PART I: A REVIEW OF THE LITERATURE FOCUSING ON ASPECTS OF INDIGENOUS CHILD SEXUAL ABUSE TREATMENT MODELS IN AUSTRALIA, CANADA, AOTEAROA/NEW ZEALAND AND THE SOUTH PACIFIC, AND THE UNITED STATES
Contents

PART I: A REVIEW OF THE LITERATURE FOCUSING ON ASPECTS OF INDIGENOUS CHILD SEXUAL ABUSE TREATMENT MODELS IN AUSTRALIA, CANADA, AOTEAROA/NEW ZEALAND AND THE SOUTH PACIFIC, AND THE UNITED STATES ______________________________________ ________________ 1

Acknowledgments ___________________________________________________________ 4

1 ABSTRACT ________________________________________________________________ 5

2 INTRODUCTION _____________________________________________________________ 5

3 BACKGROUND ______________________________________________________________ 6

4 METHODOLOGY _____________________________________________________________ 6

5 FINDINGS AND DISCUSSION _________________________________________________ 8

5.1 Some qualifying considerations ____________________________________________ 8
   5.1.1 Violence and child sexual abuse programmes ______________________________ 9
   5.1.2 Problem versus strengths based perspectives _______________________________ 10
   5.1.3 Colonialism and enduring practices _________________________________________ 11
   5.1.4 Hesitant policy ________________________________________________________ 12

5.2 The issues concerning child sexual abuse in Indigenous communities and responses ________________________________________________________________ 13
   5.2.1 The Gordon Report ____________________________________________________ 15
   5.2.2 Contributory conditions to the over-representation of Indigenous children in the child protection system ___________________________________________________________ 16
   5.2.3 Summary _____________________________________________________________ 18

5.3 Responding to child sexual abuse in Indigenous communities _________________ 20
   5.3.1 Contrasting views ______________________________________________________ 20
   5.3.2 Standard responses ____________________________________________________ 21
       5.3.2.1 Prohibiting the sexual abuse of children – the legal response ____________ 21
       5.3.2.2 Therapeutic intervention ___________________________________________ 25
       5.3.2.3 Preventive strategies – education, skill building and public awareness _ 31
       5.3.2.4 Summary of standard approaches ______________________________________ 36
   5.3.3 Emerging approaches __________________________________________________ 37
       5.3.3.1 Indigenous healing practices _________________________________________ 38
   5.3.4 Emerging Models ______________________________________________________ 46
       5.3.4.1 Working with adolescents to prevent domestic violence, Indigenous rural model (Blagg 1999) __________________________________________________________ 48
       5.3.4.2 Indigenous Sexual Assault Services (Sutherland 2004) ___________________ 50
       5.3.4.3 Mawul Rom Project: Traditional and Contemporary Mediation and Leadership Training (Tolliday 2004) ____________________________________________ 53
       5.3.4.4 Broken Hill and Menindee Rural Crisis Intervention Projects (Broken Hill and Menindee Rural Crisis Intervention Projects 2001) _______________________________ 54

Dr Susan Young
Centre for Vulnerable Children and Families, University of Western Australia

October 2005
5.3.4.5  Towards Healing, Counselling and Helping in Aboriginal Communities. An Approach Towards Defining Project Service Specifications (Henry 2005)  58
5.3.4.6  Summary  60

5.4  What works  61

5.5  Summary  66
5.5.1  The holistic approach  66
5.5.2  Addressing social concerns  66
5.5.3  Child protection as family and community preservation  67
5.5.4  Healing the whole community  67
5.5.5  Empowerment of communities and families  67
5.5.6  Using strengths  68
5.5.7  Child Protection is everyone’s business  68
5.5.8  Cultural appropriateness and relevance  68
5.5.9  Coordination of services  68
5.5.10  Cultural awareness training for personnel  69
5.5.11  Staff training  69

6  PART II: ANNOTATED BIBLIOGRAPHY OF LITERATURE FOCUSING ON ASPECTS OF INDIGENOUS CHILD SEXUAL ABUSE TREATMENT MODELS IN AUSTRALIA, CANADA, AOTEAROA/NEW ZEALAND AND THE SOUTH PACIFIC, AND THE UNITED STATES  70

7  APPENDIX 1  87

8  BIBLIOGRAPHY  88

Dr Susan Young
Centre for Vulnerable Children and Families, University of Western Australia

October 2005
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October 2005
1 ABSTRACT

The need to attend to the healing as well as the protection of children suffering sexual abuse is immediate and urgent. Concerned communities and agencies are actively seeking the most useful and appropriate ways to contribute to the healing of their children. This Literature Survey is provided for the purpose of assisting one local area to design a service which they consider will be the most appropriate for their identified needs. The review was conducted over a four month period at the behest of the Department for Community Development in the Pilbara, and surveyed literature concerning child sexual abuse in Indigenous communities in Australia, Canada, the United States and Aotearoa/New Zealand. It canvasses a range of approaches in use and suggestions for further development present in the literature, as well as presenting the issues which confront service providers, policy makers, communities and families in providing for their children’s healing. There are clear elements and principles for practice which emerge from the literature, which can in turn influence policy for how best to provide culturally relevant and appropriate services for children and their families. These can contribute to the design of a service which is expected to emerge from the current consultation with local people.

2 INTRODUCTION

This literature review contains a survey of material reporting on matters relating to Indigenous Child Sexual Abuse and Models for treatment. The review is in two parts; the first detailing the processes used for the survey and general findings; the second a bibliography of the works surveyed. This second part contains an annotated bibliography as well as a list of other works for which there was not time to provide annotations. The works listed in Part 11 are contained in a separate bibliography and may be found on page 70.

The survey was conducted to provide decision makers with information they could use to design a service for Child Sexual Abuse Treatment and Healing in the North-West location of Port Hedland and its surrounds in the Pilbara.

It needs to be stated at the outset that this survey of the literature was conducted and written by a non-Indigenous person and so represents the search and the way of considering the literature from this standpoint. Information gained and
assembled has been put before the Reference Group as one way of addressing this, and additional discussions have been undertaken with Indigenous colleagues.

For reasons discussed later, it has been considered necessary to provide contextual and descriptive information about the area of child sexual abuse before providing details of the methods used to address it. These descriptions and methods are all included in Section 5. A summary of the principles contained in the reviewed works which authors consider are essential for good healing models can be found in Section 5.5

3 BACKGROUND
This survey of relevant literature was commissioned as part of the process to provide a culturally and locally suitable healing service for child sexual abuse. As acknowledged in the Project Officer’s report, the service is not to be restricted to Indigenous people. However, the brief as given was to consult the literature for models used with Indigenous communities and people. The background to the decision and subsequent process is detailed in the Project officer’s final report which is a separate document. The role of the researcher was to locate material which could inform the decision making process and provide support for the service specifications. These are added as Appendix 1.

4 METHODOLOGY
The task for this part of the project was to locate and report on models of service provision for child sexual abuse to assist the Reference Group deliberate and decide on appropriate service characteristics. This information was intended to stimulate discussion and to be considered alongside the consultation information. Hence the literature survey was conducted using key terms to search data bases for available reports. Searches were targeted at locations considered to have the potential for similarities in experience and so were restricted to Aotearoa/New Zealand, Canada, the United States as well as Australia. Bibliographies of works consulted revealed further information, some of which was not available either on the web or in Australia, which necessitated ordering this material through library services. The resulting information was

1 Searches were conducted using a combination of the following terms: ‘child protection’, ‘child sexual abuse’, ‘Indigenous or Aboriginal’, ‘Indigenous communities’, ‘treatment/healing and models/services’.

Dr Susan Young
Centre for Vulnerable Children and Families, University of Western Australia

October 2005
broad and dealt with the ‘issue’ of child sexual abuse, its incidence, purported causation and solutions.

Interim monthly reports were provided to the Reference Group for discussion and further direction for searches, and contributed to the decision making concerning the specifications for a service for child sexual abuse healing in the Hedland area.

This review covers material which was able to be consulted during the time period. It was derived predominantly from reports, journal articles, book chapters and conference proceedings from the countries mentioned above. It covers the period from the early 1970s to the present, with most of the works being published during the past fifteen years. It contains a considerable number of works by Indigenous authors and organisations.

It is possible that there is more material which could add to the understanding of and knowledge about treatment services for child sexual abuse in Indigenous communities. It is suspected that some, if not a considerable amount, of material exists elsewhere than in the published or readily available literature. Word of mouth information suggests there is indeed a number of activities taking place but they remain locally known by reputation and have little written or widely publicised circulation with their descriptions and any evaluations similarly unpublished. Subsequently, accessing them is time consuming with imperfect results. This survey then covers only the material available publicly through web or library holdings.
5 FINDINGS AND DISCUSSION

As mentioned above, the survey uncovered a vast amount of literature, only some of which was able to be fully reviewed for this paper. While all the material was scanned and choices made about relevance, the remaining, un-reviewed literature may well contain important and interesting material. This is especially likely because of the nature of representations of models for one broad purpose, such as family violence, which might have application to the more specific concern of child sexual abuse. What is contained here is an account of the reviewed literature. It is organised as follows.

- Firstly some qualifying statements are necessary. These provide a conceptual critique which is offered to guide how the material reviewed should be considered.
- An account of child sexual abuse in Indigenous communities is presented including an overview of some of the reported issues, incidence and associated contributing factors to the over-representation of Indigenous children in the child protection systems. This presents some of the issues which are attempted to be addressed by the models or responses.
- Responses to child sexual abuse form the next major section. This includes a short examination of the sometimes oppositional forensic and preventive perspectives and associated matters on child sexual abuse before detailing the models commonly in use. Emergent models follow and are presented in some detail in Section 5.3.4.

5.1 Some qualifying considerations

The survey uncovered a large amount of material on responses to violence in Indigenous communities which comparatively outweighed that referring to child sexual abuse. This literature became the main source of information. Secondly, and relatedly, the literature abounded with details of the problems of, in and for Indigenous communities. Considerations and applications of more positive and strengths based perspectives from which to view the issues thus became important to seek. Most of the literature began by discussing the colonial inheritances and contributors to the problem situations, not by way of excusing, but for greater understanding. This provided a theoretical framework for many writings and models without necessarily critiquing the derivation from the colonial environment of the models used. Finally, there emerged evidence of
models which owed much of their substance to Indigenous beliefs and practices. In spite of this and the seeming acceptance by policy makers of aspects of these models, the final authority for their use seems still within the domain of the majority culture. These four themes are discussed below.

5.1.1 Violence and child sexual abuse programmes
There are few reports or other writings which provide details of the strategies used to deal with the child sexual abuse in Indigenous communities.

The initial searches produced material concerning the main models used to address violence in Indigenous communities. Subsequent searches using bibliographies eventually revealed references more specifically addressing child sexual abuse approaches. It is possible that violence as an issue has gained attention chronologically earlier than that of child sexual abuse; or it may be, and more likely, that child sexual assault or abuse is automatically assumed to be a condition within the broader area of violent behaviour. (In some contemporary writings assault is used as the preferred descriptor to refer to child sexual abuse denoting its seriousness and criminality (Kennedy 1993/4; Education Centre Against Violence 1999)). Feminist critiques of social and individual practices have certainly placed a lens on male (predominantly) violence as a major concern not only of Indigenous but also non-Indigenous society. The effectiveness of these efforts may have resulted in this preponderance of material raising the issues if not resulting in programmes to address violence. Many of the reports include sections on sexual violence perpetrated on women and children, or devote specific sections to child sexual assault or abuse. For example, see (Cummings and Katona 1995; Broken Hill and Menindee Rural Crisis Intervention Projects 2001; Department of Family and Community Services 2003; Keel 2004; Sutherland 2004). Many more, though, provide a broad discussion of violence and describe the incidents as affecting, inter alia, children, for example (Castillon and Manners 1999; Blagg 2000; 2001; Cook, David et al. 2001; Department for Women 2001; Orr and Turner 2004; Poelina and Perdrisat 2004; Stewart and Jubb 2004). Within these reports are accounts of the issues, the incidence and contributing factors. These reports and accounts all provide useful information and suggestions for policy and programmatic consideration to address violence. These were included partly because of the paucity of models being presented in the literature to deal specifically with child sexual abuse, but also partly because the strategies could well have application if adapted.
Another possibility appeared in some of the literature to explain to some degree
the lack of specific attention to child sexual abuse. Some commentators, among
them Indigenous writers, note the silence about and denial present amongst
some Indigenous communities concerning child sexual abuse, notwithstanding
the recent attention paid by some prominent Indigenous leaders and others. The
reasons given are understandable and have credibility and these will be
discussed more in Sections 5.3.3 and 5.3.4.

The reviews then are drawn from both sets of literature, with this made clear in
the descriptions of the models.

5.1.2 Problem versus strengths based perspectives
The issue of child sexual abuse, concomitant with violence in Indigenous
communities, is usually presented in the literature, policy documents and public
statements as a problem with victims and perpetrators and the need to solve the
problem and punish the offenders. Statistics of incidence and effects are
describing an increasingly bleak existence for generations of Indigenous people.
This mention here is not to challenge the need for good and accurate indicators,
nor to divert attention from a social ill for these are essential. Rather, this
comment is to reiterate what is contained in some of the reports by Indigenous
people – that there are positives, determination and abilities within Indigenous
communities which can be and are focussed on working for change (McCallum
2000; Tsey and Every 2000; Henry, Dunbar et al. 2004; Thorpe, Solomon et al.
2004; Tsey, Whiteside et al. 2005).

This echoes the perspective of the strengths based approaches which have
become part of policy and practice directions in social service provision over the
past few years (Fuchs 1993; Berg and Kelly 2000; Beilharz 2002; Department for
Community Development 2002; St Lukes 2004; Jack 2005). While this has been
contentious to some degree this perspective has merit especially when working
with Indigenous families and communities as it requires that hitherto
‘dysfunctional’ assumptions of Indigenous peoples’ abilities and circumstances
be re-thought. There is now a much greater preparedness on the part of policy
makers and service providers to start from an assumption that Indigenous
people are resilient and can and do know how to address the problems they
experience. Further, policy makers and service providers are deliberately
attempting to find the strategies that have worked for families and communities to build on those as part of their service provision. There is also recognition that some of the strategies used traditionally by Indigenous families and communities may well have relevance for a wider community use and be useful with non-Indigenous families.

This is not to deny that there are still serious concerns about the well-being of some children and in particular the incidence of child sexual abuse which are shared by Indigenous people; the difference now being that there is a greater willingness on the part of non-Indigenous policy makers and service providers to work with the daily routines and practices of people rather than stepping in and destroying these processes.

The situation regarding the incidence of violence and child sexual abuse in Indigenous Communities tends still, however, to be presented from the problem-based perspective and has sometimes the tendency to fall into the ‘deficit’ approach of assuming that these problems are a result of individual, or worse, cultural, pathology. The writings themselves show awareness of this issue and portray the problems as being located within a larger societal setting, being keen not to continue the labelling and stereotyping that results. At the same time, these writers are mindful of not ‘glossing over’ the very serious and seemingly increasing problems being experienced by some communities and people. The focus, then, on taking a strengths perspective in the practices employed should not blind practitioners to the fact that there are problems which need to be addressed. Rather, this perspective allows people to move beyond a despair at the enormity of the problems to looking for the day to day practices that people use to respond to their situations.

5.1.3 Colonialism and enduring practices
Most of the reports reviewed from Australia and overseas commenced, or at least included in their discussion and presentation some reference to colonial policies and practices which had and continue to have in some social settings, such devastating effects on Indigenous life. The ability of individuals, families and communities to respond to their needs in positive ways has been severely affected. Models presented for addressing child sexual abuse included discussions on these effects and while not condoning or excusing the behaviour were clear in their recommendations that the structural effects of colonisation
were at least equal targets for change as were the individual behaviours of child sexual abuse offenders.

The commonalities in all the jurisdictions of child removals, residential school and impositions of non-Indigenous cultural practices are presented in the reports and writings and discussed in relation to the removal of Indigenous peoples’ control of their own lives with long lasting disadvantaging effects. The rationale behind these practices was often made ‘for their own good’ and drew on beliefs of cultural and natural superiority derived from Social Darwinist thought. Once realising the damage caused service deliverers designed subsequent models of practice (for treatment in particular) to remedy some of the effects. In the main, however, they are still underpinned by understandings of human behaviour derived from the same heritage as gave rise to a Social Darwinist perspective, a realisation which would, no doubt, be soundly denied by contemporary practitioners. Indigenous models for practice are in the minority and in some cases only considered as useful for non-serious situations.

This is not to say that models which use psychological understandings, for example, of human motivation or behaviour, have little application. They provide useful and workable strategies, are widely employed by Indigenous people who have also adapted them to their needs. They represent, however, only one form of knowledge, which is not as valued in other non-Western settings as perhaps in the Western world. Decolonising practices, therefore, are to be sought and included in any offerings to Indigenous people.

5.1.4 Hesitant policy

The above discussion concerning colonial practices and understandings can be extended here to consider the seeming reluctance in some policy settings to permitting strategies which rely on understandings from different worldviews. The principles of restorative justice, for example, in which healing and punishment are inextricably connected, can only be fully realised with partnerships between two equal jurisdictions. While there is still a hierarchy of authority with permissions to be sought they remain as ‘alternatives’ dependent on policy decisions made outside the environment which they are meant to affect. Enabling communities, for example, to use traditional healing and punishment practices in Australia in ways that are more routinely practiced in Aotearoa/New Zealand and Canada is still some way off.
5.2 The issues concerning child sexual abuse in Indigenous communities and responses

This next section is divided into two sub-sections: the first deals with child sexual abuse in Indigenous communities and canvasses the issues, incidence and associated concerns; the second presents some of the most commonly found responses. In this section are presented the usual strategies as well as those which are recently emerging.

Widespread public concern about child sexual abuse in the general community is relatively recent, according to Tomison (2001), emerging in the 1970s, even though he notes its reported existence for centuries. It is therefore reasonable to assume that widespread policy and service delivery attention paid to child sexual abuse in Indigenous communities emerged later. It is now commonplace for reports on child abuse to include specific sections dealing with Indigenous children and more specifically sexual abuse of children. The Child Protection reports issued by the Australian Institute of Health and Welfare, arguably the most extensive reporting mechanism, cites the disproportionate rate of substantiated notifications of abuse amongst Indigenous as compared to non-Indigenous children. Amongst the various types of abuse, sexual abuse, for both groups, is the lowest, although again proportionately, Indigenous children experience sexual abuse to a greater degree than their non-Indigenous counterparts (AIHW 2005:24). In WA, however, substantiated sexual abuse has a much higher incidence than in other states. These figures should be considered with some caution as they are widely acknowledged to be affected by hesitations in reporting. Whatever the actual incidence, it is clear that child sexual abuse is of concern, it is increasing and there are the suspicions that it is becoming intergenerational and normalised in some places (National Campaign Against Violence and Crime Unit 1998; Chamarette 2004).

The examination of the occurrence and incidence of child sexual abuse in Indigenous communities is complicated by several factors.

1. As mentioned earlier, there is a tendency in some reports to include discussion of child sexual abuse in a more broad presentation and discussion of violence in Indigenous communities. The inclusion of child sexual abuse in a discussion of domestic or family violence may act to
further ‘hide’ the incidence or to conflate responses when it may be that child sexual exploitation is occurring with no concomitant domestic or family violence.

2. Further, including sexual abuse with other forms of abuse, especially neglect in Indigenous communities, also tends to divert attention from what might be the most appropriate responses. While neglect in Indigenous communities has been considered by some to have structural associations (Rayner 1994; Tomison and Wise 1999; Coorey 2001), that is, poverty and homelessness for example, which affect the ability of families to adequately provide for their children, it is less easy to make causal connection between these structural factors and sexual abuse. Some commentaries consider that misplaced cultural sensitivity to these issues may hinder appropriate responses (D’Souza 1993).

3. Indigenous organisations are concerned that non-Indigenous policy makers and service deliverers are failing to act and are falling into the trap of withholding action on the basis of cultural sensitivity (Secretariat of National Aboriginal and Islander Child Care, National Child Protection Council (Australia) et al. 1996; Pocock 2002; SNAICC 2004; SNAICC ND). Or, they are reluctant to step in to Indigenous terrain where it has been a common belief that Indigenous people did not want or need non-Indigenous assistance. This is supported by research carried out by the National Child Protection Clearinghouse which notes that there are some common features in Indigenous communities in relation to child sexual abuse:

- Fear of racism and reasons of shame;
- Fear of reprisal from perpetrator in small closed communities;
- Fear of pay back from relatives;
- Perceived need to protect the perpetrator due to reasons such as the high number of Indigenous deaths in custody;
- Fear of police response;
- Difficulty in communicating with legal professionals;
- Absence of someone to report child abuse to in remote communities; and

All these are factors in under or no reporting of child sexual abuse. Further, another report notes that there may be a tendency to see child
maltreatment as normal, that workers may be confused about their role and lack of culturally appropriate options (Stanley, Tomison et al. 2003).

Devising suitable responses to the incidence of child sexual abuse, therefore, requires close attention to these fears and concerns in order to gain support, trust and cooperation from the people involved.

5.2.1 The Gordon Report

In Western Australia child sexual abuse in Indigenous communities possibly reached its pinnacle of response for policy makers following the tabling of the Gordon Report. This report had a broad brief and covered child sexual abuse of one person alongside the more widespread abuses of children and violence within Aboriginal2 communities. While the report makes comment on this single situation, child sexual abuse here too is included within the larger topic of family violence. While not adopting a particular definition of child sexual abuse or of family violence, the Inquiry accepts that a focus on the environment in which abuse occurs is important rather than focussing solely on the incidents of abuse (Gordon, Hallahan et al. 2002:26). Taking this environmental, or ecological view, the Inquiry made recommendations to provide a wide range of services through a coordinated and integrated service approach. The Inquiry sought overseas models and noted their general paucity in the literature. Among these were alternatives to the non-Indigenous criminal justice system in operation in Aotearoa/New Zealand and Canada, education programmes, family support programmes and the use of art and story-telling to promote change. Canada and some situations in the United States indicate a transferral of responsibility for Indigenous child welfare (generally) to Indigenous control, with reported mixed results. Actual models for dealing with child sexual abuse in Indigenous communities are not here represented.

Contained within the recommendations are principles for service models:
- Indigenous community input to solution building;
- The provision of adequate preventive services;
- Inter-agency cooperation and coordination; and
- Strategies to overcome the deeply held distrust of non-Indigenous service providers by Indigenous people (Gordon, Hallahan et al. 2002:386-390).

2 ‘Indigenous’ is the term used throughout this survey, but here and elsewhere ‘Aboriginal’ is used by the authors of the works quoted.
Crucial to all these were that Indigenous people themselves needed to be central to the process and direction of the programmes.

5.2.2 Contributory conditions to the over-representation of Indigenous children in the child protection system

It is widely acknowledged that Indigenous children are and have been proportionately over-represented in the reports of child abuse (Rayner 1994; Flanagan and Hayman-White 2000; Cook, David et al. 2001; Coorey 2001). Reasons given for this vary but include the differential care standards applied. There is no doubt, though, that there is considered to be a serious problem of child sexual abuse, as there is of adult sexual violence.

As noted by several commentators and with the qualification that such conditions are not to be seen as an excuse for abuse against children (or women), Indigenous people in communities where the incidence of child sexual abuse and family violence is high state that attention to the widespread disadvantaged situation must form one of the central strategies for change (Rayner 1994; Blagg 2000; McCallum 2000; Tsey and Every 2000; Lowell 2001; Beneforti and Cunningham 2002; Keel 2004; Poelina and Perdrisat 2004; Stewart and Jubb 2004). It is not claimed that addressing substance abuse or lack of unemployment, for example, will by itself change the behaviour of people who sexually abuse children. Rather, by addressing the whole situation, it is claimed the whole community will re-direct its attention to preventing abuse, to offering assistance where needed and providing the specific supports to bring a just response to what is now being suggested is a normalised intergenerational malaise (National Campaign Against Violence and Crime Unit 1998; Thorpe, Solomon et al. 2004).

Robertson (2000) and her colleagues from The Aboriginal and Torres Strait Islander women’s task force on violence, were commissioned by the Queensland government to consult and make recommendations about breaking the cycle of violence. They note the lack of services and that violence emerges from many sources, not least the history of dispossession and oppression. Rayner’s (1994) report, commissioned by the Minister for Family Services in 1994 and managed by the Australian Institute of Family Studies, notes the general concern about levels of substantiated reports of abuse for neglect, stating that these are often
due to structural and not cultural matters. The subsequent removal of children amounted to discrimination because of gross under servicing.

A number of other recent reports focus on aspects of disadvantaged conditions being experienced by Indigenous communities and recommend strategies. For some years Secretariat of National Aboriginal and Islander Child Care (SNAICC) has been at the forefront of reporting on the need for strategies for all forms of child abuse citing, but not using as excuse, disadvantaged conditions among Australia’s First Peoples (Secretariat of National Aboriginal and Islander Child Care, National Child Protection Council (Australia) et al. 1996). Reports identifying potential indicators of health and social outcomes are now commonplace with yearly updates noting the progress or lack of it. Among these reports, Beneforti (2002) and colleagues from the Australian Sports Commission and Cooperative Research Centre for Aboriginal and Tropical Health investigated indicators for measuring the health and social impact of sport and recreation programs in Indigenous communities. The recommendations concluded that sport is recognised as a potentially powerful force in Indigenous community life, citing both The Royal Commission into Aboriginal Deaths in Custody (RCIADIC) and Tatz who respectively described sport and recreation as an important antidote to boredom that was a key factor in the prevention of Aboriginal juvenile crime, and that sport can provide a ‘centrality’ to Indigenous communities, an essential ingredient for their political and cultural survival.

Reports in the other countries surveyed provide a similar picture. The work from Canada cites a colonial past and imposition of social policies which resulted in separated families and communities with the need now to effect restoration of those relationships (Jacobs, Storey et al. 1992; Wharf 1992; First Nation's Child and Family Task Force 1993; Durst, McDonald et al. 1995; Fuchs 1995; Aboriginal Peoples Correction Unit 1997; Bopp and Bopp 1997; Hart 1997; Ellerby and Ellerby 1998; Spigelman 1999; Ellerby and Bedard 2000). The strategies suggested and commented on will be dealt with in section 5.3.4, but the message contained within the works are consistent with those mentioned above – attention must be given to the wider socio-economic and political aspirations of the people as a contributing strategy for addressing the ills of child sexual abuse.
Amongst the recommendations for further work from Australian and overseas material is mentioned the potential for action research to provide more detailed and substantial processes for change (Ricks, Wharf et al. 1990; Berry Street Community Resource Centre 1997; Seymour and Davies 2002; Henry, Dunbar et al. 2004; McShane and Hastings 2004). This points to the merging of two processes which appear to be important – further research and community development, both of which are directed by the people themselves.

5.2.3 Summary

This brief over-view has raised some of the concerns. Much of the literature has presented child sexual abuse as an aspect of domestic or family violence within Indigenous communities. This is supported by a review conducted by the research team of the National Child Protection Clearinghouse where they note literature citing this preference. This has the effect of enabling a view of abuse and violence as connected to structural matters such as loss of cultural identity and substance abuse. Stanley and her colleagues go on to state in response to a model devised by a child abuse researcher in 1975,

> which went beyond individual pathology, to include societal commissions or omissions as a direct cause of child abuse and/or neglect … by blurring the boundaries between individual, family and community, such a perspective allows for the inclusion of child abuse and neglect due to past and present policies, racism and disadvantage.

(Stanley, Tomison et al. 2003:3).

It is clear, however, that those writers, particularly Indigenous writers, are not making exculpatory claims, as will be clear in the next section.

It must also be noted that child abuse in much of the literature includes all types (that is, physical, emotional and neglect as well as sexual abuse) and does not single out child sexual abuse for any other special attention. If we are to take James’ view that child sexual abuse has

> its own set of unique and complex circumstances then the response to child sexual abuse should be regarded as an issue in its own right.’

(James 2000:5),

this means that child sexual abuse should have policies and programmes which are designed and implemented specifically and separately from those to address family violence and other forms of child abuse. That this presents complexities
will be clear from both the previous discussion on the inclusion of child sexual abuse in the family violence literature and the discussion in the next section.
5.3 Responding to child sexual abuse in Indigenous communities

This section canvasses the responses to child sexual abuse in Indigenous communities. It is divided into two main sections. First it includes the more common approaches, those which largely draw on the standard, well practiced methods in use for sexual abuse generally and child sexual abuse since the 70s in Western countries since the emergence of concern about child sexual abuse. The second main section presents some of the emerging approaches which tend to relate to Indigenous practices for healing and which have been incorporated into some Western interventions in the last twenty years. Prefacing these are some of the concerns which are present in the literature that deal with different and contrasting views as to what should be appropriate approaches.

5.3.1 Contrasting views

How the incidence of child sexual abuse in Indigenous communities should be responded to understandably attracts different propositions, which reflect sometimes oppositional perspectives. One of the clearest differences is how to deal with offenders for example – with punishment through the courts as a first resort, or diversion from the court system allowing other penalties and processes to be implemented. There is no clear answer to this and even within programmes these debates have not been resolved, with proponents of these contrasting views existing within types of approaches. The arguments include questions as to how best to stop abuse, whether the removal of children as the initial act is necessary and how that supports/diminishes the possibility of family preservation, restoration and maintenance, or the validity of whether child abuse is a symptom of societal concerns and thus should be seen within a larger societal change context. None of these has easy answers with the most agreement being about the need to ensure a child’s safety as the first imperative. Even this is complex because there are different views about what constitutes acceptable risk (Fuchs 1995; Kérisit and St-Amand 1995; Tomison and Wise 1999; Safecare Incorporated 2002; Blaskett and Taylor 2003; Richardson, Higgins et al. 2005). The following discussion therefore is presented with these tensions in mind and that there is no absolute answer which will satisfy all positions all the time.
5.3.2 Standard responses

This section includes the most common responses to child sexual abuse. These are the legal, punitive response; a therapeutic or treatment response; and a preventive response. The section starts with a comment on the place of child sexual abuse in the criminal justice system. Contained within this discussion is a presentation of some problems with the criminal justice focus and especially those experienced by Indigenous people in the criminal justice system especially as related to violence. Next is the Therapeutic group of responses. These include counselling and other treatment approaches. This section draws more widely on literature pertaining to non-Indigenous child and adult sexual abuse for the reasons mentioned earlier. A section on preventive measures follows; this includes educative, training and information-giving and awareness-raising strategies. Each sub-heading is followed by a summary statement of the principles found to be important in the use of the chosen strategy, with the section concluding with a cumulative summary. It must be born in mind that these are not always mutually exclusive categories, as will become clear when dealing with the models.

5.3.2.1 Prohibiting the sexual abuse of children – the legal response

There are two broad approaches to conceptualising child sexual abuse, although this might seem a moot distinction. Abuse may be exploitative or violent.

In the time since the prevalence of child sexual abuse was publicly acknowledged, during the latter half of the last century, child advocates have been able to demonstrate that, far from being an acceptable practice, or that it should remain hidden, child sexual abuse is an unacceptable practice to be prohibited and prevented. This has largely rested for support on the work of Finkelhor whose work in the 80s claimed that as children did not have the full knowledge and authority to be able to consent then children were sexually victimised. Children were not fully consenting participants, as some ‘child love’ proponents claim (Tomison 1995). The debate continues, although public policy now maintains that sexual activity with legal minors (which in itself is a variable intra-Australia and international construct) is abuse on the grounds of cognitive and emotional immaturity coupled with power imbalances and the potential for economic dependence of the child on the perpetrator (Kenny 1997:8). For a comprehensive presentation, although written for a different context and focusing on the discussion current in Queensland at the time on paedophilia, see
Petrie’s contribution to the Queensland Axis report, where he reiterates the main issues concerning the myths of the ability of children to fully consent (Petrie 2000). These factors together make sexual activity with under aged children generally problematic and, in law, illegal. Petrie’s presentation of the changes in legally proscribed adult-child sexual activity suggests a less blanket approach to this matter than conflating it in the generic child abuse category will better serve the people involved.

Child sexual abuse is also a violent act, and so some prefer to call it child sexual assault as already mentioned. It is debatable whether any form of child-adult, or adolescent-child sexual activity is without violence of some form, and the law prohibits both.

5.3.2.1.1.1 Problems of child sexual abuse in the criminal system

The resulting criminalisation of child sexual abuse is not without its difficulties, to which the current public debate in the local WA media attests concerning the Government’s refusal to introduce mandatory reporting of child abuse. Other acknowledged difficulties are similar to those noted in the wider sexual violence literature of under-reporting for the fear of the outcomes of criminal cases, the trauma of court appearances, the splitting of families and the difficulty of proof (Kenny 1997; Lievore 2002; Eastwood 2003). It is clear that the incidence of sexual abuse and child sexual abuse is greater than is reported, with some reports claiming sexual abuse has been experienced in some form by one in three to four girls and one in seven to eight boys (Coorey 2001:10), with Coorey suggesting that there is no reason to suspect that the incidence is any less for Indigenous children. The difficulties attendant on unsubstantiated reports, no reports and suspicions of abuse in dealing with child sexual abuse have resulted in inadequate (as noted above) and over zealous public policy responses where every instance of child-adult contact is suspect.

5.3.2.1.1.2 Mandatory reporting

Perhaps nothing in the WA public policy arena concerning child abuse (in general) raises so much public debate than whether or not to have a system of mandatory reporting. The decision of the WA government not to introduce mandatory reporting of child abuse has seen the polarisation of public and professional views which shows no sign of abating. Two recent reports, one in WA and one in Victoria examine the issues in some detail, both concluding that there are significant difficulties in adopting and using a mandatory reporting
system which offers a panacea (that is solves the problem of child abuse) which it cannot deliver. Instead, says the Harries report, an approach which builds on already existing professional collaborations is more likely to achieve good outcomes and so best practice rather than coercion becomes the defining principle for entry point assessment and support of children and families (Harries, Harris et al. 2004:53). Blaskett’s report in Victoria indicates that where suspicion of other professional responses exists (that is there is little effective interagency collaboration amongst other conditions) good outcomes for children are less likely. No child protection training, inadequate knowledge of the procedures and processes of the legal system and its requirements were all found to contribute to the reluctance to report child sexual abuse. Professional judgement as to what constituted the best interests of the child (whether the perceived result would be to negatively affect the family or the client-professional relationship so that no further therapeutic work could continue) was also a key factor in whether or not to report suspected abuse (Blaskett and Taylor 2003).

In WA there is a clear system by which certain conditions are reported especially those which indicate child sexual abuse, such as evidence of sexually transmitted diseases. This does not cover all incidences however and there is still concern that the incidence of child sexual abuse is unacceptably high and that it remains a known but hidden occurrence especially in Indigenous communities.

5.3.2.1.1.3 Indigenous people: violence and problems of the criminal system
There are numerous reports which cite Indigenous people’s suspicions of the criminal process as mirroring the colonisation process with similar consequences. The statement in the introduction to the Broken Hill and Menindee Rural Crisis Intervention Projects Report (Broken Hill and Menindee Rural Crisis Intervention Projects 2001) concerning the need to understand the relationship between present conditions within Indigenous communities and the colonial past is repeated in numerous other reports and writings. This is generally considered to be the starting point. Indeed two literature reviews start by re-telling the effects of colonisation on Indigenous people and making the connection between current situations and the colonising past as noted in the literature they reviewed (Libesman 2004; Blackstock and Trocme 2005). Indigenous people are reported as experiencing the legal and criminal system as destructive to their families, communities, beliefs and abilities to provide for their children. Reporting violence (and child sexual abuse), therefore, is
considered to be more risky to their well being than not. There are, of course, other reasons why reporting is sometimes considered risky as mentioned above in section 5.2.

5.3.2.1.2 Summary

The difficulties attendant on legal responses to child sexual abuse have been raised in this discussion. Predominantly, and for a variety of reasons, child sexual abuse has been hidden to a degree because of fears of the legal repercussions. Of particular concern in this discussion has been the possibility of over extending the legislative purview with the results as mentioned above, or being blind to the possibility of abuse and allowing its continuation. As a criminal act, child sexual abuse mandates offender punishment. This has tended to be in the form of imprisonment where sufficient evidence may be gathered to secure a conviction, which is by no means always the case, leaving the offender free in the environment within which the abuse occurs. Where imprisonment is the response, families suffer alternative economic and other consequences, and the offender enters an equally violent environment, sometimes with fatal costs.

The child has tended to be removed from the home, thus splitting families and potentially subjecting children to the possibilities of further abuse (Crime and Misconduct Commission 2004). None of the literature reviewed suggests child sexual abuse should be removed from the statute books as an offence; what much of it does canvass is alternative approaches to dealing with the problem, a discussion of which follows.
5.3.2.2 Therapeutic intervention
Therapy alternatively known as treatment, and in some cases, healing, for abuse after the event is a well established approach to child sexual abuse. This section considers Counselling, approaches which use different strategies such as Art or Narrative processes, an Ecological perspective and Group therapy.

5.3.2.2.1 Therapeutic approaches
In the first instance, counselling tends to be the approach most often considered when thinking about therapy. This might be individual or family counselling. Research, which does not directly address counselling for Indigenous children, seems to be divided on its benefits for children. Laidlaw (2000) for example, reflecting on counselling of adults for child sexual abuse, controversially suggests that emphasising the abuse in preference to other current traumas may not be therapeutically useful. This does not mean that counselling of children immediately after the abuse is not useful. What Laidlaw seems to be suggesting is that the counselling needs to address current traumas, and so in the case of counselling children for current child sexual abuse may well be useful as long as it also addresses other possible traumas. Flanagan (2000) and her colleagues conducted a study to investigate how best to provide therapeutic and counselling services to children and young people for sexual abuse, so that the services better provide appropriate treatments, suggesting that this is still a discipline in process. Palmer et al’s (2002) study clearly notes that treatment should be tailored to the specific child and his/her situation rather than taking a uniform approach, or using a specific model which suits the practitioner or agency. These reports conclude that most importantly child safety must be assured, children must have other needs met as well as the attention to the sexual abuse, and the parents/caregivers must also have the opportunity to have their needs considered. This is the approach taken by Safecare (2002) in its provision of counselling to children in the context of treatment for the whole family where the adult offender is also in treatment.

Trauma Recovery, established by Judith Herman (2001), provides a framework which is often used in counselling. It relies on the following principles:
• Safety;
• Remembering the trauma and mourning; and
• Build a future with meaning.

These principles can be described as including:
1. Crisis intervention at the time of disclosure – link to key crisis services, one to one counselling, information and advocacy
2. Crisis follow up – one to one counselling for victim, support for family, information and advocacy
3. Developing coping – one to one and group counselling or healing centre activities, information and advocacy
4. Confidence building – one to one or group counselling or healing centre activities
5. Meaning systems – cultural and personal meaning systems violated by abuse, can require complex existential work with clinicians
6. Mental health counselling/post traumatic stress disorders, long term therapy, where mental health implications/medication/disabilities may be involved.

Treatment may also be provided from a variety of individual and group approaches using such perspectives as Cognitive-Behavioural, Attachment, Solution-Oriented, Narrative, as well as the use of Art and Play therapies. These may include programmes for families to assist parents support their children. A review (Berliner and Kolko 2000) of the effectiveness of programmes overseas suggests that whichever of the approaches is used, the components of successful programmes include:
• Psychoeducation regarding the nature of abuse and importantly the process of victimisation;
• Direct discussion of the event;
• Stress management training;
• Correction of cognitive distortions; and
• Behaviour management for parents.

The programmes reviewed by Berliner were active in the latter half of the nineties and tended to focus on Cognitive-Behavioural Therapy. In none of the studies however, was it mentioned whether Indigeneity was a feature.
Therapy for child sexual abuse is likely to follow the approaches used for adults in Women’s refuges, such as the Indigenous Women’s refuge Elizabeth Hoffman House in Victoria. There the features include:

- The employment of Aboriginal women
- Using art work as therapy
- Locating services in a house rather than a more formal setting
- The preparedness to allow victims to have a support person in counselling sessions and to work with the family where appropriate (Thorpe, Solomon et al. 2004).

Therapies using the Ecological perspective to inform the development of social and community networks have been reviewed in relation to child abuse as means whereby families can assist their children as well as maintaining the family in difficult circumstances (Fuchs 1993; Rodway and Trute 1993; Rothery 1993; Fuchs 1995). These tend towards the preventive end of the child abuse continuum and are not specifically addressed to child sexual abuse. They are, however, useful when considering family preservation and maintenance approaches.

Group therapy is a strategy which has some supporters. While little exists in the literature of programmes designed specifically for sexually abused children, two programmes of note were found to be a programme for children who had witnessed violence (Berry Street Community Resource Centre 1997) and a programme at the Gatehouse Centre for children who displayed problematic sexualised behaviour (Whitehouse, Gough et al. 2003). These are noted for some of the possibilities for working in therapeutic modes with groups of children. The Berry Street programme relied on Narrative therapy while the programme run at the Gatehouse Centre used Cognitive-Behavioural group therapy. In both cases, in addition to specific positive outcomes such as children taking responsibility for own actions and dismantling the silence which surrounds the abuse, evaluators mentioned the development of supportive and active peer groups as being important and valuable.

An outline of the Berry Street programme run in Victoria provides some indicators for use with Indigenous children. They offer children’s groups as well as groups for adults.
The goals for the children’s group were to:

- Encourage the ability to give and receive support and respect difference;
- Increase the children’s ability to identify, understand and express feelings and make sense of the connection between feelings and behaviour;
- Reinforce that violence is never acceptable;
- Create an atmosphere where children feel safe and supported to identify and share their experiences of violence;
- Encourage children to recognise abusive behaviour wherever it happens and increase their confidence in accessing appropriate resources and support;
- Provide an environment that promotes a positive sense of self;
- Encourage children to recognise, acknowledge and take responsibility for their violence behaviour; and
- Have fun.

This programme provides semi-healing, semi-protective behaviours material – it is labour intensive and needs a high level of skill. There is a very strict entrance procedure using interviews and self-referral to assess suitability. (Berry Street Community Resource Centre 1997)

The evaluation indicated that children were more able to explore their feelings and able to discuss violence with their mothers, and for organisations, the development of an interagency reference group to develop further groups.

5.3.2.2 Offenders

Before leaving this discussion on therapy, mention should also be made of the treatment programmes available for offenders as these have relevance when considering a holistic approach both to prevention and to healing in families and communities. While the survey did not specifically search for these, they appear as references in many writings and are included in discussions of treatment approaches (Jacobs, Storey et al. 1992; Tomison 1995; Ellerby and Ellerby 1998; Ellerby and Bedard 2000; Lambie and Stewart 2003; Chamarette 2004). So programmes such as that offered by Safecare (2002) in WA work with offenders as one strategy for prevention as well as healing. These programmes are considered in some quarters to be controversial as they are sometimes constructed as being ‘soft’ on offenders. The principles on which these types of programmes operate are that safety of the children are the first concern, but restoring family relationships where the offenders take responsibility for their
actions is a goal which can be achieved through changed attitudes and behaviour. This type of approach does not recommend itself well to proponents of mandatory reporting or for those who consider punishment of offenders should be the first response.

5.3.2.2.3 Summary

How well these interventions translate to Indigenous contexts is discussed in some of the works, with much of the material emanating from Canada where ‘healing’ as a strategy and principle has been in use in practice supported by policy in several jurisdictions for at least the last decade. The Hollow Water (Aboriginal Peoples Correction Unit 1997) programme in Canada makes use of processes derived from the Western psychological tradition, Cognitive-Behavioural therapy based on the understanding of child sexual abuse articulated by Sgroi (1982). Connors notes these healing programmes based on traditional healing principles articulate the values that are characteristic of tribal society (Connors and Oates 1997:231). The existence of these programmes has been made possible because of the greater political willingness to heed the wishes of tribal groups to manage their own directions in particularly child welfare matters. The detail of these approaches will be discussed in the next Section 5.3.3, but they are mentioned here as these models acknowledge the contribution of Western clinical approaches to child sexual abuse, particularly from Sgroi’s (1982) and Giarretto’s (1982) works, who were instrumental in specifying detailed treatment approaches for child sexual abuse in the 1980s. It must be noted however, that these theorists did not directly address child sexual abuse in Indigenous communities.

One of the aspects of counselling which has divided opinions in relevance to Indigenous communities and people is the focus on talking (the most common form of counselling) as a means of healing. While some Indigenous writers note the preference of Indigenous people for ‘doing’ such as art, camps, etc, counselling is also included in strategies for healing (Department of Family and Community Services 2003; Thorpe, Solomon et al. 2004). One notable work is the process which resulted in the book: Ya pulingina kani - good to see you talk which was a consultation process identifying issues and examples in Tasmania and recommendations for change. It resulted in a book of stories and conversations, and was acknowledged by its participants as having a healing effect (Pugh 2002).
Other uses of these approaches are noted in Blagg’s (1999:23) review of the Indigenous Rural Model in Derby, WA, which, while dealing specifically with violence, has some relevance to child sexual abuse. This work notes that while mainstream counselling is used, Judy Atkinson’s use of Narrative therapy is widely accepted and merges well with Indigenous modes of healing. It is, therefore, included in more depth in the next section on Emerging Models. Hence the recommendation for dealing with violence in Blagg’s review is to use a range of healing strategies within the broader preventive emphasis which of course includes the legislative sanctions.

The use of therapeutic approaches in general, then, is widespread and applicable to a wide variety of needs and situations. Especially the use of activities such as art and stories has been developed into quite innovative approaches which work well with children and that group work with children appears to work well. What has emerged from this section has been the insistence by the writers that individual circumstances must be taken into account, that the wider setting provides a context to be considered and used for its resources, that healing itself is associated with skills development, and that parents are essential as part of the process. Finally, offender treatment, while controversial if provided as an alternative to imprisonment, has some supporters amongst those who consider that the whole abusing and abused situation must be part of the healing process.
5.3.2.3 Preventive strategies – education, skill building and public awareness

While not strictly healing or treatment approaches used to prevent child sexual abuse are also valid and widely used strategies. There are a variety of programmes which are used to assist children and young people reduce the risk of sexual abuse, such as:

- **Training** and education in protective behaviours, conflict management, anger management and other assertive skills; and
- General **information** about what constitutes abuse so that children and young people recognise the signs of beginning abuse and may be able to engage the assistance of an adult before it becomes more serious, and the wider community may be aware of how to assist in prevention (Blagg 1999).

Prevention is a well used strategy for a number of family and community needs. It most usually follows the Public Health model of primary, secondary or tertiary prevention.

- **Primary prevention** is designed to prevent a condition from occurring in the first place. It is generally broadly or universally targeted. In the case of child sexual abuse, some primary prevention strategies might include community education campaigns such as Australians Against Child Abuse (AACA) ‘Every Child is Important’ (Poole and Tomison 2000).
- **Secondary prevention** attempts to identify a condition or risk so that appropriate strategies may be implemented. Populations may be targeted according to the level of risk. This might include the provision of education to all school children about what constitutes ‘good’ and ‘bad’ touching or the ‘stranger-danger’ campaign. Family Centres which offer programmes on parenting as well as broad activities might also be included here.
- **Tertiary prevention** focuses on reducing or minimizing the consequences of a condition or risk situation once it has developed. This is targeted directly to identified populations. Family support programmes to identified families where abuse is suspected typify these types of prevention strategies.
Two examples surveyed which fall in the tertiary prevention category use Home Visiting as a strategy.

- **Malane Bugalmah** project is a pilot programme to provide a healing service for at risk children at the point of removal - so provide an intensive intervention. Workers are allocated 2 families at a time and are available 24 hours per day (O'Donovan 1995).
- **Hana Like home visitor programme** uses an early intervention approach and targets mothers at risk (Frenza 1993; Mansfield 1997). Costello in 1978 described it as a secondary prevention programme (Costello and Alger 1978). A report by the Australian Department of Health and Family Services refers to this programme as having relevance for the Torres Strait, noting the cultural similarities, which might make this programme relevant (Australian Department of Health and Family Services 1996).

The remaining programmes reviewed fall within the primary and secondary forms of prevention.

Programmes may operate in or in connection with schools, such as those which develop **curriculum based material**. Examples include:

- **Solving the jigsaw** - primary school children examine violence within relationships, from Victoria;
- The **Schools savvy kit** from Queensland;
- **Stop it before it starts** in the Northern Territory;
- **Creating new choices** with schools in New South Wales to design projects of activities the schools wanted to achieve - curriculum materials, festivals, public forums and professional development for teachers (Mulroney 2003);
- **Through young black eyes. A handbook to protect young Indigenous children from the impact of family violence and child abuse.** This is an information pack about effects and how to recognise different forms of abuse/violence. It provides detailed information plus resources and a booklet of information called a guide for indigenous community leaders to respond to family violence and child abuse (Secretariat of National Aboriginal and Islander Child Care 2002);
- **Respect yourself, protect yourself. Training manual, promoting anti-violence strategies to young women.** Another Victorian handbook of strategies and
activities for working with young women on protecting themselves from violence and violent relationships for use in schools (Gulbin 1998);

- **Child sexual assault. An education package for Aboriginal workers.** This manual, which is now only available in libraries was developed by the NSW Child Protection Council to assist workers recognise and develop strategies to respond to child sexual abuse (Kennedy 1993/4); and

- Finally, in NSW an interagency school and community centres project provides for community centres at primary schools with a facilitator to promote family wellbeing, information, advocacy and referral and promoting interagency cooperation (O'Donovan 1995).

Overseas manuals include:

- **At the time of disclosure. A Manual for front-line community workers dealing with sexual abuse disclosures in Aboriginal communities.** (Bopp and Bopp 1998) This is a companion manual to another work produced by the Bopps Responding to Sexual Abuse: Developing a Community-based Sexual Abuse Response Team in Aboriginal Communities (Bopp and Bopp 1997), both of which provide information for working with communities to address sexual abuse; and

- **Grassroots Prevention of Child Abuse and Neglect in Indian Communities: A Guide for the Community Organizer.** This is also a preventive measure as it assists in the identification of community organizers to develop support networks in communities. (Cross and LaPlante 1995).

There are also materials and programmes designed by young people themselves as reviewed by Mulroney (2003). These rely on **peer education and design**, such as:

- Workshops to develop strategies for future action, poster campaign and website for young people in Tasmania (Partnerships against violence everywhere);

- Web sites for information (Youth abuse website in Tasmania);

- Recreation activities (Kool it Adelaide; Positive choices Geraldton Sexual Resource Centre), camps and community arts (Big hArt); and

- The development of creative resources such as board games, posters, pamphlets, comic books (Love me not diary/calendar - Berry Street; Eh La diary - streetwise comics; DVIRC Relationships booklet, Living with love – Geraldton; Is this love DVRC; The big secret and Enough is enough).
Other educational materials which have been either designed in collaboration with or specifically for Indigenous children and young people include videos and books.

Examples of these are:

**Booklets**

*Our Gubujarri are our future. Let’s keep them safe.*  
A Pilbara booklet of protective behaviours. (Wangka Maya Pilbara Aboriginal Language Centre ND).

*It’s my body.*  
This protective behaviours booklet was workshopped by children in the Kimberley. (Lowe, Mann et al. 1996)

**Videos**

*Big shame. A story about child sexual assault.*  
To be used primarily with service providers to identify potential abuse and to discuss strategies for support. (Education Centre Against Violence 1999).

Production of a video and resource booklet - working title: *When you talk, children listen, but actions speak louder than words.*  
Aims of the video are to raise awareness of the connections between child abuse and domestic violence, to change attitudes, to promote alternative parenting strategies. (O’Donovan 1995).

While most of these activities are designed specifically for dealing with violence, with some specific reference to sexual violence, they have the potential to be used to address child sexual abuse. It seems clear that schools and youth centres are key organisations for preventive activities and strategies. That they may also be healing places could also be considered.

A focus on prevention must also mention more widespread public awareness campaigns, such as those which alert people to the incidence and effects of domestic or family violence. These use pamphlets, television advertisements, public seminars and media news stories. An example for child sexual abuse is Project Axis run by the Queensland government which in 2003 developed a
public speaking kit with extensive web-based materials for use in public seminars and an interactive web site. These may be found respectively at:


And of course there are non-government organisations whose mission is to stop violence to and abuse of children who run effective lobbying campaigns which also provide public awareness. Examples of these are the Braveheart group, otherwise known as People’s Alliance Against Child Sexual Abuse, who have been instrumental in keeping public awareness focussed on child sexual abuse in several areas.

Lastly, while not strictly belonging to any of the above categories is a public awareness publication for organisations on how to build policies for keeping children safe. Choose with care. A handbook to build safer organisations for children. This kit from Victoria contains a handbook and video on child safety especially focusing on sexual abuse. It deals with risk management, policies for safety, how to recognise abuse and how to protect against it (McMenamin and Fitzgerald 2001).

5.3.2.3.1 Summary

The extensive number of projects and programmes mentioned here indicate the value placed by policy makers and service providers on the use of information provision, skills development and public campaigns to assist in prevention. How well they succeed in preventing abuse is open to question, although what evaluations exist tend to show that increased knowledge and ability are reported by participants. It may seem an obvious strategy that school children should be targeted for these programmes, but it also seems that they are receptive and active in their development, as well as having the cooperation of schools. Additionally the identification of community networks as preventive supports may also have value. Engaging people in defining what their needs are and assisting them to develop strategies to meet them are well known community development principles, which preventive strategies in general use to underpin their methods.
5.3.2.4 Summary of standard approaches

The discussion suggests that what disagreement exists is less about the acceptance that child sexual abuse is serious, warranting serious treatment, and more about the type of treatment or response that has the best chance of success for healing, recovery and prevention of further abuse occurring. Indeed, many commentators recommend a range of responses according to the situation and sometimes a number of approaches at the same time. Even the debate about whether or not to have a system of mandatory reporting (for example) for child abuse in general and child sexual abuse in particular provides the potential for continuing the discussion as a means for trying strategies according to different circumstances.

There seems to be no single method which stands out as being essential for the treatment and healing of child sexual abuse. The proponents of therapeutic interventions have extended their range of available processes and are seemingly willing to try new ways such as art, narrative and group work with children instead of relying on an counselling approach. Educationalists engage children in the design and implementation of strategies aimed at both preventing and healing abuse. Even the legal remedy is being shaped by policy and programme designers to try and achieve the right ‘fit’ between prevention, treatment and punishment. It is clear that new methods and strategies are needed with child sexual abuse as it is not being contained or prevented at present.

The next section canvasses some variations to the standard approaches which have been tried, some alternatives and their rationales.
5.3.3 Emerging approaches

The emergence of additional and alternate approaches to child sexual abuse in the last fifteen or so years coincides with a growing inclusion of Indigenous and minority group expectations in social policy. This differs in degree and timing in the different jurisdictions but there has been a general broadening of attention to the cultural aspirations of non-Anglo groups in the countries which have supplied the bulk of the materials surveyed. Although these approaches are sometimes classed as ‘new’ methods, for some of them it is more that they are now being accepted as legitimate by the wider policy arena, for they represent lengthy traditions within societies of practices of healing, restoration, reparation and punishment. By no means entirely accepted in the public domain, where some criticisms are levelled on the grounds of inadequate punishment, there have been considerable policy efforts made in some jurisdictions to include these approaches in the strategies available.

Family Group Conferencing, for example, entered the statute books in Aotearoa/New Zealand in 1989 in the Child, Young People and their Families Act which required practitioners to include families in the decision making processes regarding the placement and welfare of children about whom the State Department responsible for child welfare were concerned. The processes used were directly derived from Maori whanau practices of collective concern, responsibility and decision making. Since that time, this method has been adopted in many countries with non-Indigenous people, suggesting that this way of working with families has some value.

Healing and Sentencing Circles emerged from the Canadian First Nations people and provided a whole of community approach to infractions of acceptable behaviour. Offenders are judged and punished in their communities in ways that satisfy the expectations of retribution at the same as enabling restoration of relationships. The practice of restorative justice which now has following in many non-Indigenous settings around the world owes the First Nations for the principles on which rest the practices.

These ways of dealing with community and family matters had been in practice in Indigenous communities for a long time, sent underground with the
imposition of social welfare polices and practices from another place and time, to re-emerge with the policy redirections mandated by civil and racial rights movements which acknowledged the discrimination practiced against racial and ethnic minorities. It took several years longer for policy makers to agree to adopt them and it is still not without some reluctance and hesitation, especially as the wider public does not always understand or agree with the new directions, worrying that child abuse offenders may re-offend and seeking some reassurance that these crimes will not go unpunished. Even among the communities which use these alternate methods to deal with child sexual abuse, there is concern and care with how best to proceed.

Not all new approaches emerge from the traditional practices of Indigenous or non-Anglo people. However, much of the ‘new’ methods owe something in their orientation to practices which have sustained groups of people for many generations, thus pre-dating Western practices founded on humanist disciplines such as psychology, psycho-analysis, psycho-dynamics and sociology.

This section starts with a presentation of the principles underpinning Indigenous healing practices and how they apply to child sexual abuse. The section then goes on to examine some of the recent models in use in Australia and overseas.

5.3.3.1 Indigenous healing practices
One of the main areas of difference in approaches to child sexual abuse is the focus on healing as well as, rather than merely on punishment. Supporters of this approach believe that in order to restore families and change behaviour, healing is to be pursued rather than solely punishing the offender. Furthermore, the child is considered to be a part of a larger whole in need of healing as reconstituted family relationships are as important as having the child recover. As is noted by many commentaries on family violence in Indigenous communities punishment through incarceration tends to punish more than the offender. This is reflected in the quotation from the Broken Hill and Menindee report relating to family violence:

We just want the violence to stop, but we don’t want our men to go to gaol because that punishes the family not just the men

(Broken Hill and Menindee Rural Crisis Intervention Projects 2001:7).
This has just as much application to the matter of child sexual abuse, particularly taking account of Indigenous people’s concerns of needing to keep their communities intact (Blagg 2000; Memmott, Stacy et al. 2001; Department of Family and Community Services 2003).

There are a number of reports which provide participant statements from Indigenous community people commenting on the situation of and need to address child sexual abuse. Intervention strategies identified by Indigenous people consulted for a recent report note the following principles:

- Be multi-focused and multilayered – a holistic approach. We need to deal with the underlying issues,
- Include counselling, relationship programmes, such as parenting education programmes, young relationships (getting into relationships, developing respect). These programmes need to be accessible for people in rural and remote areas,
- Child sexual assault is so widespread that a community development approach is needed, in addition to help for individuals and their families,
- We need to look at how we can use the infrastructure of communities to be of assistance to children and their families,
- A coordinated approach is necessary and needs to involve all the relevant agencies and organisations such as family support services, justice, education and health.

(Conroy 2001:59).

These recommendations, while focussing on the whole environment, are not blind to the need to stop the assault or that the perpetrators are somehow not responsible for their actions. From the same report, people consulted were quite clear that the associated factors of substance abuse, dispossession, loss of traditional roles, etc. could not be used as excuses for child sexual abuse.

*Perpetrators are hiding behind the alcohol issues and hiding behind cultural issues. These are the reasons Aboriginal people do not do anything about child sexual abuse. They are not the real reasons why children are sexually abused … As long as the excuses exist, nothing will happen.*

(Conroy 2001:71).
Despite this recognition, these people still believe that a whole of community and developmental approach needs to be taken rather than merely focussing on a punitive response.

What is sometimes not remembered is that Indigenous societies have had well developed means of dealing with problems in their communities. These methods were devised according to the conditions and cultural expectations of the communities. These are most clearly articulated in the reports from Canada which provide detailed descriptions of the practices and their cultural meanings (Jacobs, Storey et al. 1992; Aboriginal Peoples Correction Unit 1997; Bopp and Bopp 1997; Bopp and Bopp 1998; Ellerby and Ellerby 1998; Spigelman 1999; Ellerby and Bedard 2000). Australian reports which do not specifically deal with child sexual abuse also refer to the traditional Indigenous practices of healing, reparation and punishment (Tsey and Every 2000; Keel 2004; Tolliday 2004).

As previously mentioned the Family Group Conferences emerged from the Maori traditions of whole of community (iwi) and family (whanau) approaches. As with many other Indigenous people, harmonious relationships were the key to health and healers would seek to restore harmony in times of harm and ill health. It is for this reason that Indigenous healing practices seek to use a ‘whole of community and family’ approach as compared to a Western view of individual healing. As noted by Connors and Oates of the First Nations’ context in Canada

\[
\text{harm to one community member affects the health and harmony of the entire community. Because health is defined as a state of harmony and balance among all community members, re-establishing health requires that relationships are set back into a state of balance}\\\text{(Connors and Oates 1997: 231 emphasis in original)}
\]

Libesman examines this resurging approach in her literature review of child welfare practices in selected countries. Citing the tendency of contemporary social work to generally neglect the spirit dimension) and in general the cultural values of Indigenous people she shows that on the contrary, Indigenous people who live urban lives use Native approaches in the healing process. (Anderson 1998)

Ibid. She goes on:

\[
\text{McKenzie succinctly emphasises why holistic healing is important: “because it transcends the notion of helping in the narrow therapeutic}
\]
sense. Instead, it emphasises the resilience of First Nation people, and their ability to utilize self-help and cultural traditions as a framework both for addressing problems and supporting future social development at the community level” (1997:108). (Libesman and Cunneen 2002:15).

These types of healing approaches are also applied to offender treatment, although here there is less universal enthusiasm, again as shown in some of the criticism of the Safecare programme. Fearing the possibility of recidivism, the lack of being able to ensure child safety, of appearing to collude with or not confront people who support the offenders through omission or commission (such as close family members, mothers and others), the fear of retribution from family, and, importantly, the suspicion that punishment on and by community is less onerous, there is continued opposition in some quarters to using community based healing practices. Research conducted in Canada (Ellerby and Ellerby 1998) suggests that much more is to be known about the traditional use and effectiveness of Indigenous healing for offenders, but that it must be explored for the non-Indigenous treatment options are clearly not working as well as they should. Evaluations of programmes are discussed in more detail in Section 5.5

5.3.3.1.1 The use of Indigenous healing practices with child sexual abuse

The practice of denial of and silence about the existence of child sexual abuse in Indigenous communities is widely reported (Cross and LaPlante 1995; Australian Department of Health and Family Services 1996; Coorey 2001; Lievore 2002; Thorpe, Solomon et al. 2004). These commentators acknowledge there are complex issues which characterise this otherwise puzzling response by community members. Past policies and practices have negatively impacted on Indigenous communities resulting in severe and deep suspicions as to likely reactions should community members admit that child sexual abuse does occur. Increasingly, though, community members and Indigenous people are stating that the time for hesitation is past and strategies are needed to address what is feared to be a growing issue. The suspicion that sexual abuse of children has become normalised in some communities and settings and is crossing generations is providing a greater fear than that of harsh sanctions from mainstream child protection agencies. The strategy for dealing with this is presented in this report and includes:
1. Use of men’s reference groups regarding child abuse issues to acknowledge, identify, discuss and find ways of to resolve the problem and to provide a counselling service
2. Men’s reference groups will workshop how to stop other men from perpetrating violence and abuse of families
3. These strategies can also be undertaken with women
4. Individual and group counselling sessions should be conducted for parents, including single parents, by qualified and experienced family and child counsellors
5. Conduct public seminars by Torres Strait Islander organisations on child abuse prevention issues
6. These seminars may encourage reporting of child abuse in Torres Strait Islander communities (Australian Department of Health and Family Services 1996:18).

Attention to this matter is becoming more widespread, but possibly the most detailed discussion and evaluation of Indigenous healing practices with child sexual abuse has occurred in Canada in the Hollow Water programme (Aboriginal Peoples Correction Unit 1997:11). This programme operates on principles which are now well practised in the restorative justice system with the added principle of non-dispensibility. This refers to the need to include all people, no matter what they have done, in the healing process. As already noted this programme also uses non-Indigenous practices, which have been included within the local Indigenous worldview. The accounts contained in this document from therapists, community leaders and sexual abuse survivors detail the processes and principles which have been regarded as successful. Of interest is the claim that one of the reasons sentencing circles were used for child sexual abuse was the refusal of offenders to confess to police, but their willingness to admit their offences to their community. This process, however, took about five years for the communities and the people to move from a state of total chaos (p 132) to working together. Connor provides a detailed outline of the 18 step process whose framework is provided by the spiritual beliefs of that group.

The steps are presented in some detail as they clearly locate the spiritual beliefs as well as the underlying principles of a restorative and healing process. They also show that paramount amongst the concerns is the safety of the child.

1. Disclosure.
A Sexual abuse coordinator is contacted and is responsible for following the 18 steps.

2. **Protecting the child**
   The child’s safety is paramount, with removal if necessary and placement with 'supportive ally'.

3. **Confronting the alleged offender**
   This is by the coordinator or appropriate elder. There is a 5 day period for decision making with the options depending on the offender’s response. Support by non-offending elder or friend is offered.

4. **Supporting the spouse**
   A non-offending friend or elder is allocated to support spouse to avoid self harm or violence to others.

5. **Appointing sexual abuse committee**
   Membership usually includes elders, group members, social workers, Crown representative (police etc).

6. **Validation process**
   This is a non-adversarial process but the offender must admit guilt. (It is important that processes before this should be developed between the Crown and the community as to what behaviour can be dealt with by the community and what can't. This depends on the degree and seriousness of the offence and draws from Sgroi’s framework, see earlier.) Community validators are trained to question the child (social workers or police are part of the court process which is done separately).

7. **Decision to proceed or not**
   Both validation results (see step 6) are compared and provided to the court to ask for diversion (where appropriate). There are two pathways - one through an agreement with the court for diversion before the matter reaches court and the other after a guilty plea has been entered and a suspended sentence given with the offender taking part in the community process.

8. **Preparation of the offender**
   The offender is made aware of the process (see above).

9. **Extended family gathering** which follow steps 9-18.

10. **Ceremonial opening**
    This marks the event as important for all concerned.
11. **Declaration of purpose and explanation of the offence**  
The details of the offence are given publicly and the surrounding issues are explained.

12. **Offender accepts procedure and validity of charges**  
This is the second time the offender admits the offence. If s/he doesn’t then the matter is turned over to the non-community authorities.

13. **Offender verbally accepts full responsibility for the actions**  
This is the third acceptance publicly by the offender and responsibility for his/her actions.

14. **The extended family speaks to the accused starting with the eldest**  
The family state how they feel about the offence and what they think ought to be done. This is done in an atmosphere of caring not abusing or blaming the victim.

15. **Solutions are agreed to by the family through consensus**  
These should include some limited degree of punishment that enhances the community’s and offender’s self-esteem, protection against further victimisation, treatment over a specified period of time for all members of the affected family. The coordinator records the final plan, notifies the Crown and then oversees the treatment.

16. **The offender publicly apologises to the victim the extended family and agrees to the group's solutions**  
This is the fourth public acceptance of responsibility and fulfils the traditional spiritual requirement (the number four here is spiritually significant).

17. **Ceremonial closure**

18. **Cleansing ceremony**  
Another traditional event suited to the group. This ceremony has the effect of breaking the system of stereotyping offenders and victims and labelling them for life.

These programmes have been evaluated with records showing that in one of the more well-known programmes only two offenders out of 52 have re-offended over a period of 9 years. Another programme indicates that after five years none of the 23 offenders has re-offended (Connors and Oates 1997).

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October 2005
The principles of restorative justice are well known. That they derive from First Nations beliefs and practices is perhaps less well known (McCaslin 2005), yet they have been adapted and practiced around the world. This process places the healing of both offender and victim within a larger community setting which has the aim of restoring the harmony of relationships between people and their environment. Rather than being ‘soft’ on the offender, the continual requirement on the offender to admit guilt and accept responsibility for his/her actions, provides what some consider to be a greater and more extended punishment in front of his/her family, friends and community (Ross 1995), except that this punishment is healing, which supporters of this form of approach maintain does not happen in prison. This contention is supported by reports (Memmott, Stacy et al. 2001), commenting on Northern Australian community settings where it was considered that ‘shaming’ by the local community was likely to have more impact than legal penalty from a remote legal authority, and research (Daly, Curtis-Fawley et al. 2003) conducted in South Australia which found through studying sexual abuse cases over a five year period that conferencing seemed to offer a better form of justice, especially for victims, than the court. Other research from New Zealand suggests that community based treatment run according to restorative justice principles for men offenders resulted in a lower recidivism rate than those who had not had these treatment processes (Lambie and Stewart 2003; Nathan, Wilson et al. 2003; Department of Corrections New Zealand 2004). Furthermore, advocates for this method contend that this process recognises local and natural leaders, and contributes to cohesion for the community. It is also acknowledged that this sort of process is only possible with the cooperation of the legal system and related agencies and is most suited to communities which are small and have an existing set of traditional practices within which to locate the restorative processes. The recent Four Corners programme illustrates the emerging success of these processes (Holmes 2005).

There is less written concerning the use of Indigenous Australian traditional practices with child sexual abuse. This may partly be a consequence of a suspected widespread denial within Indigenous communities. Additionally, there are issues of weakened traditional structures and the confusion between Indigenous and non-Indigenous processes for healing and accountability. A recent report carried out specifically into child sexual abuse in rural and remote Australia notes:

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October 2005
One Aboriginal woman states, ‘Traditional laws were designed specifically to stop incest. They were strong laws that are still in place in Central Australia and the Northern Territory. We need to go back and re-learn this kinship and tradition.’ Nytunga Phillips (1996) argues that the problem of child sexual abuse arose with the breakdown of black law and men’s roles, especially to do with community protection of women and children. Women and children have since been left very vulnerable and without support. She adds that with the loss of traditional ceremonies, there is no proper Aboriginal way to heal rape. Aboriginal women are left to the ways of white law for protection and this does not always work because the perpetrator is not accountable ‘Aboriginal way’ (1996).

(Coorey 2001:59).

The quotation goes on to refer to the ultimate penalty, death, for re-offences and does not specifically mention whether healing in this context is considered to be necessary. The report continues with a discussion of the concerns mentioned above, that people are afraid offenders will not be ‘properly’ punished. Additionally, there are accusations of discrimination, that non-Indigenous children have access to a ‘white’ law which will be denied to an Indigenous child, even with the proviso that non-Indigenous law does not always serve the victim well. It is a contentious situation, of which the best current outcome may be to continue the dialogue and to ensure Indigenous voices are central throughout the discussion.

5.3.4 Emerging Models

The presentation of models which follows is not easily categorised as they are in the process of emerging and, as such, yet to have their boundaries clearly defined. Nor should they be classified according to current approaches, such as has been used in the section above 5.3.2. Memmott’s (2001) report conducted in 2000 reviewed 54 out of a total of 131 programmes operating to deal with violence in Indigenous communities around Australia. The authors address child sexual abuse within the broader heading of violence, referring to it in two sections dealing with child violence and sexual abuse, and so no programmes were examined which dealt specifically with child sexual abuse. However, the programmes surveyed under the programme types detail the types of activities, such as advocacy and support, counselling, education, promotion of healthy life
skills, etc. Memmott classified these types of anti-violence programmes as: support, identity, behaviour reform, community policing and monitoring, shelter/protection, justice, mediation, and education. The final type was a composite, including several aspects of the above types. While these programmes include standard approaches, as described above, it is also likely that they contain the beginnings of emerging models which may develop further in the future.

The clearest descriptor is that these programmes attempt to cover a range of activities with different groups of affected people, and thus are considered to be holistic (Beneforti and Cunningham 2002:87) to include strategies to combat and heal the effects of violence, or, as Memmott prefers composite.

Under each of the presentations is listed their principles. It is reiterated that these models are not restricted to child sexual abuse, for the reasons stated above, but are considered by their authors or by myself to have potential application to child sexual abuse.
5.3.4.1 Working with adolescents to prevent domestic violence, Indigenous rural model (Blagg 1999)

This project involved designing strategies to assist in the prevention of domestic violence especially amongst adolescents who were considered to be at risk of following paths of violent behaviour learned from adults. However, the contribution Blagg’s model could make to child sexual abuse healing lies in its multi-faceted and many-directed strategies.

The features of the model:

- **Preventive and interventive**
  - Provides crisis intervention as well educative and activity based healing work.

- **Dual focus**
  - Work with vulnerable young people (especially those disengaged from the school system) and family groups, providing crisis support, referral and individual and group counselling, especially using **Narrative Therapy**, as well as healing activities through outreach, recreation, camps and activities; and
  - Work with schools in a ‘whole of school’ approach in the development of curriculum materials, videos, CD ROMS etc.

- **Builds on local strengths and structures**
  - Uses a locally established facility (the Sobering Up Shelter) with its strong management committee as auspice as well as the un-used facilities available during the day to run activities. Consultations with local people led to this decision, which further provided the support as local people were heeded and valued for their input.

- **Relies on local agency coordination**
  - Good interagency coordination, the development of information and resource sharing, and a culture in all agencies which places anti-violence at the centre of its activities is essential.

- **Culturally appropriate workers**
  - Two workers, male and female and local.

The principles characterising this model, which is subject of more recent reports, (Poelina and Perdrisat 2004; Department of Family and Community Services 2005) are as follows:
• Shaping any model according to the local context in consultation with the local people;
• Developing community-based and whole-of-community strategies;
• Providing a range of strategies and foci, such as crisis responses and preventive, healing strategies;
• Including families and communities rather than only providing services to the vulnerable people; and
• Ensuring good inter-agency coordination, cooperation and relationships.

Similar principles have informed the Indigenous Family Violence Task Force in Victoria which reported in 2003 (Department of Family and Community Services 2003) and the subsequent response by the Victorian Government. Of significance here was the allocation of small community grants to projects designed and managed locally. These include the development of camps and recreation activities for families and young people, activities to support socially isolated women and general community awareness campaigns (Office of Children 2004).
5.3.4.2 *Indigenous Sexual Assault Services (Sutherland 2004)*

The Aboriginal and Torres Strait Island Corporation, Family Violence Prevention and Legal Service in Victoria undertook a state-wide consultation in 2002 with Indigenous groups to develop appropriate service options for addressing sexual assault in families. The following diagram is an adaptation of their service model structure³.

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³ The diagram was adapted to provide it in Plain English to the Reference Group for their discussion.

Dr Susan Young  
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October 2005
2. Direct Service, New Positions, Connected to Existing Local Community Services.

The first option involves the employment of a Sexual Assault Coordinator with a Steering Committee. The roles include liaising with other crisis care and sexual assault organisations, managing a referral line, providing training to workers, consultation with relevant organisations and feeding these issues into relevant policy bodies.

The second option involves the appointment of new positions to provide direct services, including training, crisis intervention and counselling. These positions would be coordinated by a steering committee and coordinator.

The forum recommended the establishment of a steering committee, the provision of training to workers, the provision of men’s services, the establishment of a help line, the provision of education and further research.

It is clear from this holistic model that the service is intended to incorporate the range of activities included by Blagg for the Indigenous Rural Model, as well as a research function and specific services for offenders. This last may have been anticipated by Blagg in his model as it was targeting adolescents who were already in the process of learning how to use violence (social learning theory). What is not explicitly stated in Sutherland’s model is the specific type of work that is included in Counselling and Crisis Work, but could be thought to be restricted to standard therapeutic approaches offered individually or to families, and crisis work addressing immediate service provision. Healing as has been conceptualised as community and individual healing through recreational or peer group activities, public reparation and the use of art, music or narrative therapies are not specifically mentioned, but could form part of the client services. There is also no mention of community or outreach activities, although again these could be included.

The principles in use here rely on:
- Locally relevant service provision decided on and managed by local people on a steering committee;
- The importance of worker training;
- Good local agency coordination;
• Inclusive services (men’s programmes); and
• The need for on-going research.
5.3.4.3 Mawul Rom Project: Traditional and Contemporary Mediation and Leadership Training (Tolliday 2004)

A skills workshop for conflict management and community leadership using Indigenous understandings to frame the setting was run in Arnhem Land. This project and strategy does not refer to child sexual abuse nor family violence. It is included as an example of types of workshops run by Indigenous people with the express aim of skill building, increasing community leadership and increasing management of their own affairs. This would contribute to the structures sought to be established and strengthened by such groups as Hollow Water.

The Mawul Rom Project concerns a cross-cultural workshop on conflict management and healing processes. It is based on the traditional Mawul Rom ceremony of the Yolgnu people of East Arnhem Land, Australia. The inaugural workshop was performed over five days in June 2004, interspersed with cross-cultural mediation workshops. The project aims to involve 100 participants between 18 and 35 years, 50% of whom are Indigenous and the remainder who have a non-Indigenous background, to create a truly cross-cultural awareness building exercise. It is hoped to make Mawul Rom an annual event and for a network of cross-cultural mediators and mentors across Australia to emerge.

While the workshop also uses contemporary non-Indigenous mediation knowledge and strategies, the whole is incorporated into the traditional knowledge of the Yolgnu people.

Its principles include:

- Locating the whole programme within the local cultural and environmental setting;
- Using teaching from both Indigenous and non-Indigenous ways of knowing;
- Emphasising the importance of local leadership.
5.3.4.4 Broken Hill and Menindee Rural Crisis Intervention Projects (Broken Hill and Menindee Rural Crisis Intervention Projects 2001)

This is another of the projects developed in response to family violence. However, it, too, is considered to have strategies and principles which can be adapted for or used in child sexual abuse services. The project overview is provided in some detail for the information in the report has relevance to a rural location providing services for Indigenous people.

The principles sustainability and transferability guided each of the projects and were based on the key considerations of:

- Building on the skills of the people within the community and promote/facilitate open community discussion;
- Including protocols and guidelines for service delivery and referral within an interagency framework;
- Providing sound, appropriate training for workers;
- Establishing the safety of victims of violence, i.e. women and children, as a first priority in protocols;
- Empowering people for personal and community change;
- Recognising and validating the importance of community healing;
- Recognising the importance of a family approach to dealing with violence in the community; and
- Being based on the belief and practice that any form of violence is unacceptable.

There were six best practice principles.

1. Culturally appropriate practice which expects workers to have:

- The holistic knowledge and understanding of the broader social context in which people live, for example alcohol abuse, unemployment, etc. as well as physical, emotional, mental and spiritual aspects of individuals;
- The ability to recognise and deal with racism and racial harassment;
- The understanding of the impact of colonisation and dispossession;
- A sensitivity to the needs and expectations of people from Aboriginal communities; and
• A willingness to seek to change organisations to better meet the needs of Aboriginal people.

2. **Flexible work practices expect workers to:**
   • Adjust to the needs of the community, which may change depending on what is/has happened in the community;
   • Adjust working and office opening hours to meet these needs;
   • Be able to respond to crises, through practical assistance and loss, grief or healing support.

3. **Community involvement and participation involves:**
   • Community partnerships being established between mainstream agencies and community groups, organisations and individual members;
   • The identification of Elders within the community who are recognised by the community and have the knowledge and respect, support and resources to become role models;
   • Systems established to enable community members, women and men to be involved at all levels of the decision making process - community and service providers; and
   • Support and resources provided to increase the capacity of communities to challenge current violent behaviour. It is not ‘cultural’ that men bash their women.

4. **Community development approach includes:**
   • The development of a process where communities are assisted to find plausible solutions to the problems they have identified. (In this the project managers used the Community Development Continuum constructed by Jackson, Mitchell and Wright in 1989.)

5. **Interagency collaboration requires that:**
   • Service providers need to be working together to enable a consistent message and response to be given.
   • Regular interagency meetings that involve management and staff, non-Aboriginal and Aboriginal;
   • The establishment of an Aboriginal Workers’ Interagency Network, which is endorsed, resourced and supported by organisations, and
which develops guidelines for responding to the community’s informal referral pathways;
• Reference groups composed of all relevant groups in the locality including mainstream and others, that manage and support the projects;
• Interagency communication and referral protocol and procedures developed and implemented

6. Working with men
• This was recognised as being central to achieving the goals of the project through acknowledging that men need to be included in the strategies, separate programmes are needed for educating and challenging beliefs, male workers are required and Elders needed to provide role models. Alternatives are needed for prisons but there must be safe places where men can go, rather than have women and children leave.

In the evaluation of the projects, there were found to be issues which needed to be addressed for success of the projects. These included different perceptions by workers and the community of their roles, the need for workers to be trained and have necessary skills, the role of the reference Group needed to be clarified, and that the managing body needs to ensure that there is consistency in perspectives about the issue and the structural arrangements needed to provide the service. These are provided in more detail in the report which provides a good list of worker skills and abilities as well as discussion on the other matters with examples of difficulties experienced. A study conducted in Victoria also emphasises the need for adequate training and skills building for workers (Thorpe, Solomon et al. 2004).

The principles under which this programme developed have already been mentioned.
The report also outlines two scenarios with which workers and their reference groups may be working, a community that is working well and one that is in crisis.

1. Community functioning well

Worker role
- Specialty service provision
- Run education sessions
- Engage community members
- Raise awareness of violence in the community

Reference Group role
- Support worker
- Provide direction to worker
- Provide supervision
- Advocate for worker-management/auspice body
- Provide training and resources

Role of Mainstream Agencies/Auspice Body
- Support reference group staff
- Provide resources – time, transport, training
- Be aware of and support principles of best practice
- Provide leadership/management support

2. Community in crisis

Worker role
- Respond to community needs
- Provide non-specialty support
- Be available to community

Reference Group role
- Support and provide extra resources to worker
- Undertake non-crisis duties on behalf of worker and/or community
- Advocate for worker-management/auspice body

Role of Management/Auspice
- Support reference group staff
- Provide resources – time, transport, training
- Provide specialty service
- Adjust service provision in response to crisis
5.3.4.5 Towards Healing, Counselling and Helping in Aboriginal Communities. An Approach Towards Defining Project Service Specifications (Henry 2005)

Finally is presented a model in the process of being designed in WA to incorporate findings from consultations conducted with key service providers throughout the state in relation to providing appropriate services to and within Indigenous communities. This model addresses a range of counselling and healing needs and is offered by Henry for consideration by the Department for Community Development (DCD) in preparing specifications of healing and counselling services.

The paper canvasses some of the issues mentioned above and so they will not be repeated here. What is worth repeating is the identification and importance of: traditional healers, natural helpers, culture as healing, and community as healing. Additionally, Henry reiterates the importance of considerations of the big picture (2005:19) which focuses on the present effects of a colonial past and notes Pearson’s critique of passive welfare. All these features are brought together to form a service design which operates on three levels. In the first layer Aboriginal community healing and helping initiatives provide the spiritual and cultural healing processes. These draw on ideas of restorative justice and community development. In the second layer paraprofessionals trained in generic counselling methods provide a link between natural helpers and professional counsellors. In the third layer, professional workers provide specialist treatment services in consultation with the other layers. Integral to this role is to have good culturally awareness and provide culturally appropriate services. These three layers are integrated through a complex set of relationships and collaboration with relevant other services.
The following diagram demonstrates this web of resources and relationships.

*Essential Mosaic of Services and Initiatives for the Project*

*It is crucial to initiate this project in a matrix of services.*
5.3.4.6 Summary

In total five projects and one suggested model have been described under the broad heading of Emerging responses, which includes the Sentencing Circle employed by the Hollow Water project described in Section 5.3.3.1. They are all distinct, yet they have principles in common.

- All relate to the local context, drawing knowledge about relevant and suitable practices from their individual settings. In some cases the guiding principle is spiritual, but in all cultural necessities must be followed;
- They use local people to provide the work needed to be done. Sometimes this is in concert with people with formal or allocated authority, such as the Police or representatives of the Crown, social workers and others;
- They all expect inter-agency cooperation. This is through a steering committee or other locally formed body, advisory groups, or networks providing necessary information and requiring agreement on processes and procedures. In some cases, formal documentation detailed the protocols to be observed. This cooperation was less obvious in the Mawul Rom description, although that had support from different agencies which necessitated working in partnership;
- They draw from a range of understandings and provisions to meet their goals. This is, all but Mawul Rom could be described as holistic, as they use a range of strategies to address the issue, from education to some crisis intervention. Mawul Rom could be considered to be emerging towards that approach;
- All the programmes emphasise the importance of learning and include training of staff and others within their programme brief;
- All programmes target more groups than the immediately affected person, believing that the community or family needs to be involved in the treatment; and
- All note the enduring effects of social factors on the behaviour and ability of individuals and communities to implement the necessary changes.
5.4 What works

This final section concerning the findings provides an account of some of the evaluations which have been conducted into the programmes. As might be expected, given the paucity of programmes specific to child sexual abuse in Indigenous communities, there is little evaluative material detailing successful programmes with that group of people. For this reason, as with so much of the information throughout the review, material has been included which deals with Indigenous family violence or material addressing even more broad issues, such as health. Even within this wider material there is a lack of evaluations, as noted by Memmott whose review of 130 violence programmes was able only to identify 6 which had conducted what he considered to be reasonable evaluations (Memmott, Stacy et al. 2001:77).

This section will consider the evaluations which have been conducted, identify some of the issues thought to be necessary for useful evaluations and conclude with some of the factors these writers found important to consider for future programmes.

The first three writers presented as discussing evaluations are Tsey and Memmott from the Australian context, and Spigelman who wrote concerning the Canadian experience.

Tsey’s (2000) evaluation of an Aboriginal Empowerment programme run in Alice Springs to promote Family Well-Being identified some key indicators for future similar programmes.

- The programme was described as ground breaking in that it focused on family wellbeing, acknowledging that social and emotional health of Indigenous people has been affected by settler colonisation and so this was an explicit part of the course. Thus empowerment of people is needed at both community and individual levels;
- It was found important to have Indigenous people running the course and to increase the level of Indigenous involvement at all levels;
- The process of finding appropriate evaluative method was a challenge, one of which was to use participants’ stories as a validation of their experience;
• Time was important as establishing trust and a safe environment for the participants was necessary and was recommended that in all cases, this is built into the programme;
• Further research was needed, especially longitudinal studies;
• Of importance was considered to be the focus on generic skills, as distinct from specific task-oriented skills so that they can be applied in different contexts;
• The need to reach young people was found to be important;
• As was the need to build collaborative relationships with other agencies; and
• Finally they noted the importance of reaching men, who were noticeably absent from the programme.

Tsey later adapted this programme to provide in schools and found it to be successful there too (Tsey, Whiteside et al. 2005).

Memmott’s conclusion from the overview of 131 programmes for addressing violence was that the most effective programs are

local, voluntary community-based initiatives, set up ‘on the frontlines’ of violence to intervene on a one-to-one basis.

(Memmott, Stacy et al. 2001:95)

Such initiatives have generated programs that were then taken up by other communities due to their potential for effective application in Indigenous community contexts.

However, as noted earlier, he also indicates that there is a deficit in evaluative processes and evaluations. Cost and time were cited as the most common reasons for not evaluating programmes, as well as constructing designs which measure what is wanted to be measured. Other findings from the review were that, apart from the generally poor level of service and facilities available in some areas, ongoing consultation with community members and agencies was generally lacking, associated with trying to identify the specific means which are better for dealing with family and domestic violence issues. Other needs were found to be the provision of culturally appropriate training for police and other agency staff; the employment of Indigenous workers; and the provision of good information and awareness raising about the issues. A further shortcoming was
a lack of culturally-appropriate counselling services for Indigenous people, particularly for offenders, but also for victims. Some programmes were found not to be specific about the type of violence being addressed, which resulted in poor designs.

The main comment in connection with evaluation processes was the need to address the failings experienced by programmes. These include:

- lack of suitable sectoral partnerships for program delivery;
- lack of coordination at the local level;
- lack of training and skills amongst program staff;
- lack of funding or insufficient funding;
- unethical community politics interfering with program execution;
- programs not necessarily directly targeted at the worst forms of violence in a community which may appear too awesome to tackle;
- programs being predominantly reactive and not balanced with proactive components to reduce incidents of violence;
- lack of coordination or fragmentation between State and Commonwealth goals and programs;
- violence intervention staff themselves become threatened and/or assaulted by violence perpetrators; and
- over-stress (‘burn out’) amongst program staff through regularly dealing (both during and out of work hours) with the constant stress inducing occurrences of violence in the community.

Memmott considers these to be essential to address if future programmes are to be successful or that systematic strategies can be designed appropriately. Additionally he notes that there is a general lack of information on the levels of staffing and funding for violence programs in the literature and profiles on programs which makes it difficult to prepare estimates of budgets for regional, State or national strategies.

Accordingly, Memmott notes that programmes should include the following features, crisis intervention, trauma healing, behaviour change in the offender through punishment and rehabilitation, inclusion of communities in the processes, and awareness raising about the issues. Importantly he states that the programme should seek to *erode the powerful forces drawing people into the cycle of violent*
behaviour, (Memmott, Stacy et al. 2001:77) although what these forces are and how they are to be eroded remains unspoken.

Further, Memmott concludes by identifying best practice models which would recognise:

(a) how being focused towards a community helps to provide culturally-sensitive treatment for violent people,
(b) how communities involved in, and in control of, judicial and other matters benefit from an increased sense of cohesion, from learning about how the mainstream police, judicial and court systems work, and
(c) the benefits of creating a collaboration between agencies such as the police, the judiciary, local councils and correction authorities.

Best practice models also recognise that there are complex social and psychological factors involved in many forms of violence that need to be dealt with in a holistic manner and require community wide attention.

They also recognise alcohol as an important factor that needs to be dealt with, within an overall program. There is a need to be reactive, and proactive, in coping with violent behaviours. (Memmott, Stacy et al. 2001:95)

Spigelman (1999) conducted reviews of secondary source evaluations (9) and direct reviews of evaluations (8) of social programmes run in Aboriginal communities in British Colombia. These were not directly associated with family violence or child sexual abuse. They found the following issues to be important.

On all the indicators across programme design, development and implementation, staff training and monitoring:

- Building community, staff and organisational capacity;
- Involvement of community at all stages where possible;
- Adapting the programmes to the local needs;
- Building links with other agencies; and
- Allowing a longer time for implementation of programmes.
Additionally the research interviewed programme managers. Of most importance to these informants were community control and accountability and inter-agency collaboration.

As an addendum to the report, Spigelman provided short case studies of community development projects from the United States. The key features here were found to be the:

- Reliance on strong community relationships to develop suitable and relevant programmes;
- ‘Whole of community’ approach so that a range of structures and facilities were developed, not only those directly connected to a particular issue (in their case it was poverty); and
- Importance of finding the already strong people and institutions and strengthening them.

Other evaluation studies, such as Berliner’s, and those which have been conducted on specific programmes, such as the Berry Street Group therapy project, the Port Adelaide Families Project, Adolescents and family violence, and evaluations of have been mentioned in more detail in the body of the review. Additionally the sex offender programmes mentioned have had evaluations conducted, and again these findings have been mentioned earlier as contributing to the principles found useful in their strategies.

What remains is for a summary account of these as they might contribute to a service design for the Hedland district to provide a child sexual abuse healing service.
5.5 Summary
The main principles recommended or found to be productive include, and not in order of importance: holistic approach, child protection is everyone’s business, prevention at early stages addressing social concerns, child protection as family and community preservation, focusing on healing the whole community, empowering and enabling communities and families to resolve these issues, using strengths already present, cultural relevance and appropriateness, coordinated services, cultural awareness for agency personnel, and staff training.

5.5.1 The holistic approach
The programmes presented recommend providing a range of services using different strategies to address what are considered to be connected problems. This is not intended to widen the net of service provision; rather it recognises that individual needs differ, supports are more likely to be engaged to assist, and stereotyping or stigma is avoided. The range of strategies available and in use include education, therapy, preventive activities as well as legal sanctions. The one primary concern of all the treatments is the safety of children, but how healing occurs is very much an individual requirement and reliant on having a range of options from which to choose. One person may need trauma counselling before s/he is ready for group activities, while another may heal through involvement in recreation activities in safe and caring environments. This approach believes that attention to all aspects of harm is needed and that ways to address harm will vary. Early prevention is of importance as is ensuring a balance between parental responsibility and rights and child rights. Those holistic programmes which seem to do best are those in which all stakeholders have equal representation, enter into the strategy with trust and willingness to cooperate.

5.5.2 Addressing social concerns
The holistic approach necessarily requires that the identified problem is not the sole target and that problems emerge from and are located in a wider set of societal conditions. For Indigenous people colonised pasts and colonising practices have adversely affected them, and it is likely that communities and families which experience child sexual abuse also experience other disadvantages. These are not used as excuses for the abuse, rather they are
contributing factors to making already serious conditions worse and less likely to be resolved. Indigenous people have, through the reports mentioned here, voiced their collective concern that these broader conditions are in need of being addressed alongside the immediate problems of abuse.

5.5.3 Child protection as family and community preservation
Family and community preservation has been at the forefront of most reports in order to restore the splintered and fractured relationships resulting from past policies and practices. While not reducing the importance placed on keeping children safe, this perspective considers that healthy and cohesive communities are the best means for protecting children. Hence a focus in the reports has been to employ means to restore, preserve and maintain families and communities through a range of measures such as greater community control over policies and programmes which affect them, the establishment of strong community structures and widespread systems of individual and group support (Mannes 1990; Mannes 1993; Schmidt 1997; Nelson 2000).

5.5.4 Healing the whole community
Restoration and preservation mechanisms require that the treatment provided to assist the victims and families is also provided to assist the offenders and their families as well as the broader community. All people connected to the families involved will be affected by the abuse in some way. It is considered by many of the reports that their healing will also assist the healing of the victims and offenders by enabling them to provide the necessary support and eventual acceptance back into the communities of the offenders. This is the underpinning principle of restorative justice and the models discussed demonstrate its value and importance.

5.5.5 Empowerment of communities and families
Reliance on service providers as external authorities has been found to be difficult for Indigenous communities because of the past policies and ensuing lack of trust. Further, long term stability and on-going development, enabling community members and families to provide their own supports, is more likely to be achieved if the capacities of communities and families are developed. Skill building, authority transfer, inclusion in policy and project design and implementation can all contribute to empowered and strong communities and
families who are then more likely to uncover hidden instances of abuse. Natural helpers play an important role here as referred to several times.

5.5.6  Using strengths
Empowerment practices use a strengths-based focus which maintains that all communities and families have abilities they have employed and practiced in difficult circumstances. Often these strengths remain hidden or unacknowledged. Furthermore, all communities and families contain people who wish to contribute to change. Identifying these people and their abilities can contribute to effective and on-going strategies for change. This not only strengthens a community’s and family’s abilities to provide the necessary healing, they also contribute to preventive practices. The models described in section 5.3.4 have a strengths perspective as their foundation.

5.5.7  Child Protection is everyone’s business
There is no one authority which is considered to have the total responsibility for the protection of children and the prevention of child sexual abuse. A whole of agency, whole of community approach is one which has been recommended by many authors reviewed as having the best chance of success. Of particular importance has been noted the presence of ‘natural helpers’ within the communities, as well as strengthening community networks to provide supports for families in need and care for children in need. This is not necessarily an extension of surveillance, rather an extension and strengthening of caring and competent communities.

5.5.8  Cultural appropriateness and relevance
The needs of local people and local communities is very much associated with the local context and environment, cultural practices and aspirations. Each programme needs to take these as its starting point with the realisations that some strategies have principles which need to be adapted to local concerns; and that not all programme designs can be translated from one setting to another without adaptation. Consulting the local people as to the shape and primacy of the concerns to be addressed is of central importance to any programme implementation.

5.5.9  Coordination of services
No community or agency will be able to address the concerns on its own. Nor are any likely to have the necessary resources. Coordination of services allows
for resource sharing, the appropriate allocation of resources, the exchange of necessary information and the ability to respond quickly and appropriately. Other supports to workers and community people are more likely to be provided if there is a healthy network of cooperative and fully informed agency personnel.

5.5.10 Cultural awareness training for personnel
The necessity of personnel in the collaborating agencies having appropriate cultural awareness of protocols and culturally appropriate services and methods has been a main theme throughout the reviewed works. The specific knowledge and information will need to be provided locally by local people.

5.5.11 Staff training
Finally, and not least, the importance of the continuing professional development of staff should not be overlooked. This should also include supervision and the space for debriefing and respite. The difficulties referred to by commentators in regards to inappropriate responses to needs and the potential for burn out and other stress related effects can be addressed through attention to these supports for and development of staff.
PART II: ANNOTATED BIBLIOGRAPHY OF LITERATURE FOCUSING ON ASPECTS OF INDIGENOUS CHILD SEXUAL ABUSE TREATMENT MODELS IN AUSTRALIA, CANADA, AOTEAROA/NEW ZEALAND AND THE SOUTH PACIFIC, AND THE UNITED STATES

This section contains a list of additional works, some of which are annotated, others not. Some arrived too late for inclusion or annotation; others were not considered necessary to include in the discussion. There may be among these works matters of importance and they are included here for future research.

These are not included in the main bibliography which refers only to the works cited in the body of the report.


Summarises five child welfare services through evaluation/studies which address questions of how child welfare services are implemented and the how the clients experience the services. Two Danish focus on processes and outcomes when children are placed outside the home. Swedish study focuses on how social workers approach all types of welfare cases concerning small children. Two Norwegian studies concerned with child welfare services as part of a more comprehensive system of helping services.


Technology must be explored as a means of teaching adolescents ways to resolve conflict without violence. This paper reports on the development and pilot testing of a multimedia tool (SMART talk) that teaches anger management, perspective taking and mediation skills using games,
interactive assessment interviews, cartoons and animation. Results indicate that SMART talk is popular with both males and females and its use increases knowledge and practice of prosocial behaviours. This is a US study with no ethnic or race indications.


Set within family violence the strategy incorporates an integrated approach covering legal reforms, services for victims, community prevention and data collection. They recommend preventive counselling and the provision of treatment programmes for offenders. They recommend strategies to create attitude change and to strengthen community based prevention and response capacities. While there are these recommendations it seems little practically is being done at the crisis end and so focus is on that at present.


Primarily uses other organisations as well as other people in a geographic location - uses Rothman’s ideas of community organising and social action


Alternative strategy to promote child and family well being, p.140

Model of family group decision making developed and tested in Newfoundland and Labrador Based on New Zealand experience and three major philosophical contributions-

1) Aboriginal leadership in rebuilding traditions of community-mindedness that sustain caring by the extended family.

2) Feminist teachings that children can only be protected if their female caregivers have a say over their own lives
3) Growing recognition in the criminal justice system that holding perpetrators accountable must not generate the alienation which render family and community members unsafe


Decades of health related research have produced a large body of knowledge describing alarming rates of morbidity, mortality and social-cultural disruption among Indigenous Australians, but have failed to deliver sustainable interventions to arrest the deepening spiral of ill health. This paper explores the potential of Indigenous natural resource management (NRM) activities to promote and preserve Indigenous health in remote areas of northern Australia. A literature review was undertaken of the health, social science and ecology peer reviewed journals and secondary literature. It was found that effective interventions in Indigenous health will require trans disciplinary, holistic approaches that explicitly incorporate Indigenous health beliefs and engage with the social and cultural drivers of health. Aboriginal peoples maintain a strong belief that continued association with and caring for ancestral lands is a key determinant of health. Individual engagement with ‘country’ provides opportunities for physical activity and improved diet as well as boosting individual autonomy and self esteem. Internationally, such culturally congruent health promotion activities have been successful in programs targeting substance abuse and chronic diseases. NRM is fundamental to the maintenance of biodiversity of northern Australia. Increased support for Indigenous involvement in land and sea NRM programs would also deliver concrete social benefits for communities including opportunities for sustainable and culturally apt regional employment, applied education and economic development. NRM may also reinvigorate societal and cultural constructs, increasing collective esteem and social cohesion. (Journal abstract)

This is an extensive review of petrol sniffing literature. Whilst this report is comprehensive and highlights the complexity of psychosocial issues which lead to petrol sniffing it appears that sexual abuse is buried/subsumed/hidden under family violence and community problems.

- The most successful strategies are initiated by the community, enjoy widespread community support and involve strong participation of community members. Interventions proposed by the community need to complement those undertaken by families, and family actions must be consistent with community strategies. Developing and fostering community cohesion and support for interventions is therefore critical in any anti–petrol sniffing campaign. Some communities have requested ongoing support to assist them in dealing with petrol sniffing, thus it is important to maintain the continuity of any intervention.


This research examines sexual assault cases committed by young offenders in South Australia and compares whether justice is seen to be done in case conferencing and court responses. The results indicate that conferences appear to offer victims a greater sense of justice having been served. On all measures of what YPs have to do for victims (apology), for the community (community service), and for themselves (Mary Street counselling), it appears that conferences outperform court. Court outcomes put YPs under a potential cloud of further legal intervention (to be of good behaviour, suspended sentences), but it is not certain how this helps victims, the community, or the YPs. Contrary to feminist concerns, our data suggest that the court, not conference, is the site of cheap justice.


This chapter reports on the findings of a two year study examining Aboriginal self-government of child welfare services in two First Nation communities - the Miapukek Mi’kamawey Mawi’omi and the Sheshatshit Innu Band.


uses Neuro-linguistic programming, (Bandler & Grinder) TA, Behaviour Modification and Network Therapy - in which therapists help families to develop and strengthen their networks - the only one which has out of home strategies.


"This paper sets out a map of a series of doable steps for building community partnerships. This process of change begins with the child protective services and new partners joining together in the mission of child safety. Once this partnership is established, states and communities create neighbourhood-based services that reach families earlier, offer a wider range of help..."


recommends non-violent community development to prevent abuse


This paper reviews the funding activity of the Public Health Agency of Canada's Family Violence Prevention Unit in this regard 15 projects in total. Although these projects constitute only a fraction of all those funded by all sources under the Initiative, they do constitute a representative sample, reflecting all the major categories of projects carried out under the Initiative:

- prevention or public awareness and education projects;
- professional training and sensitization projects, including those that developed original training resource material;
- demonstration or service model development projects; and
- research or data-gathering projects.

Because of the representative character of the 15 projects analyzed (see Appendix I), they allow us to draw some conclusions that should be useful to those active in prevention, training, treatment and policy development work for Aboriginal people. This paper also explores the development of "culturally appropriate" practice reflected in these projects and stresses the importance of this aspect of the work. Just as the projects funded by the Family Violence Prevention Unit constituted only a small part of the larger federal government response to family violence, the Initiative itself was only one part of a larger social reaction, as advocacy groups, voluntary organizations, communities and governments began to focus on the issue. In looking at what these projects tell us, we can see the shape of the ongoing task of addressing family violence in a concerted way and on a national scale. (Abstract)


Details of the Hollow Water healing circle


describes a healing circle in detail


provides the guidelines


When dealing with culturally diverse families, special education professionals need to be aware of the challenge of cultural blindness and acknowledge the cultural assumptions imbedded in the services they offer. Using data from qualitative interviews with Native American mothers and participant observations of a parent support group on their reservation, I analyze the implications of cultural blindness for the empowerment of minority families (Journal abstract).


this was a conference held in 2004 and one of the themes was for Indigenous women to tell the 'home truths'. It was predominantly to focus on assaults against adult women, but there was a discussion as to whether 'and children' should be added to the terms violence and abuse...

Notes the dangers of 'mainstreaming' as diverging the attention away from the gendered nature of the violence and diffusing the services (p.15). There was also the recommendation for agencies to collaborate more, especially in the areas of sexual assault and domestic violence as each has something to say to each other (p.21).

   This book is divided into six sections
   1) Family Preservation
   2) Child Protective Services - child abuse/neglect prevention and interventions on behalf of victims
   3) Out-of home care
   4) Adoption
   5) Child care
   6) Adolescent services
   Each section includes data about effective strategies, conflicting evidence, cost-effectiveness information where available

   analyses different features of communities which contribute to keeping children safe and those which don't, such as whether the child is seen primarily as a community person or a private individual


The first part of this article discusses the strategic and practical value of studying implementation. The second part presents a host of general and specific implementation issues that may have to be dealt when implementing family preservation services (FPS) with American Indians and Alaskan Natives. The third part of the essay offers guidelines and suggestions on how to respond effectively to broad implementation concerns and a number of the more important implementation issues.


This year has again seen discernment of success on a number of quantifiable factors as identified in last year's report, with the emergence of several new variables. These variables include prevention of drift to alternative care; repayment of debt; return of children to the education system; discharging of criminal justice orders, and so on. In summary, the Port Augusta Aboriginal Families Project is continuing to achieve measurable success with the most difficult of families. Certainty of funding for the next two years, along with the newly identified intervention skills' should pave the way for further developments allowing more families to progress to stable lives which are sustainable over time. (Abstract)


Describes a community based approach to the development of Aboriginal child welfare standards in the nine First Nations communities served by the West Region Child and Family Services. Results provide guidance both for the provision of services under existing legislation and for the development of policies and standards which may involve substantial departures from provincial policy.


Reports on the Gove report into First Nations child welfare after a death in a family which itself had experienced child sexual abuse. It canvasses the difficulties attendant on taking a strengths based approach which neglects child rights, as does the family group conference. FN approaches differ but all tend to take the colonialist argument as causative and so non-FN
approaches as continuing this perspective. Writing about FN approaches identifies significant differences in perspective - focus on community based, community owned and healing rather than adversarial and punishing. Notes a report Liberating our children, liberating our nations 1992. FGC - focus on family preservation using home supports and teaching families. Weaknesses include that intergenerational abuse is not addressed by this. However, it is premised on the extended family which can provide support and protection. Sentencing Circles and Healing methods are both associated and can be used together. Education and professional regulation recommends competency based training (presumably in csa) - especially for indigenous workers. If this is associated with regulation there is a higher standard of accountability. This is contentious as it inevitably means an extension of non-Indigenous oversight. Finally inconclusive and recommends more research especially into the distinctiveness of indigineity and what that means for practice.


After a conference in Australia in 1975 this service started up - sounds like home visiting programme Cites Lipner JD


The first objective of this article was to develop a culturally appropriate research method to investigate Samoan perspectives on mental health issues. The second objective was to apply this to identify cultural values and understandings important in the care and treatment of Samoan people with mental health problems. Gender specific focus groups consisting of Samoan elders and service providers were facilitated by Samoan researchers in the Samoan language. A culturally derived method reflecting Samoan communal values and familiar institutional structures within the community allowed each focus group to come to a consensual view on issues discussed. The Samoan self was identified as an essential concept for understanding Samoan views of mental health. This self was
described as a relational self and mental wellness as a state of relational harmony, where personal elements of spiritual, mental and physical are in balance. Mental ill health was sometimes linked to breaches of forbidden and sacred relationships which could be addressed effectively only within protocols laid down in the culture. Additional stressors contributing to mental ill-health were identified as low income, unemployment, rising housing costs and the marginalisation of Samoan cultural norms in New Zealand. Participants identified the need for a culturally based mental health service for Samoan people to address key cultural factors. It was found that a similar approach may be relevant for other cultures which have a strong emphasis on collectivity. (Journal abstract, edited)


"purpose
This package was devised in response to an identified community need for resource support in the provision of education and information on child abuse and its prevention. It is designed to assist those who work in government departments, community organisations, parent groups and other areas where there is a need to present material about child abuse prevention and the role of the community. It can be used with a range of audiences and is particularly appropriate for presentations to the general public and to those who work directly with families and children. There is no requirement that trainers have a sophisticated knowledge of child protection procedures - the materials presented are self explanatory and a list of agencies and departments is provided for people who have questions not answered by this training program.

This kit includes:
• Tips on Public Speaking
• Session Plans for Workshops
• Activity Sheets
• Overhead Transparency Masters and Handouts
• A List of Available Services and Agencies
• A Guide to Contact and Referral
• Evaluation Forms
At the end of the presentation participants will be able to:
1. Define child abuse.
2. Identify behaviours considered harmful to children and some of the causes, contexts and consequences. (Including individual, family, cultural and community risk factors).
3. Identify a range of approaches to understanding child abuse.
4. Identify risk factors and warning signs of child abuse.
5. Promote preventative procedures and positive parenting strategies for care providers.
6. Identify the benefits of early identification and intervention.
7. Promote a wide range of child abuse prevention activities that can be undertaken by communities.
8. Identify a wide range of services which offer support to families and methods of contact and referral.

Thom, A. (nd). Managing Sex Offenders in the Community: A SAFER WAY. Auckland, SAFE Network.
Identifies the guiding principles of past treatment of sex offenders - as punitive. And highlights new principles which provide for a way in which the offender can be better managed...without public fear etc

Canvasses some programmes and their effectiveness

Details triangulated design using interviews, structured questionnaires, network analysis over a six month period to track child protection cases.


comments that ability to demonstrate causal relationships to programme or practice outcomes is not possible because they are not sensitive to local and contextual factors. Furthermore it is expensive (time and money). Therefore multiple methods are more useful.


this is an audit of programmes across the spectrum of child abuse with a special section on Indigenous communities and some of the programmes run. It does not deal specifically with sexual abuse nor do the programmes audited offer much detail other than providing discussion of the typologies of programmes - community education, personal safety or protective behaviours, family support, child focused programmes, child and family centres, offender programmes.


This paper's ultimate goal is "to improve the link between Native American communities and non-Indian prevention organizations and to provide strategies for the development of cross-cultural partnerships for child abuse prevention.


Examines the solution focused approach with child protection - no reference explicitly to Indigenous families - but it appears to be the investigation/treatment approach with individual families.

"The Bringing Them Home Taskforce of the Aboriginal and Torres Strait Islander Commission (ATSIC) has commissioned social research consultants urbis keys young to undertake a project on The Provision of a Report on Best Practice Models to Inform Policy Development in Aboriginal and Torres Strait Islander Child Welfare and Juvenile Justice. The project is being undertaken for the Ministerial Council for Aboriginal and Torres Strait Islander affairs (MCATSIA) which is overseeing the monitoring and coordination of responses to the recommendations of the report by the Human Rights and Equal Opportunity (HREOC) Bringing Them Home: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families (1997) This is the final report of the project"


see the introduction and chapter one which introduce the argument for considering the historical development of child welfare as further interests of the state control over the family and concerns the medicalisation of child welfare


This is a very good book with very clear explanations of policy and policy making models. It demystifies policy and makes it more accessible to readers.


A chapter on Policy making in Aboriginal Child and Family Services is new in this edition and presents three examples of policy making:

1. Federal. Joint National Policy Review a collaboration between Assembly of First Nations, Dept Indian Affairs and Northern Development (DIAND) about flexible funding for child services in First Nations which had tended to exclude money for preventive services. The communities wanted money for the preventive services. The proposal was accepted but no new money was available for family support. The notion of partnership did not go beyond the discussions into implementation. Cabinet and Treasury were opposed to the flexible nature of the proposal and had little understanding of partnerships.

2. Manitoba - Aboriginal Justice inquiry Client Welfare Initiative - assuming responsibility for the provision of child and family services to most Aboriginal users. Interesting discussion about the principles of these services which were to try and support new Aboriginal run services but found some resistance from users who wanted choice of service providers, and tended towards the dominant (white) services. The new users argued that they should be the providers of first choice -0 thus denying a certain amount of choice for the users. This is a similar argument as was presented by Mental Health in Canterbury, but also the one from he Goldfield people of wanting Hostels for their children - this is what they knew. (p. 121) It also denies the possibility of lack of trust. Some of the found failures of this approach were the failure to consider with
stakeholders, notably non-Aboriginal providers and organisations, many of whom were for the approach. There was attention paid to the processes involved in moving from a protective to a preventive model (p.123).

3. Community governance. West Region Child and Family Services, Manitoba. Was able to use savings from child maintenance for early intervention (see example 1). It did this through developing alternative placements and therapy to the expensive residential programmes - see McKenzie's other writing for these processes. The community holds regional operational meetings every two years and also at the local level to plan future programmes. Local communities of volunteers play an active part in advising on these programmes and planning is collaborative.


"Increasingly, program evaluation is considered an important part of program development and implementation. Recent specifications for conducting demonstration programs have included requirements that such programs be internally evaluated and, in some instances, participate in an external evaluation". p.100
7 APPENDIX 1

Research Officer Role

SUE YOUNG

Role: The project is aimed at setting up a child sexual abuse healing service in the Port Hedland area

Cost: Quote to be submitted by Sue.
To Include:
• Rate per hour
• Travel expense including flights and accommodation
• Administration costs.

Timeframe: 6 months (approximately)

Duties:


2. Consult with the Project Officer (based in Hedland) who (with the assistance of Indigenous Project Assistants) will be liaising with the Aboriginal Communities and Agencies to determine how a service could meet specific local needs.

3. Visit Hedland with the aim of:
• Meeting with the Project Officer and other key stakeholders
• Attend planning forums
• Developing a greater understanding of the community
• Providing context.

4. Collaborate information and report on recommendations that will form the service specifications.
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October 2005


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