative led by Anangu men to be established and continue to develop within a women's organisation. It is recognised that systems change initiatives like the Uti Kulintjaku Watiku Project require conditions that protect the incubation of the initiative so that they are not overwhelmed by the dominant system. The Project staff team has been able to facilitate these conditions with their flexible approach that is underpinned by the NPYWC guiding principles.

8.1.3 Privileging Anangu culture and language

- A key strength of the Uti Kulintjaku Watiku Project is the knowledge, ability and commitment of the Watiku team members and the privileging of Anangu culture and language has enabled these men to enact the power to lead and develop the Project. This privileging of Anangu culture and languages is consistent with the Uti Kulintjaku Iwara (way of working) and the Project workshops are conducted in the men's first languages of Pitjantjatjara, Yankunytjatjara and Ngaanyatjarra with the engagement of skilled interpreters. Anangu cultural knowledge is valued within the Project and the Watiku team members draw on this knowledge to identify innovative ways to respond to contemporary challenges such as with the development of the Anangu approach to family violence primary prevention, as well as the development of culturally-specific, language-based resources.

- This privileging of Anangu culture and language is essential for Anangu leadership of the Project and increasing intercultural understandings. In addition, it supports the recognition and vitality of Anangu culture through use of the Pitjantjatjara and Ngaanyatjarra languages.

8.1.4 Creativity, energy and hope

- The Project privileges creativity in its process and the development of innovative resources that build on strengths in people and culture. The intercultural learning process of the Uti Kulintjaku Iwara (way of working), generates energy in the Anangu and non-Aboriginal team members despite the challenging content.
- The following statement is from one of the senior men during the workshop session that reviewed the Anangu-led approach to family violence primary prevention that has emerged through the Project, as he talked to the visual displays of the approach and the Uti Kulintjaku Watiku wanari (mulga tree – theory of change):

I feel happy because we are heading to this area here [strong culture and away from violence]. I'm looking at this tree here, because we learned through this Uti Kulintjaku Project from the beginning with the tjilpi [men with senior or elder status] who came from Sydney and Darwin to talk about trauma and violence.... And it's about Anangu way, supporting young people to live well, this is the way [approach to violence primary prevention]. Through this story here, it makes me feel good, Anangu way, it belongs to Tjukurpa [Creation story/Law]. Senior Uti Kulintjaku Watiku team member (027), 2022

- 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 their families. This creativity, energy and hope is critical to the Anangu men's continued leadership and development of the Project.

8.1.5 Collaboration with other NPYWC projects

- The Uti Kulintjaku Watiku Project has continued to collaborate with other NPYWC projects and services to support Anangu-led activities out bush, however, this has been affected by the impact of Covid-19 over the last two years. This collaboration is important at a number of levels, including the sharing of physical resources such as vehicles and camping gear, as well as managing the demand on the senior Anangu men to lead this work with young men. The Watiku team members want to collaborate with other services and projects that share their vision and value the importance of Anangu-led initiatives that build on strengths in Anangu and their culture.

8.1.6 Continuity, leadership and belief in Anangu culture and knowledge

- 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 more than 40 years. In supporting the establishment of the Uti Kulintjaku Watiku Project, NPYWC took a risk and again showed ground-breaking and courageous leadership for an Aboriginal women's organisation to reach out to Aboriginal male leaders in the region with regard to family violence prevention.

- In addition, the Uti Kulintjaku Watiku Project is reinvigorating the work led by 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. Some of the people who were involved in this project are the relatives of the members of the Uti Kulintjaku Watiku team, enabling them to build on the strength and legacy of their families.
- 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 external to an Anangu worldview, this continuity of authentic leadership cannot be underestimated in terms of the strong foundations of the Uti Kulintjaku Watiku Project it provides.

8.2 Key challenges

8.2.1 Complexity of the context and issues relating to family violence: demands on Watiku team members and Project staff team

- The complex nature of the issues relating to family violence and preventing family violence in the small Anangu communities across the NPY region mean that work in this context is long-term, challenging and demanding. All of the Watiku team members' extended families are affected by family violence and ongoing trauma to some extent, and many of the Watiku team members are navigating this on a daily basis:

It's hard. It's not easy. You've got to think every day how do we get trauma, how do we get rid of it. It's domestic [violence]. We've got to do [the work] at home. We've got to practice. And every day, not just at the workshop... We've got to practice [what we are learning] at home too... It's easy talking about it but it's hard, it happens every day. We go to this workshop and we go home and we see it happen. So we've got to be strong somehow. Senior Uti Kulintjaku Watiku team member (047), 2021

- The Watiku team members are well known in their communities and across the region. They have made a strong and visible statement by including photographs of themselves in the resources they have developed through the Project. While these are strengths-based resources, they clearly convey the message that this group of men want to lead Anangu men away from violence and therefore need to demonstrate this in all of their actions in their communities to ensure the reputation and integrity of the Uti Kulintjaku Watiku Project. This places considerable pressure on the Watiku team members and makes them potentially vulnerable to the judgement of people in their communities. They rely on each other's support as well as the support from the Project Officer to maintain their engagement and leadership and this underscores the importance of the Project workshops where they continue to learn and strengthen their unity and inspiration for their work.
- This complex context also contributes to the demand on the Project staff who are navigating this as non-Aboriginal cross-cultural practitioners. This relationship-centred work requires that the Project staff navigate a challenging dual role of supporting the Watiku team members professionally and personally. These relationships are a strength of the Project's approach and the reason why the Uti Kulintjaku Iwara (way of working) explicitly includes the 'supportive work' component (see Section 5.1). The supportive work

provided by the Project Officer and other team members is necessary to “clear the path” for the men to effectively engage in the Project’s workshops and other work, and this usually includes supporting the Watiku team members to address and resolve issues within their families. This is sensitive, skilful and demanding work.

- The complex reality of this context places considerable demands on the Watiku team members as well as the Project team, which is why the healing work as part of the Uti Kulintjaku Iwara (way of working) is also so important. However, the ongoing demanding nature of the work presents challenges in relation to the sustainability of the Watiku team members and the Project staff members.
- In addition, there are a very limited number of interpreters who have the ability and capacity to interpret in the Uti Kulintjaku Watiku Project workshops. The need to support a new generation of interpreters is critical for the sustainability of the Uti Kulintjaku Watiku Project and the Minymaku Project.

8.2.2 Access to vehicles for Anangu-led work on Country

- A key practical challenge faced, particularly over the last two years, has been the Watiku team members’ access to vehicles to take young men out bush as part of the small gatherings, bush trips and small camps. These trips and camps are key to the Anangu approach to violence primary prevention (Section 7) and rely on the Watiku team members having their own vehicles or negotiating access to vehicles owned by other services in communities. Lack of access to vehicles has limited the number of Watiku team members who could lead this work as well as the number of bush trips and small camps that could be held.
- Vehicles are a highly valued commodity in communities across the NPY region where many people do not own their own vehicles. The Ngangkari Program has access to a couple of vehicles, garaged in Alice Springs, to support its activities. The ability of the Project to provide access to vehicles to Watiku team members in communities across the NPY region to continue to support this important Anangu-led work on Country as part of a multifaceted approach, is not easily resolved and remains an ongoing challenge for the Project team. Part of the solution may lie in strengthening partnerships between the Uti Kulintjaku Watiku Project and other NPYWC services to share resources and more effectively support Anangu-led work.

8.2.3 Maintaining engagement of senior men as they age

- Tjilpi (men with senior or elder status), are critical members of the Uti Kulintjaku Watiku team. They are the holders of cultural knowledge and the rightful teachers to pass on this knowledge to the next generations. This cultural authority and intergenerational knowledge transfer are cornerstones of the Uti Kulintjaku Watiku Project and the Anangu approach to family violence primary prevention that has been articulated through the Project (Section 7). One of the challenges of the Project is how best to maintain the engagement of these tjilpi over time as these men age and experience health issues that may limit their ability to attend the workshops in Alice Springs or the trips and camps out bush.

8.2.4 Engaging health professionals who can work effectively within the Uti Kulintjaku Iwara

- The Uti Kulintjaku Watiku Project works at the interface of Anangu and Western knowledge systems and draws on the best knowledge from both to progress its work with young Anangu men. The exchange and deep consideration of knowledge and ideas from both

systems is part of the Uti Kulintjaku Iwara (way of working) and key to the Project's strength. This relies on the ability of non-Anangu health professionals to be able to effectively engage with the Watiku team members and maintain a constructive dialogue that is conducive to intercultural learning. This is challenging and sometimes confronting work for health professionals due to the complex cross-cultural context and the sensitive nature of the topic and issues. It has been challenging for the Project to identify health professionals who are experienced in this type of work, available and have the ability to work with the Watiku team over a medium term. Working with these health professionals is critical to the ongoing development of the Project and the capacity development of the Watiku team members.

8.3 Key learnings relating to innovative Indigenous family violence primary prevention initiatives

8.3.1 What are we learning about engaging men as role models in primary prevention initiatives?

- Anangu men want to engage in learning and the Uti Kulintjaku Iwara (way of working) is effectively supporting them to learn and apply their knowledge. They have rich cultural knowledge to draw on to nurture strong, caring men and promote healing from trauma, and through the Uti Kulintjaku Watiku Project, the Watiku team members are forging a new pathway in family violence primary prevention in their communities.
- Senior Anangu men's leadership is essential, as is strengthening intergenerational relationships, in promoting positive narratives and creating positive pathways for Anangu men to prevent family violence.
- Relationships with and leadership from the Uti Kulintjaku Minymaku team is important. It promotes respect and strength in women and men working together to prevent violence.

8.3.2 What are we learning about effective models to enhance primary prevention capacity and sustainable primary prevention initiatives?

- Our learnings are building on the evidence of what works and affirming the cultural determinants of health and wellbeing (Blagg et al., 2018; Blagg et al., 2020; Dockery, 2020; Dudgeon et al., 2016; Dudgeon et al., 2021; McCalman et al., 2014; Olsen & Lovett, 2016; Our Watch, 2018).
- Strengthening the capacity of Anangu men is essential for sustainability – they are the sustainable primary prevention workforce in their communities because they are embedded in the Anangu domain and they have important and influential roles in their families and communities.
- This is complex, challenging and demanding systems change work that requires effective leadership, skilful cross-cultural practitioners, resilient Anangu men and good support systems for all actors, as well as a long-term commitment of resources.
- For the investment in the Uti Kulintjaku Watiku Project to date to achieve its full potential, it requires ongoing funding in the medium term, consistent with the expected time horizon for progress towards systems change that eliminates family violence (Our Watch & ANROWS, 2017).

9 Conclusion and future considerations

- More than being role models, the Uti Kulintjaku Watiku team members are forging a new pathway forward in family violence primary prevention in their communities. 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, healing initiative that is aimed at sustainable, transformative change. The evaluation findings, presented in this Report, demonstrate the Project's development, positive contribution and effectiveness in achieving its short to medium-term outcomes to date. Importantly, the Project is also challenging the assumptions of how a women-led organisation engages with men in relation to family violence.
- The Project sits within an increasing number of innovative Indigenous initiatives that are part of a paradigm shift in their approach to violence prevention as they are grounded in Indigenous culture and knowledge (Blagg et al., 2018). The Uti Kulintjaku Watiku Project clearly aligns with current national priorities and principles for family violence prevention practice in Indigenous communities. These include that the Project was developed by Anangu; has a holistic and healing from trauma focus led by Anangu for Anangu; conducts its activities primarily in Pitjantjatjara, Yankunytjatjara 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.
- A significant Project outcome is the articulation of an Anangu approach to family violence primary prevention. This development demonstrates the increased confidence and capacity of the Watiku team members to work with young men, leading a strengths-based approach grounded in Anangu knowledge and ways of teaching and learning. It will be important for the Watiku team members to continue to develop and strengthen this approach over time and for the evaluation to capture the experience of young men who are engaging in this work with the senior men.
- Trusting relationships are central to the Uti Kulintjaku Watiku Project; relationships between the Anangu men, with the Uti Kulintjaku Minymaku Project team members and with the Project staff team. To date continuity within the Watiku team members and the Project staff team has been a strength. However, in 2022 the Project Officer who has had the role since the inception of the Project, resigned, and one of the senior, foundational Watiku team members passed away suddenly. This is significant given the relationships-based nature of the work. These changes will require an investment of time to build and re-form the strong, trusting relationships to continue to effectively support the Watiku team members to lead the Project.
- Based on the evaluation findings to date, the Project is showing potential to contribute to transformative systems change in a similar way to the Uti Kulintjaku Minymaku Project (Togni, 2018). This type of systems change is required to shift "the conditions that are holding the problem in place" (Kania et al., 2018:3) and recognised as necessary for ending violence against women (Our Watch & ANROWS, 2017). However, for the investment in the Uti Kulintjaku Watiku Project to date to achieve its full potential, it requires ongoing funding at least in the medium term. The challenge for NPYWC is to continue to find funding that supports initiatives like the Uti Kulintjaku Watiku Project that are implementing the current national strategies related to Indigenous family violence primary prevention. Such funding will ensure the ongoing effectiveness of the Uti Kulintjaku Watiku Project for Anangu families and communities and their future generations.

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11 Annex 1: Evaluation framework overview

An overview of the Uti Kulintjaku Watiku Evaluation Framework is presented here. The Framework was co-designed using a participatory process that engaged NPYWC Uti Kulintjaku Watiku team and Project staff members (Togni, 2020). The Framework articulates the evaluation scope and the key evaluation and learning questions as well as the Uti Kulintjaku Watiku Project's theory of change and context map, which are presented in Sections 6.5 and 4.2 of this Report, respectively. The theory of change and context map informed the development of the evaluation and learning questions.

11.1 Evaluation approach and methodology

11.1.1 Developmental evaluation

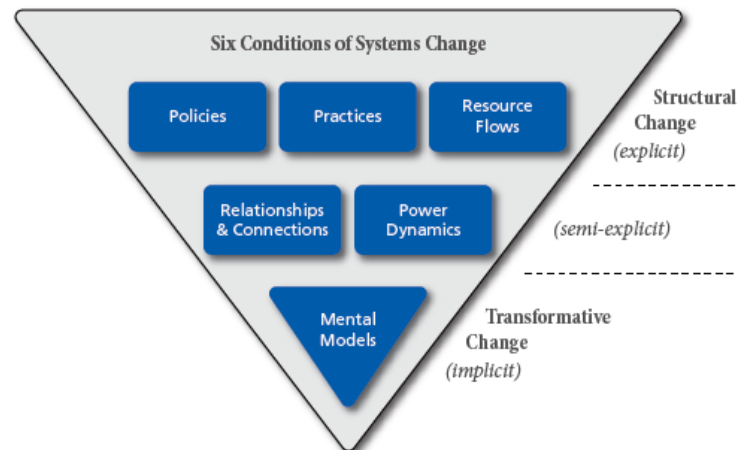
Developmental evaluation (Patton, 2011) has been part of the Uti Kulintjaku Watiku Project since its inception in 2016. This evaluation approach is well suited to the Project's innovative, dynamic and exploratory nature within a complex, culturally diverse context. Informed by systems thinking and complexity theory, developmental evaluation supports adaptation and innovation in the face of complexity. It brings the rigour of evaluation, with a focus on evidence and evaluative thinking, and "meets complexity with novelty, creativity and improvisation" (Gamble et al., 2021: 10). Therefore, this approach to evaluation is well suited to accommodate the complexity, uncertainty and emergent issues that are inherent in the Project's process and outcomes.

Developmental evaluation centres relationships and 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 (McKegg & Wehipeihana, 2016). Therefore, the role of the developmental evaluator moves back and forth through that of observer, questioner, critical friend and facilitator.

The evaluation process is participatory and engages all Uti Kulintjaku Watiku Project team members in regular reflection and analysis of the key learnings and emerging findings. It examines and tracks the process of implementing the Project as it develops and achieves its outcomes as well as iteratively informs its adaptation and assesses the effectiveness and appropriateness of the Project's outcomes.

The evaluation utilises a framework based on extensive systems change and systems thinking literature (Kania et al., 2018) to track and analyse the impact of the Project on the systems in which it is operating. This framework articulates six conditions for systems change across three levels as shown in Figure 7, below. It is also important to understand the changes that we can anticipate might be happening in the first few years of a systems change innovation, given that systems change is achieved over the longer term. The Project's theory of change (Section 6.5) is used to understand where we might expect to see changes within the timeframe of the Project under its current funding.

Figure 7: Six conditions of systems change



Source: Kania et al. (2018)

11.1.2 Culturally responsive evaluation

The evaluation is guided by the principles of culturally responsive evaluation, which recognise culture is a key element in understanding individuals' attitudes, motivations and behaviours. Adopting a culturally responsive evaluation approach incorporates the recognition of culture and cultural perspectives in each stage of the evaluation from design to implementation and reporting. Culturally responsive evaluation is "not a series of distinct methodologies but instead a grounding or holistic way of thinking about and engaging in" evaluation practice (Thomas & Parsons, 2016: 4).

This incorporates a consideration of equity and applying a strengths-based approach that focuses on opportunities rather than problems and emphasises what can be done and how to build on the strengths in people and their culture (Thomas & Parsons, 2016). This approach stresses the importance of trusting relationships between the evaluator and the stakeholders and ideally for the evaluation team to reflect the cultural diversity of the context. Consistent with a developmental evaluation approach, culturally responsive evaluation views stakeholders as active participants in the evaluation process. There is also an emphasis on ensuring that the perspectives of the less powerful are represented.

11.2 Key evaluation and learning questions

The key evaluation and learning questions guide the evaluation data generation, collection, analysis and reporting and they form the basis of the inquiry framework supported through the developmental evaluation. These evaluation questions were derived from the Uti Kulintjaku Watiku Project's theory of change and context map and are iteratively developed over the course of the Project in line with the Project's emergent nature and the developmental evaluation approach.

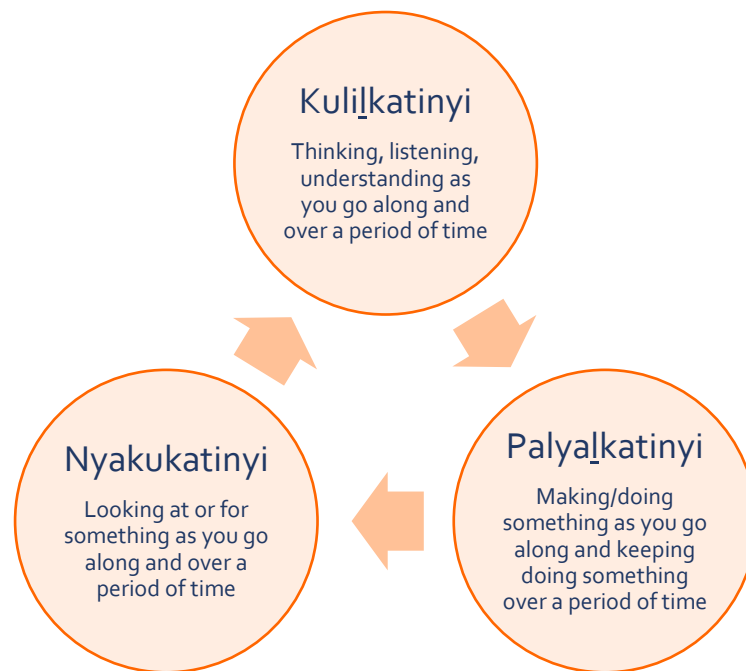
- 1 What are the key features of the Uti Kulintjaku Watiku Project? And how do these relate to the Uti Kulintjaku Iwara (way of working)?
- 2 What have been the key adaptations, developments and achievements in the Uti Kulintjaku Watiku Project 2020-2022? What factors are supporting and limiting these adaptations, developments and achievements?

- 3 To what extent are the Watiku team members developing their knowledge, confidence and capacity to share and use their existing and new knowledge to prevent family violence?
- 4 To what extent are young men engaging in the Project? What factors are supporting and limiting their engagement?
- 5 How is the Uti Kulintjaku Watiku Project contributing to family violence prevention?
- 6 What are the strengths and challenges of the Uti Kulintjaku Project? What are we learning?

11.3 Uti Kulintjaku inquiry framework

In practice, the evaluation facilitates iterative learning cycles to inform the strengthening and adaptation of the Uti Kulintjaku Watiku Project over time. These iterative learning cycles are guided by an inquiry framework articulated by senior Anangu women within NPYWC in the 1990s based on Anangu concepts to support a meaningful evaluation process, as presented in Figure 8, below.

Figure 8: Uti Kulintjaku inquiry framework



Components of these iterative learning cycles, guided by the Uti Kulintjaku inquiry framework, include:

- **Post camps/small gatherings:** Reflections with the relevant Watiku team members facilitated by the Project Officer, using guide questions, following each of the camps and small gatherings led by the Watiku team members. The Watiku team members also visually record their activities for the purpose of learning and evaluation. The outcomes of these reflections are included in the iterative learning cycles facilitated by the evaluator

with the team. These learnings and actions are documented and reviewed in the subsequent learning cycle.

- **Uti Kulintjaku Watiku Project Workshops:** Evaluation reflection sessions with the Watiku team members facilitated by the evaluator at the end of each workshop. The learnings and actions are documented and reviewed in the subsequent learning cycle.
- **Post Uti Kulintjaku Watiku Project Workshops:** Reflection sessions with the Project staff team following each workshop are facilitated by the evaluator to capture learnings, achievements and challenges to inform the development of the Project.

11.4 Data generation, collection and analysis

The methods used to generate and collect data for the evaluation include:

- Participant observation;
- Facilitation of reflection and evaluation with Uti Kulintjaku Watiku team members at each workshop;
- Facilitation of reflection, sense-making and interpretation with the Project team;
- 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 six interviews with a total of five individual stakeholders including Uti Kulintjaku Watiku team members (3)⁸, Uti Kulintjaku Project staff (1) and health professional team members (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 between 2020 and June 2022;
- Transcripts of five facilitated evaluation reflection sessions with the Uti Kulintjaku Watiku Project team working with an interpreter between 2020 and 2022;
- Transcripts from two facilitated reflection and sense-making sessions with the Uti Kulintjaku Watiku team members to articulate the emerging approach to family violence primary prevention in 2022;
- Detailed notes and audio recordings from the five Uti Kulintjaku Watiku Project workshops between 2020 and 2022;
- Notes and audio recordings of Project staff team's facilitated reflection and debrief sessions;
- Project documents, reports and email correspondence from key stakeholders;
- Notes from participant observation at Uti Kulintjaku Watiku Project workshops; and
- Relevant literature and government reports.

⁸ Interviews with the Watiku 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 where necessary.