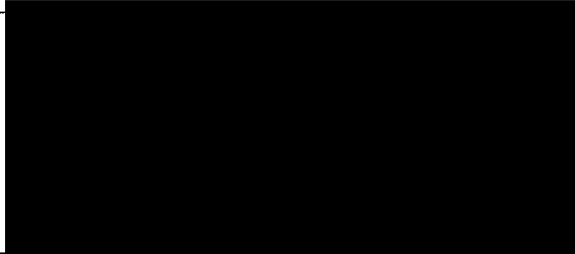


**IN THE MATTER OF THE ROYAL COMMISSION
INTO FAMILY VIOLENCE**

ATTACHMENT JT-7 TO STATEMENT OF JACQUALYN LOUISE TURFREY

Date of document: 16 July 2015
Filed on behalf of: State of Victoria
Prepared by:
Victorian Government Solicitor's Office
Level 33
80 Collins Street
Melbourne VIC 3000



This is the attachment marked 'JT-7' produced and shown to **JACQUALYN LOUISE TURFREY** at the time of signing her Statement on 16 July 2015.

Before me:



An Australian legal practitioner
within the meaning of the
Legal Profession Uniform Law (Victoria)

Attachment JT-7

Interim Process Evaluation
Koori Community Safety Grants
Summary Report

Prepared by
Koori Justice Unit
Department of Justice

June 2014

Version 12.1 - FINAL

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Section 1: Introduction

Program funding

As part of the Victorian Government's Reducing Violence against Women and their Children Grants Program, \$2.4 million was dedicated to the Koori Community Safety Grants Program (KCSGP). The funding supports four community-based projects that aim to prevent violence in Koori communities, in particular against women and children. The projects seek to prevent violence before it occurs, or provide early intervention targeted at individuals/groups where there are strong signs that violence may occur.

The grants provide opportunities for Koori community groups and organisations to work in partnership with each other and government to address violence in its many forms as experienced in the Koori community, which include but are not limited to family violence.

Project grants

Four grants were awarded to Aboriginal Community Controlled Organisations (ACCOs) across the state to deliver a range of activities for Aboriginal communities. These projects aim to promote anti-violence messages, increase cultural engagement and provide skills development in areas relevant to violence prevention. Activities involve families youth, women, men, Elders and Community workers (Aboriginal and non-Aboriginal). Some activities are gender and age specific, whilst others involve families, including children, or all participants coming together.

Mallee District Aboriginal Services *Family and Community Violence Prevention Project* targets Aboriginal communities in the local government areas of Mildura and Swan Hill and includes a range of activities:

- Three Sisters Day Out Workshops for females;
- Twelve Early Years Cultural Safety Workshops for young parents;
- Six Dilly Bag Women's Behavioural Change Programs;
- Three Dardi Munwurro Male Youth Behaviour Change Programs; and
- A community wide media campaign.

Rumbalara Aboriginal Cooperative's *Aboriginal Family Harmony Project* targets Aboriginal communities in the Greater Shepparton local government area and includes activities such as:

- Six workshops for workers/ staff
- Eight camps (conducted over 3-4 days) targeted to specific groups (youth, women and men).
- Mini-camps (64 in total) to reconnect with cultural identity, family and community.
- Annual Aboriginal Harmony Days (3 in total)
- A range of follow-up activities to complement and build on workshops, camps and events.

Lakes Entrance Aboriginal Health Association's *Strong Men; Strong Communities Project* focuses on Aboriginal communities in the East Gippsland local government area, and will provide:

- Nine, three-day Dardi Munwurro Men's Behavioural Change Programs in three locations (and 72 follow up sessions)
- Fortnightly Men's Groups (establishing three new, and supporting three existing groups)
- Two Regional Men's Camps (bringing participants of the six Men's Groups together)
- Two Regional Forums with local service providers
- Six Family Strengthening Days

Victorian Aboriginal Health Service' *Strong Relationships, Strong Community Project* providing Aboriginal communities in Northern Metropolitan Melbourne (particularly the LGA of Darebin) with:

- A social marketing/ education campaign including, written resources and on-line elements
- Six community education sessions
- Gender-specific healing programs (eighteen 8-week programs, with a total of 144 sessions)
- Improved mediation services (training of mediators and delivery of mediation sessions).

Evaluation scope

The purpose of this process evaluation was to establish, for the Koori Community Safety Grants Program and its four subsidiary projects, the extent to which:

- Stated aims and objectives are being met
- Implementation aligns with the original design
- Activities are consistent with best practice in terms of design and implementation
- Factors have impacted (positively or negatively) on implementation
- Lessons were learned in terms of design, implementation and evaluation

A program logic for the overarching Koori Community Safety Grants Program was developed (see Figure 1), and project logics and associated Monitoring and Evaluation Frameworks were developed with key stakeholders for each of the four subsidiary projects. Those frameworks include Key Evaluation Questions (KEQs) (and sub questions) outlining the information stakeholders and the Department of Justice are interested in collecting to capture evidence of project and program outcomes, as well as data collection methods. (Questions most relevant to this evaluation are highlighted in Section 2). These frameworks were a key input into the interim evaluation process, and in the majority of cases were updated to reflect discussions with project stakeholders undertaken as part of this interim evaluation.

Evaluation methodology

The Koori Justice Unit worked with project staff in each of the four Koori Community Safety Grant projects, via a mix of face to face meetings, telephone discussions, participation in Steering Committee meetings, document analysis and email exchanges to:

- Review information collected through ongoing monitoring and reporting activities
- Discuss project progress against the Key Evaluation Questions most relevant to the interim evaluation (see Table 1) including project activities and outputs, and progress towards achieving and measuring short and medium term outcomes.
- Document any gaps/weaknesses in current project activities/ information collection tools.
- Document process and findings from interim evaluation, including lessons learned.

Purpose of this report

The main purpose for developing this report is to capture lessons learned from the delivery of project activities under the four Koori Community Safety Grants in the Loddon Mallee, Hume, Gippsland and North Metropolitan regions.

Key findings from discussions with project staff about activities delivered to date, and lessons learnt from their implementation, particularly in relation to monitoring and evaluation, are documented in this report.

Information collected as part of this process will assist project teams, community and government, to further develop this program, build the evidence base of what works to prevent violence in Victorian Aboriginal communities, and strengthen monitoring and evaluation.

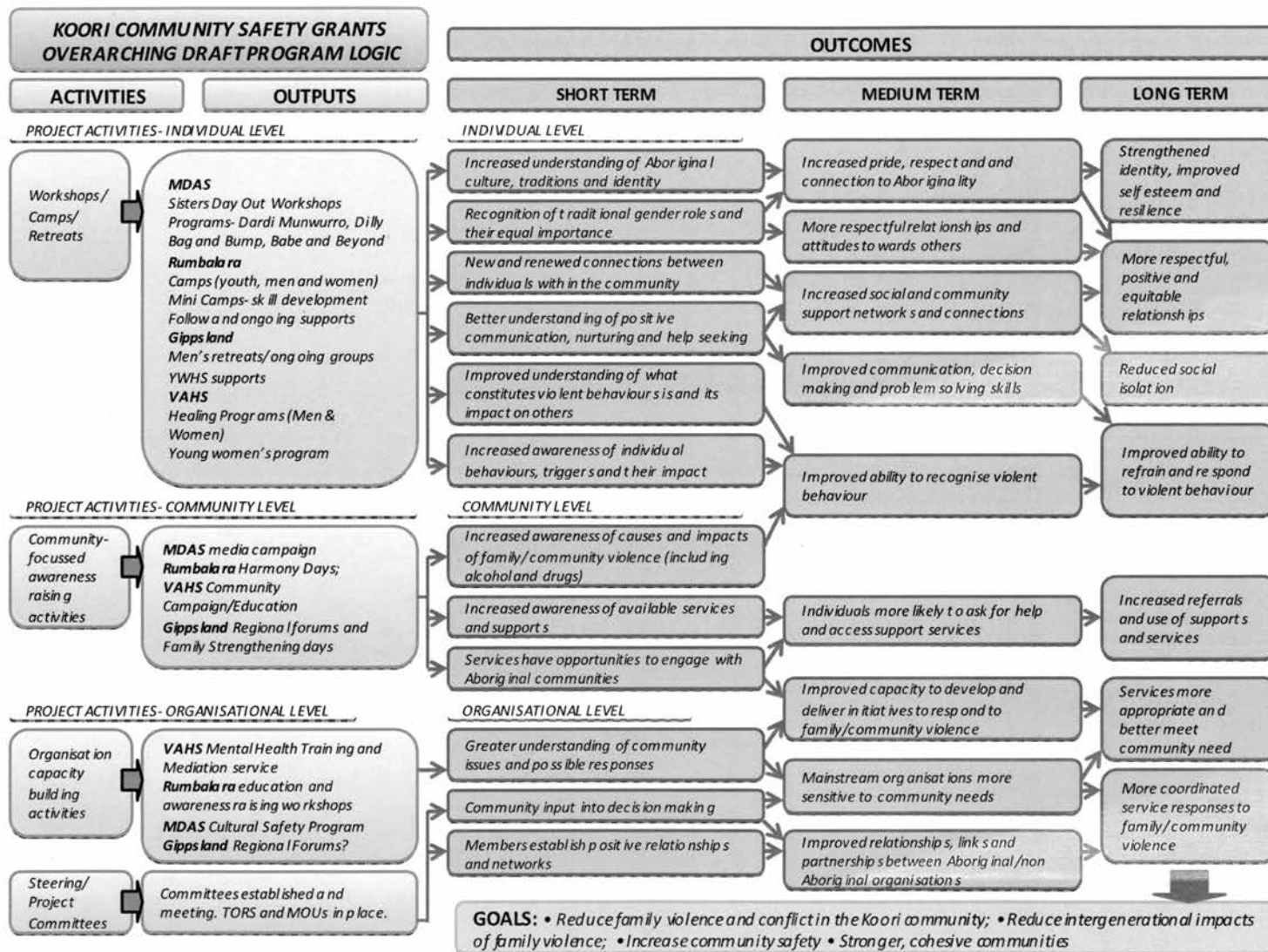
Report structure

A Program Logic, based on the project logics for each of the four Koori Community Safety Grant projects, is presented in Section 1. This Program Logic outlines the intended outcomes of the Koori Community Safety Grant Program. This program logic and those for each of the four projects provide the basis for monitoring and evaluation, and assessments made within this report.

Section 2 focuses on evaluation by describing the different types of evaluation relevant to the Koori Community Safety Grant Program; and key evaluation questions to be examined as part of this process evaluation.

Section 3 presents findings to date in relation to each of the relevant key evaluation questions, and Section 4 contains a number of appendices including copies of data collection tools.

Table 1: Program logic for Koori Community Safety Grants Program



Section 2: Evaluation

Types of evaluation

Two evaluations will provide insight into the KCSGP and subsidiary projects in terms of design, delivery, value, sustainability, efficiency and effectiveness. These evaluations will each have a different focus and purpose - related to the time at which they are carried out, as detailed in the tables below.

The first or 'interim' evaluation was a process evaluation (Table 1). A **process evaluation** measures implementation in terms of project outputs (quantitative indicators of the delivery of specific services or activities). Relevant indicators included: what activities were completed, who participated, what services/activities they participated in and how much and what type of activities/ services were provided.¹

The overall focus for the process evaluation was to ensure that projects were being implemented as intended, activities were monitored, and systems were in place to collect information required for the final evaluation. The process evaluation provided some insight as to whether short-term outcomes are being observed, however this was limited due to the process evaluation being relatively early in the project lifecycle, within one year of implementation.

The second evaluation (Table 3) will build on the interim evaluation and information gathered throughout the project, but will have an outcomes focus. An **outcome evaluation** measures whether the program/project produced desired changes in participants' knowledge, attitudes, skills, behaviours, or status. In an outcome evaluation, information is analysed to understand whether a desirable condition has been enhanced or an undesirable condition has been reduced as a result of the project/program. It can provide information to project stakeholders on the overall effectiveness of the project/program, its strengths, weaknesses, successes and areas for improvement.

Table 2: Interim Evaluation

Type:	Process evaluation
Timing:	March – April 2014
Purpose:	<ul style="list-style-type: none"> • Focus on project design and implementation - the delivery of project activities and outputs • Assess whether short term outcomes are being achieved (and that necessary tools are in place to capture this information) • Ensure that the right tools/processes are in place to measure project outputs and short, medium and long term outcomes • Capture lessons learned and identify any changes required to improve project activities and achievement of desired outcomes
Audience/s:	Project staff, Koori Justice Unit, Community Crime Prevention Unit (information to inform BERC bid for future funding)
Process:	<p>Koori Justice Unit to work with project staff to:</p> <ul style="list-style-type: none"> • Review information collected through ongoing monitoring activities • Discuss project progress against the Key evaluation questions most relevant to the interim evaluation (see Table 1) including project activities and outputs, and progress towards short and medium term outcomes. • Document any gaps/weaknesses in current project activities/ information collection tools. • Document process and findings from interim evaluation, including lessons learned • Implement changes according to relevant findings from the interim evaluation

¹ James Bell Associates (2008) *Evaluation Brief: Conducting a Process Evaluation*. Arlington, VA. August 2008.

Inputs:	<ul style="list-style-type: none"> • Monitoring and Evaluation Frameworks • Agreed roles, responsibilities for monitoring and evaluation of grant projects • Guidelines for successful evaluation – e.g. AIC • Ethical guidelines for conducting research and evaluation with Aboriginal communities • Mainstream and Indigenous frameworks for early intervention and prevention of violence against women and children • Best Practice principles for early intervention and prevention • Grant application/ other project documents
Output:	Summary Report

Table 3: Outcome Evaluation

Type:	Outcome evaluation
Timing:	January – December 2015
Purpose:	<ul style="list-style-type: none"> • Assess whether short and medium term outcomes are being achieved • Assess whether there is evidence of long term outcomes, and everything is in place to be able to measure these • Identify any unintended project outcomes • Capture lessons learned and identify any specific project elements key to the achievement of successful outcomes
Audience/s:	Project staff, Koori community, Koori Justice Unit, Community Crime Prevention Unit (information to inform BERK bid for future funding), funding agencies (current and future) and other stakeholders.
Process:	<p>Part A – Engage consultant/ evaluator</p> <ul style="list-style-type: none"> • Prepare Request for Quotation for suitably qualified evaluator to undertake final evaluation • Request quotes • Working Group to assess quotes and assist with the selection of suitable evaluator/s • Finalise contract with evaluator <p>Part B – Undertake final evaluation</p> <p>Evaluator to work with each grant organisation to undertake outcome evaluation which:</p> <ul style="list-style-type: none"> • Answers the key evaluation questions (KEQS) outlined in Table 1 • Identifies the extent to which intended project outcomes (short, medium and long term) have been achieved • Identifies any unintended or unexpected project outcomes (positive and negative) • Identifies ‘best practice’ project elements that could be applied in other locations • Document process and findings from project evaluations, including lessons learned and recommendations for future project extension/ sustainability
Inputs:	<ul style="list-style-type: none"> • Finalised Monitoring and Evaluation Framework (this document) • Agreed roles, responsibilities for monitoring and evaluation of grant projects • Interim evaluation report • Information collected from ongoing monitoring activities • DTF Evaluation Guidelines for lapsing programs • Ethical guidelines for conducting research and evaluation with Aboriginal communities • Grant application/ other project documents
Output:	Outcome Evaluation Report (for each project)

Key evaluation questions

Key evaluation questions (KEQs) are the critical things stakeholders would like to know about the project. They cover the aspects of design, delivery, value, sustainability, effectiveness, and efficiency. The questions outline what would be useful to know, rather than dictate what or how it will be asked.

Key evaluation questions and the program/project aspects they address are detailed below.

Table 4: Key evaluation questions

Key Evaluation Question (KEQ)	Program/project aspects					
	Design	Delivery	Value	Sustainability	Effectiveness	Efficiency
1. How well do activities work to address underlying causes of violence?	✓				✓	
2. How effective is delivery of what is needed to the right people at the right time in the right ways?		✓			✓	
3. How well do activities work with, complement, make use of and build upon existing community strengths, resources and services?	✓	✓			✓	
4. What outcomes are achieved, for whom, and how worthwhile are they?	✓	✓	✓		✓	
5. How cost effective, efficient and worthwhile are activities overall?			✓		✓	✓
6. How well do activities build individual, community and organisational capability and capacity?				✓		
7. To what extent are best practice elements incorporated, and relevant to similar projects and contexts?	✓		✓		✓	

While the questions above are common to the evaluation of the entire Koori Community Safety Grant Program and its subsidiary projects, the process evaluation sought only to examine those questions relating to the design and delivery of project activities (Questions 1, 2, 3, 4 and 7). These questions will be revisited, and the remaining questions responded to in the proposed outcome evaluation.

Data sources, methods and tools

Key evaluation questions are answered by drawing information collected from a range of sources, methods and tools (see Table 3). Data and information is taken from multiple sources and 'triangulated'- ensuring that different perspectives are taken into account to provide a more rounded and valid answer.

Data sources, methods and tools used to collect information on Koori Community Safety Grant Projects include: participant information forms, pre and post activity surveys, participant feedback forms, stakeholder interviews/discussions, storytelling/interview, project documentation and other administrative and official data.

At the interim evaluation, not all of the KEQs or sub-questions can be answered, but evidence can be gathered that will contribute to a range of the KEQs. The KEQs and sub-questions most relevant to the interim evaluation are highlighted in Table 5.

Table 5: Key evaluation questions, sub questions and data collection methods

In the following table, key evaluation questions are further broken down into sub questions. Sub questions provide a more detailed understanding of what the evaluation is seeking to investigate. An X indicates that the data source, method or tool is expected to help answer the corresponding sub question.

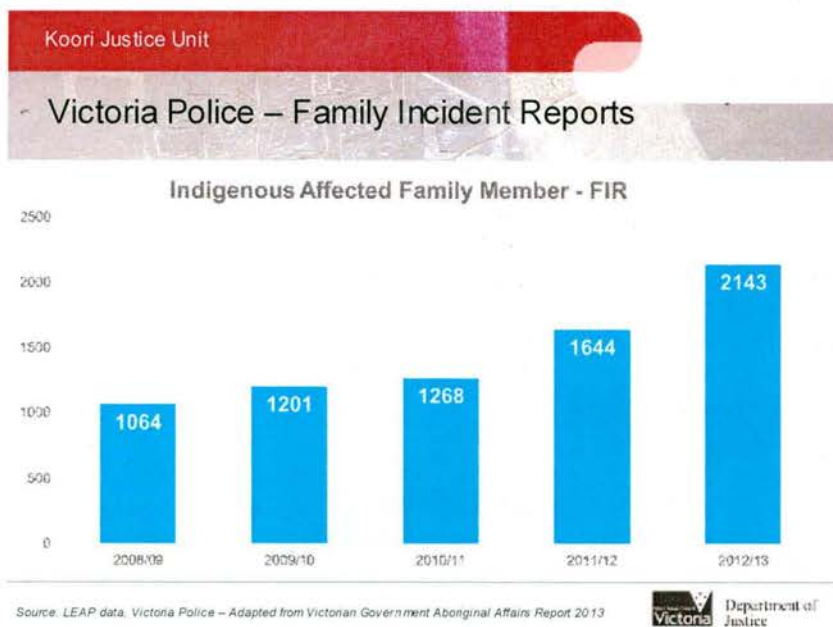
	Key Evaluation Question/ Sub Questions	Data source/ method/ tool (X indicates information may help answer Question)						
		Participant info.	Pre/post surveys	Feedback forms	Stakeholder interviews	Participant follow up	Project documents	Other data
1	How well does the project and its activities work to address the underlying causes of Koori violence?							
1.1	What are the key issues and underlying causes of Koori violence-specific to the project location and context?				X			X
1.2	How well does each activity work to address issues and underlying causes of Koori violence?				X			X
1.3	How well does the mix of activities work to address this issue and the underlying causes?				X			X
2	How effective is the project in delivering what is needed to the right people at the right time in the right ways?							
2.1	What outputs does the project deliver?	X					X	
2.2	What is the profile of people who participate in each activity?	X						
2.3	How do people become involved in each activity? Do some choose not to participate/ are deemed unsuitable? Why and how?	X			X			
2.4	Are any groups not included who may have benefited from the project?				X		X	X
2.5	To what extent do participants remain involved over time? What factors influence withdrawal from the project?	X			X			
2.6	To what extent do participants report past experiences of family/community violence?		X	X				
2.7	To what extent do participants report that the activity met their needs/expectations?		X	X				
3	How well does the project fit with, complement, make use of and build upon existing community strengths, resources and services?							
3.1	How are community resources (people, places, organisations, skills) utilised for the benefit of the project and participants?				X		X	
3.2	How does the project complement other local community violence prevention initiatives (services or programs) and with what effect?				X		X	
3.3	Does the project further strengthen/ enhance community resources and capacity? Are there unexpected/ unintended consequences?				X	X		
4	What outcomes are achieved, for whom, and how worthwhile are they?							
4.1	Are the right tools used to measure project outputs and outcomes (short, medium, long)?						X	
4.2	To what extent are short-term outcomes being achieved?		X	X		X		X

		Data source/ method/ tool (X indicates information may help answer Question)						
Key Evaluation Question/ Sub Questions		Participant info.	Pre/post surveys	Feedback forms	Stakeholder interviews	Participant follow up	Project documents	Other data
4.3	To what extent are medium term outcomes being achieved?		X	X		X		X
4.4	To what extent are longer-term outcomes being achieved?		X	X		X		X
4.5	How do we know that outcomes were a result of the program?		X	X		X		X
4.6	Do outcomes differ for particular participants/groups? Where and for whom do activities work best? Where are results weaker? Why?		X	X				
4.7	How important are outcomes to participants?		X	X		X		
4.8	Are participants seeking other outcomes not currently delivered by the activities/project?		X	X				
4.9	Were there unintended project impacts? What are they?		X	X	X	X		
5	How cost effective, efficient and worthwhile is the project overall?							
5.1	What is the total cost of the project (including in-kind contributions)?						X	
5.2	Are project activities delivered in a time efficient manner?				X		X	
5.3	Are project activities delivered in a cost efficient manner?				X		X	
5.4	Could resources for the project reasonably produce more outcomes for more people? How?				X			
6	How well does the project build individual, community and organisational capability and capacity?							
6.1	How confident are participants applying acquired skills/knowledge after the activity ends?		X	X		X		
6.2	To what extent are participants confident in passing on acquired skills/knowledge to others?		X	X		X		
6.3	Do organisational relationships established through the project continue after it ends, with what effect?			X	X		X	
6.4	Does service knowledge and capacity developed in the project continue after the project ends? How will it be used?			X	X		X	
7	How much does the project incorporate best practice elements relevant to similar projects and contexts?							
7.1	What elements of the project and activity design, delivery or outcomes could be considered best practice? Why?				X			X
7.2	How might these elements be applied in similar contexts/ projects? What would need to be understood/ considered for them to feasibly replicated?				X			X

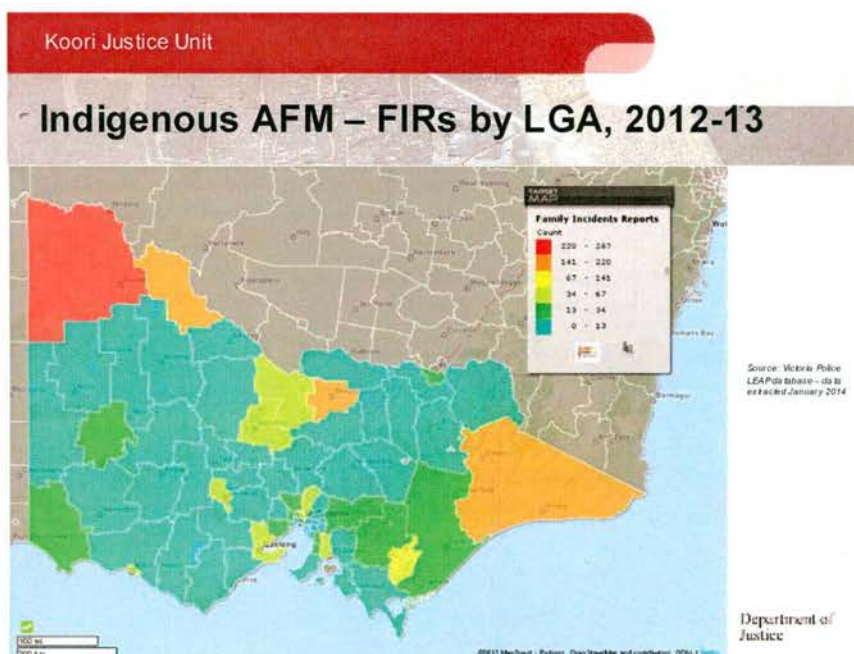
Section 3: Findings

What issues and trends are specific to project locations?

The data provided in this section is included for three reasons: the first is to contribute to the evidence base about specific patterns and trends in Koori conflict and violence in the four project locations; the second is to highlight the types of information available to assist with any subsequent outcome evaluation; and the third is to serve as a 'baseline' for future comparison. For the latter, data on reports to police, particularly in relation to incidents of violence directly relates to project objectives around increasing awareness of, and confidence taking action in response to, violence. That said, it is recognised that the data here, in the most part, relates to one specific type of violence – family violence, whereas most of the Koori Community Safety Grant projects are seeking to prevent conflict and violence more broadly.



The number of Family Incident Reports (FIRS) made to police by Aboriginal 'Affected Family Members' (AFMs) continued to increase since 2008-09, suggesting willingness to report such incidents has increased, as has police responses to such reports.

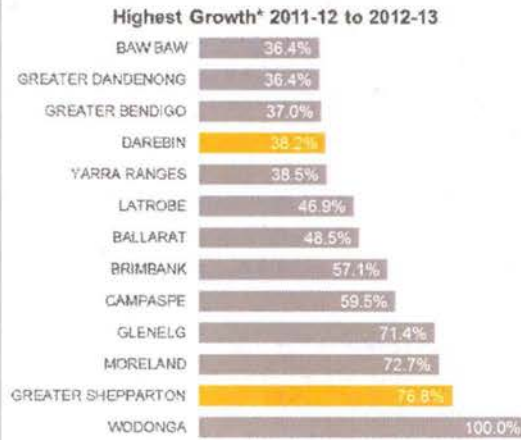


The map shows the number of FIRs made by Aboriginal AFMs by LGA. The darker the shading, the higher the number of FIRs made in 2012-13.

In 2012-13 the highest numbers of FIRs made by Aboriginal AFMs were in Mildura (287), East Gippsland (220), Greater Shepparton (198), and Swan Hill (192) – all locations in which Koori Community Safety Grant projects currently operate.

Indigenous Family Incident Reports by LGA

Per cent of total Indigenous FIRs by LGA, 2012-13	
Mildura	13.4%
East Gippsland	10.3%
Greater Shepparton	9.2%
Swan Hill	9.0%
Latrobe	6.6%
Darebin	4.9%
Campaspe	3.1%
Greater Bendigo	2.9%
Casey	2.3%
Ballarat	2.3%

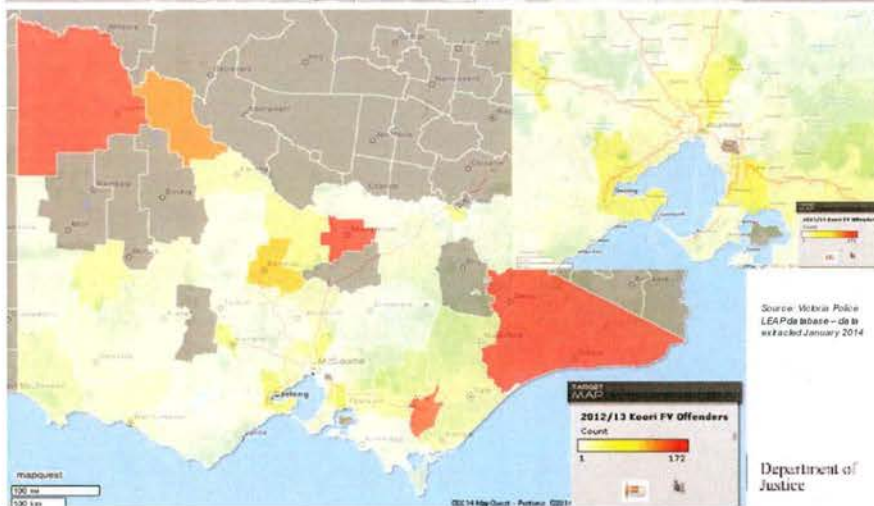


Source: Based on data extracted from Victoria Police LEAP database – January 2014.
 *Note: Only LGAs with more than 10 Indigenous FIRs in 2011-12 were included in the analysis.

Of the 2,143 FIRs made by Aboriginal AFMs in 2012-13: 287 (13.4 per cent) were reported in Mildura 220 (10.3 per cent) were reported in East Gippsland 198 (9.2 per cent) were reported in Greater Shepparton 192 (9.0 per cent) were reported in Swan Hill 105 (4.9 per cent) were reported in Darebin.

The five LGAs in which the Koori Community Safety Grant projects operate, accounted for almost half (46.7%) of all FIRs made by Aboriginal AFMs across the state in 2012-13. (Location specific FIR data which provides further information on context/response when family incidents were reported is in Appendix 2).

Aboriginal alleged FV offenders by LGA



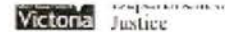
This map depicts the number of Aboriginal alleged offenders processed by police for family violence related offences by LGA – the darker the shading, the higher the number of alleged FV offenders. (Note this data covers any offences police considered were related to family conflict/ violence).

Patterns are similar to those for FIRs. In 2012-13, the highest numbers of alleged Aboriginal offenders processed for family violence related offences were in Greater Shepparton (172), East Gippsland (168), Mildura (163), Latrobe (154), Swan Hill (130), Greater Bendigo (105), Casey (62), Darebin (57), Whittlesea (53), and Greater Geelong (52).

Aboriginal Alleged Offenders – FV related (%)



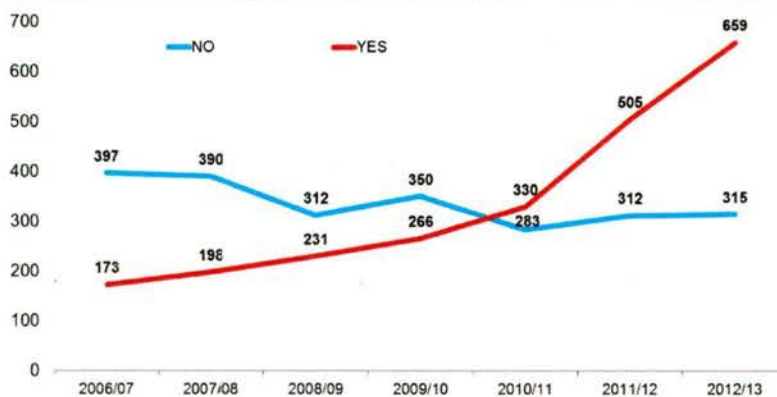
Source: Based on data extracted from Victoria Police LEAP database – January 2014.



In 2012-13, approximately 18 per cent of all alleged Aboriginal offenders processed by police were processed for family violence related offences (the proportion was similar for non-Aboriginal alleged offenders at 17.6 per cent).

The figure above shows those LGAs for which the proportion of all Aboriginal alleged offenders processed for family violence related offending was greater than the state average. For example, approximately 35 per cent of all occasions alleged Aboriginal offenders were processed by police in Swan Hill in 2012-13 were family violence related. Clearly, as family violence is just one form of violence/ conflict that may lead to contact with police, these figures should be interpreted as the minimum level of contact with police that is conflict/ violence related.

Aboriginal assault victims Was the assault FV related?



Source: Based on data extracted from Victoria Police LEAP database – January 2014.



The number of Aboriginal people reporting as victims of assault has increased markedly in the last few years. Most of this growth is due to increasing numbers of people reporting family violence related assaults.

Mildura specific data

As part of the *Family and Community Violence Prevention Project* fifty Aboriginal women (aged over 16 years) in each of Mildura, Robinvale and Swan Hill were surveyed to establish baseline information on attitudes to safety, and drivers of violence in their communities. Family and community violence is a significant problem in the area:

'One of the key challenges facing MDAS is that of family and community violence, with the Victorian Family Violence Database and Police Data indicating significant levels of family violence across the northern Mallee region – as the following Police data indicates:

- *'Crimes against the person' in Mildura are 32% above the State (regional) average.*
- *Family violence is 40% above average, and*
- *42% of all crime committed in Mildura is family violence related.'* (The Slater Marketing Group, 2014)

Detailed survey results are attached in Appendix 6 with the findings summarised below:

- Perceptions of the severity of the problem of violence differ between communities (it appears to be highest in Swan Hill and lowest in Robinvale), but it is a significant problem in all communities.
- Drug and alcohol use/abuse is considered a major problem in all three communities (suggesting a link with verbal, physical and sexual abuse).
- Importantly, the problem of violence is seen to either not be changing or getting worse, not better.
- Unemployment and boredom ('nothing to do') coupled with greater drug and alcohol availability are believed to be key contributors to the problem.
- A high proportion of respondents (51%) do not feel safe in their communities, although they do feel safe 'home amongst family'. Swan Hill residents seem to feel least safe which may be linked to their perceptions of problems in the community (which are the highest of the three communities).
- A very high percentage of respondents (63%) have (at some time) been in a situation where they have been concerned for either their own safety or the safety of others.
- The majority of respondents know where to go for help, however 31% indicated that they are either uncertain or don't know where to go, which may be of concern.
- Amongst those indicating that they know where to go for help, the Police (62%) and MDAS (36%) were the two organisations generating the highest responses (spontaneous responses). The figures strengthened when respondents were prompted – Police (83%) and MDAS (84%).
- Approximately half the respondents (51% or n=74) claim to have heard about MDAS – however this seems low, given that 68% (n=101) claim to have participated in an MDAS activity.
- Not surprisingly (given its dimension), 'Sister's Day Out' is the only activity mentioned spontaneously (26%), and generates the strongest levels of prompted awareness (81%).
- Amongst those that have participated in an MDAS activity, they are considered to be useful or very useful (98%) and all participants would recommend them to others.
- The single biggest group (31%) do not think that any changes need to be made to the activity that they attended, however 19% indicated a need for child minding facilities, and 14% suggested more advertising of the activities

What is the program delivering?

Are stated aims and objectives being met?

The overarching objectives of the Koori Community Safety Grants Program – to prevent violence in communities, particularly against women and children – are well understood across all subsidiary projects.

In the grant agreements for each of the projects additional objectives are outlined, these vary by project:

Aboriginal Family Harmony Project additional objectives:

- Promote anti-violence messages
- Increase cultural engagement
- Provide skill development in areas relevant to violence prevention

Family and Community Violence Prevention Project additional objectives:

- Engage community in the design and conduct of media campaigns that bring issues of community safety, including responsible alcohol consumption, into the public domain
- Create networks of Koori men, women, young parents and youth who have increased capacity to deal with personal, relationship and behavioural issues relating to cultural safety and are supporting change within their communities.
- Increase capacity of community members to deal with issues that compromise their safety
- Increase public awareness of violence and its impacts
- Enhance community safety

Strong Men, Strong Communities Project additional objectives:

- Prevent all forms of family and community violence
- Increase safety of communities and families
- Build capacity of Aboriginal men to choose alternatives to violence
- Provide opportunities to become leaders and mentors

Strong Relationships, Strong Community Project

- Increase understanding of violence
- Provide skill development to increase community safety
- Increase Aboriginal participation in mediation services
- Build capacity of Aboriginal men to choose alternatives to violence

Each of the projects offers a mix of activities, which in combination seek to achieve all of the specified objectives. The links between activity design and the desired outcomes are particularly clear among project staff, and were confirmed by stakeholders in a series of workshops held to develop a project logic for each of the subsidiary projects (these are included in Appendix 1).

What outputs are being delivered?

The table below lists all activities to be delivered across the entire *Koori Community Safety Grants Program* over its three year duration. These have been categorised according to the level at which the activities are expected to operate – individual, community, organisation – to align with the program logic.

Table 6: Program Activities

Activities <i>Numbers in parentheses reflect total number of activities planned over three years.</i>	Year 1			Year 2			Year 3			
	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
Individual level activities (workshops/ camps/ retreats)										
Sister's Day Out Workshops (3)										
Dardi Munwurro youth camps (3)										
Dilly Bag Programs (6)										
Early Years Cultural Safety Workshops (parents) (12)*										
Camps (youth, men, women) (8)										
Min camps/workshops (64)										
Support and follow up activities										
Dardi Munwurro Men's retreats (9)										
Men's retreats follow up sessions (72)*										
Men's groups (3 established, supported fortnightly)										
Men's groups (3 new, supported fortnightly)										
Healing programs (youth, men, women) (18 groups)										
Community level activities										
Media campaign (1- ads to screen in phases)										
Community attitudes survey (2)										
Harmony Days (3)										
Community campaign (1 – multiple platforms)*										
Community education sessions (6)										
Regional camps (2)*										
Family strengthening days (6)										
Organisational level activities										
Staff Cultural Safety Program (1)										
Staff education sessions (6)										
Regional forums (2)*										
Mediation training (1 accreditation course)										
Mediation sessions (120)*										

This table was completed based on annual reports (end of year 1) for each project submitted in early 2014, and supplemented with information provided by project staff on additional activities delivered in

the first quarter of 2014. Green shading indicates the activity is on track, or ahead of progress². Orange shading indicates a delay, or fewer outputs delivered than expected at this point in time (at one year in, activities that have commenced are expected to be approximately 30 per cent complete). Those items marked with an asterisk are contingent upon completion of other activities, and so have not yet commenced. This is consistent with the original planned timelines, as outlined in the relevant grant agreements.

To date, the focus of delivery has been individual level projects, particularly those requiring the engagement or participation of external service providers to deliver specific aspects of project activities (i.e. Sister's Day Out, Dardi Munwurro, Dilly Bag, Mediation Training, Mental Health Training).

Does implementation align with original design?

Overall, program activities are being delivered according to planned timelines, with a couple of exceptions. In the *Aboriginal Family Harmony Project* camps and mini-camps were scheduled to commence in early 2014, however they actually commenced ahead of schedule, to meet community demand due to growing interest in the project.

Conversely, men's retreats for the *Strong Men, Strong Communities Project* and youth healing programs for the *Strong Relationships, Strong Communities Project* were rescheduled to a later date to provide more time to consult with the Aboriginal community. In the former case to build relationships and trust between project staff and a particular community, and in the latter to get greater buy-in from parties who will deliver elements or modules of the youth healing programs.

In some cases, significant additional activities have taken place to support project delivery. For example, in preparing six television commercials for the *Family and Community Violence Prevention Project*, considerable effort went in to engaging with stakeholders about the content of the commercials, and involving community members in acting and support roles. In addition, a community survey examining attitudes towards violence was conducted across three communities (50 respondents in each) prior to the first commercials airing on regional television.

These activities are not specifically listed, nor reported on by projects, because current reporting templates reflect those designed when grant agreements were initially signed. To capture these activities, and their impact on the achievement of project objectives, reporting templates are to be redesigned by the Koori Justice Unit and provided to each project.

As part of this interim evaluation, the templates used by each project, to report against their accountabilities as outlined in their grant agreement, were reviewed and revised to enable 'real time' recording of activities and evidence collected on outcomes. The revised templates are being finalised and will be provided to each project to trial as part of the current reporting period.

What factors have affected implementation?

The most common reason activities have been delayed or attendee numbers have fallen, was due to 'sorry business' within the local community. This issue particularly affected the *Strong Men, Strong Communities Project* (Dardi Munwurro camps) and *Family and Community Violence Prevention Project* (Dilly Bag sessions). The former camp was rescheduled to a later date, and in the latter scenario, attendance fell between the first and second days of the activity.

In the cases of the *Strong Relationships, Strong Communities, Aboriginal Family Harmony Project, Community and Family Violence Prevention Projects* there have been personnel changes among key project staff for a variety of reasons. While project activities continued in all instances, the reality is that these workers were already 'wearing a number of hats' – planning, logistics, event management,

² The 'Camps' and 'Mini-Camps' in the *Aboriginal Family Harmony Project* were not scheduled to begin until 2014, but due to community interest in the project and its activities, some were run in late 2013.

promotions, community engagement, monitoring, reporting and evaluation – and such changes to personnel increased pressure on existing organisational resources.

Extensive community engagement is a feature of all projects, however despite planning for this, some projects: *Strong Men, Strong Communities* and *Strong Relationships, Strong Communities* have had to reschedule the commencement of some activities in order to secure the appropriate level of 'buy-in'. In the former case additional relationships and trust needed to be built with project staff and community members unfamiliar with their activities; and in the latter connections needed to be forged with other organisations and individuals able to delivery key aspects of the youth healing program.

Promotional activities around the projects have been particularly successful in a number of situations. For the *Aboriginal Family Harmony Project*, increasing community interest led to activities commencing ahead of schedule, and more community members (than originally expected) attending the inaugural Aboriginal Family Harmony Day in Shepparton. In the case of the *Family and Community Violence Project*, community engagement and 'word of mouth' promotions prior to the Mildura Sister's Day Out were almost too successful! Originally, the event was planned to cater for 100, but more than 250 women turned up on the day, many more than had formally registered. Given the growing popularity of these events, contingencies were already in place to ensure the additional participants could be catered for; however, there was some 'excess demand' for the free t-shirts and show bags on offer (a relatively minor issue given the magnitude and intent of the event).

Who is participating?

Many activities, particularly those for individuals, such as camps, healing programs and workshops are run on a gendered basis with male and female specific streams, in some case these are further targeted with youth and adult specific activities. In comparison, the community level activities such as the Aboriginal Family Harmony days and community education sessions are designed to cater for broader audiences – families, men, women, youth and children. This mix of universal and targeted activities within and between projects reflects recommendation made in the *Indigenous Family Violence Prevention Framework* (discussed further in 'best practice' section).

Table 7: Participation profile

Activity	Location	Males		Females		Total
		Youth	Adult	Youth	Adult	
Sister's Day Out Workshops (2)	Mildura			111	142	253
	Swan Hill			11	50	61
Dardi Munwurro youth camps (1)	Mildura	13				13
Dilly Bag Programs (3)	Mildura			5	3	8
	Mildura			1	3	4
	Swan Hill			1	8	9
Camps (youth, men, women) (5)	Multiple					289
Min camps/workshops (10)	Multiple					
Support and follow up activities	Shepparton	5	12	7	8	32
Dardi Munwurro Men's retreats (9)	Sale					TBC
Men's gatherings (6)	Lakes Entrance					TBC
	Lakes Entrance	31				31*
	Lake Tyers	41				41*
Men's groups (3 established, supported fortnightly)	LT/ Orb/ CR	533				533*
Healing programs (men, women) (2)	VAHS		312		780	1092*
Media campaign (1- ads to screen in phases)	Mildura					TBC
Community attitudes survey	Mildura					50
	Robinvale					50
	Swan Hill					50
Harmony Days (1)	Shepparton					75
Community education sessions (3)	VAHS – MH (2)	4		19		23
	VAHS - LV	8		11		19
Staff Cultural Safety Program (1)	Q1 2014					TBC
Mediation training (1)	VAHS					13
TOTAL						2,646

Note: Youth defined here as 10-24 years of age.

The activities marked with an asterisk operate on a regular basis, often weekly or fortnightly. The nature of these men's groups and healing programs suggests that some participants attend regularly whereas

others join on an occasional basis. For this reason it is not possible to determine the number of distinct participants from the total number of participants recorded.

Those activities marked 'TBC' were delivered in the current reporting period, but the relevant progress reports (which provide more detailed information on participation) are not yet due (due end of June 2014).

Are activities consistent with best practice design and implementation?

In general, there is considerable agreement in relation to 'best practice' elements for effective primary violence prevention activities in Aboriginal communities. Activities must:

- Be led by Aboriginal communities
- Include a whole of community approach and community strengthening
- Be grounded in cultural respect and cultural strengthening
- Promote non-violent social norms and strengthen protective factors in communities
- Improve access to resources and systems of support
- Include timelines, accountability and evaluation

In terms of literature specific to preventing conflict and violence in Victorian Aboriginal communities, 'best practice' approaches are described in terms of specific forms of violence, particularly lateral and family violence. For the latter, the Indigenous family violence ten year plan (*Strong Culture, Strong People, Strong Families: towards a safer future for Indigenous families and communities*) outlines key elements of good practice for effective Aboriginal family violence programs which are supported by national and international literature. These have been separated into design and delivery elements below:

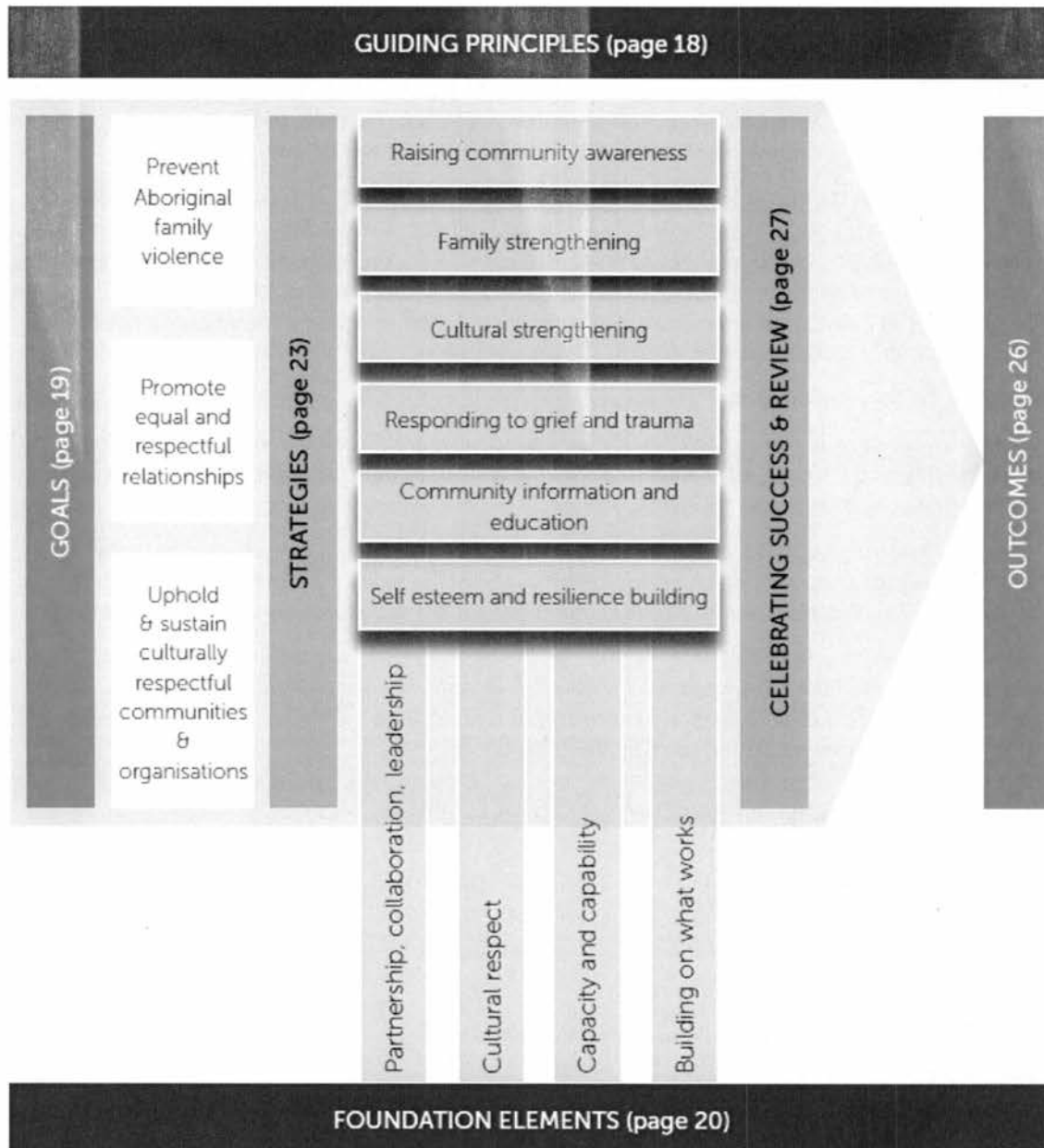
Table 8: Good practice elements

Good practice elements for effective Aboriginal family violence prevention
Design
<i>Cultural grounding</i>
<i>Community grounding/development and inclusive community approaches</i>
<i>Composite programs, integration and holistic approaches</i>
<i>Culturally competent responses, including group approaches</i>
Delivery
<i>Engagement of men, women and children</i>
<i>Ensuring the involvement of appropriate Elders</i>
<i>Self-empowerment and self-esteem as capacity building by-products</i>
<i>Examining intergenerational family history and cultural experience as a healing element</i>
<i>Capacity building through networking partnerships and interagency collaboration</i>
<i>Information collection and dissemination</i>
<i>Training and skills acquisition</i>
<i>Flexibility and adaptability</i>

(Source: *Strong Culture, Strong People, Strong Families*, Victorian Government 2008)

Additionally, the *Indigenous Family Violence Prevention Framework* (published in 2012) build from the ‘ten year plan’ and consultation with Aboriginal communities across Victoria to synthesise much of the academic literature and community wisdom relating to violence prevention.

Table 9: Indigenous Family Violence Prevention Framework



(Victorian Government 2012)

Design

Cultural grounding

All program activities are strongly embedded in cultural frameworks. Cultural considerations are clearly evident in program design and impact all levels of implementation – planning, promotion, engagement and delivery. Furthermore, stronger connections to culture are among the stated intended and expected outcomes for many program activities.

In terms of documentary evidence, the most detailed information about the cultural foundations of program activities relates to Sister's Day Out, Dardi Munwurro and Dilly Bag as these existed prior to the *Koori Community Safety Grant Program*, and were developed and 'finessed' over a longer period of time. For example, the stated cultural significance of the Sister's Day Out workshops is that:

'The cultural aspects of the Sisters Day Out workshop program are integral to strengthening the role Koori women play in relation to family and community. The workshops build on self-esteem and cultural identity, which reinforce participants' entitlement to feel safe and secure in their roles as nurturers and leaders in the community. Integral to the success of the program is the involvement of Elders, and bringing Aboriginal women together across generations in celebration of culture, family and community.' (Family Violence Prevention and Legal Service, 2014)

Similarly for the Dilly Bag Program:

'This program provided an opportunity for women to move from victim/ survivor, to claiming back their identity as an Aboriginal woman and drawing on the strengths of culture to assist the choices to be made and actions to be taken.

Using the cultural symbolism of the Dilly Bag, the workshop created a safe environment that drew on the strengths of culture which in turn allowed Aboriginal women to listen, share stories, learn and explore ideas in order to make choices about ways to live a culturally relevant and meaningful, safe lifestyle.

In line with cultural practice, women were asked to identify an Elder or significant other Aboriginal person to provide future guidance in terms of further cultural strengthening and knowledge.' (Family Violence Prevention and Legal Service, 2014).

Community grounding/development and inclusive community approaches

At this stage it is difficult to evaluate the extent to which project activities align with this aspect of 'good practice'. The proposed outcome evaluation should be able to shed greater light on this aspect as it will involve face to face interviews and interaction with both stakeholders and community members, in order to comprehend both sides of the 'story'.

What is evident from project plans and reports to date is that:

- The selection of activities within projects suggests deliberate attempts to respond to community concerns and anecdotal information about emerging local issues.
- Descriptive information provided for each of the projects suggests a shared aim of 'inclusion' with activities planned that cater for a broad spectrum of community members, family and age groups. The degree to which these strategies have been successful (from the perspective of participants) could be examined further in the outcome evaluation.
- The *Family and Community Violence Prevention Project* explicitly aims to 'engage the community in the design and conduct of a series of broad based media campaigns'.
- To some degree, participation reflects the degree to which community are willing to engage with and endorse particular activities – Sister's Day Out expected 100 or so participants in Mildura and 253 people turned up, similarly numbers of community members attending the inaugural Aboriginal Family Harmony Day in Shepparton were much higher than expected.

Composite programs, integration and holistic approaches

All projects contain a mix of activities to cater for different audiences and operate on different levels – individual, community, organisational. This mix of universal and targeted activities within and between projects reflects recommendation made in the Indigenous Family Violence Prevention Framework.

Furthermore, many of the activities are connected, with community-based events utilised to raise awareness of, and secure participation in more intensive and/or targeted project activities. For example, the Family Violence Prevention and Legal Service (FVPLS) recognise that the Dilly Bag Program is a valuable follow up to the Sister's Day Out workshop 'as it focuses on each woman's personal situation while collaboratively identifying women's strengths'.

The Indigenous Family Violence Prevention Framework highlights the importance of camps, and in particular the need to keep connected and support participants after camps conclude to reinforce messages of non-violence. This strategy of providing ongoing follow up and support post-event is evident in all subsidiary projects, and for the following activities in particular – Dilly Bag, Dardi Munwurro, Men's groups, Healing groups, and Rumbalara's camps and mini-camps.

Culturally competent responses, including group approaches

All Koori Community Safety Grant projects have gender-specific initiatives (primarily camps) that engage women and men on an individual level. The literature highlights that culturally competent responses recognise that western-based individual interventions need to be balanced with group-focused approaches in acknowledgement that Aboriginal conceptions of family violence are broad and interwoven, and impact on all members of the close-knit family, wider family network, kinship ties and the community. As such, individual focused activities can be complemented on a community level by initiatives that bring men, women and children together to reinforce the capacity building that has been done at an individual level. Examples already existing under the program that could potentially provide further opportunities to build upon are:

- Family Strengthening Days, which aim to provide structured activities for families to practice learnings from the project, under the *Strong Men Strong Communities Project*
- Early Years Cultural Safety Workshops for young parents under *the Family and Community Violence Prevention Project*
- Annual Aboriginal Harmony Days under the *Aboriginal Family Harmony Project* which bring traditional culture, interactive displays and activities by key stakeholders together with a focus on positive ways to prevent violence and deal with contributing factors like drug and alcohol abuse and the role of culture and traditional healing in reducing violence

Delivery

Engagement of men, women and children in programs

Many activities, particularly those for individuals, such as camps, healing programs and workshops are run on a gendered basis with male and female specific streams, in some case these are further targeted with youth and adult specific activities. In comparison, the community level activities such as the Aboriginal Family Harmony days and community education sessions are designed to cater for broader audiences – families, men, women, youth and children.

Examining the mix of programs and intended audiences across the entire 'program spectrum' suggests that existing activities could be further complemented by some targeted towards children that emphasise respectful relationships and non-violence – these could be stand alone activities or as part of other community based events.

Ensuring the involvement of appropriate Elders

Elders are integral to the Koori Community Safety Grants Projects, either involved directly in activity delivery (Sister's Day Out, Dilly Bag, Dardi Munwurro, Camps and mini-camps, lateral violence training) or providing follow up support and mentoring (Dilly Bag, Men's Groups, Dardi Munwurro).

From the project documentation, the following statements about the role of Elders are particularly relevant:

'Integral to the success of the program is the involvement of Elders, and bringing Aboriginal women together across generations in celebration of culture, family and community.'

'In line with cultural practice, women were asked to identify an Elder or significant other Aboriginal person to provide future guidance in terms of further cultural strengthening and knowledge.'

The importance and impact of Elders involvement in these activities is particularly apparent in participant feedback:

- 92% of participants (eleven out of twelve) in the Dardi Munwurro youth camp reported that the experience of being with Elders was excellent.
- A number of female participants in the Dilly Bag program most liked 'being around such good people and learning about the history of Aboriginal culture.'

Self-empowerment and self-esteem as capacity building by-products

While there is some variation in language usage, building self-esteem is reflected in the overall program logic for the KCSGP as well as each of the project logics. Expected short, medium and long term outcomes range from 'more awareness of own behaviour and its impacts', 'recognise, understand and build identity', 'permission to self-care', 'Stronger understanding of Aboriginal culture and own identity' to 'increased respect for self and others.'

Building self-esteem is explicitly noted in the activity documentation and promotional materials developed for the Sister's Day Out, Dardi Munwurro and Dilly Bag Programs:

'These activities enhance and promote self-esteem . . .' (Sister's Day Out)

'The program is designed to assist Indigenous men to identify their emotions and personal strengths . . . The program also works to empower Indigenous men . . .' (Dardi Munwurro Men's Retreats)

'The primary objective of this project is to provide Aboriginal women with support to develop and follow through a culturally appropriate personal development program. This includes assisting women to devise actions which build self-esteem, lead to personal change and reduce vulnerability to violence.' (Dilly Bag Program).

There is also evidence of the achievement of these objectives from participant feedback.

Examining intergenerational family history and cultural experience as a healing element

The extent to which intergenerational family history can be examined, depends on the nature and purpose of the activity. Shorter activities targeted at a wide audience are less likely to specifically focus on intergenerational family history with more emphasis on cultural experiences. This is the case for activities such as the Aboriginal Family Harmony Days and Sister's day Out.

In comparison, longer term activities, particularly those that strongly emphasise healing, have greater capacity to examine these issues. Examining intergenerational family history and cultural experience as a pathway to healing is a specific focus of the healing and Dilly Bag programs. With the latter:

'Based on cultural principles, the program incorporates aspects of healing with personal and community development. The Dilly Bag workshop provides a foundation of strength and learning for women to build upon by reaffirming identity and creating the opportunity to overcome personal barriers.'

Capacity building through networking partnerships and interagency collaboration

There are clear mechanisms in place across all four Koori Community Safety Grant projects to build capacity through partnerships and interagency collaboration; however it is too early in the implementation process to examine the extent to which capacity has been built. (This will be examined in greater depth as part of the outcome evaluation).

Each Koori Community Safety Grant project has a Steering Committee, convened at regular intervals to provide broad input and oversight of project activities. While membership on these committees varies by project, core members include the funded organisation, the Department of Justice, organisations providing services as part of the project, and other local organisations running complementary programs or services.

Examples of interagency collaboration developed to support the KCSGP include the partnership between Mallee District Aboriginal Services and the Family Violence and Prevention Legal Service to deliver the Sister's Day Out workshops and Dilly Bag programs. The Victorian Aboriginal Health Service (VAHS) is partnering with the Dispute Settlement Centre Victoria to deliver accredited mediation training. These partnerships are expected to run for the life of the projects in comparison to other shorter-term arrangements established for the delivery of a discrete activity i.e. Victorian Aboriginal Community Controlled Health Organisation delivering a training session to VAHS staff.

Information collection and dissemination

The 'good practice' literature emphasises the importance of generating a range of targeted educational and media products, including videos, booklets, newsletters and online resources, that raise awareness of family violence and educate the community in a way which promotes Aboriginal perspectives, is culturally sensitive and practically accessible. (e.g. could include Aboriginal methods of story-telling as culturally appropriate awareness raising/education tool).

Examples of this from existing initiatives under the KCSGP are:

- Social marketing/ education campaign aimed at improving violence prevention (including six community education workshops, written resources and on-line elements) under the *Strong Relationships, Strong Community Project*
- Community wide media campaign under the *Family and Community Violence Prevention Project*, which involved local organisations and community members in the development and production of six commercials to be shown on regional television from December 2013.
- Annual Aboriginal Harmony Days under the *Aboriginal Family Harmony Project* which bring traditional culture, interactive displays and activities by key stakeholders together with a focus on positive ways to prevent violence and deal with contributing factors like drug and alcohol abuse and the role of culture and traditional healing in reducing violence.

Training and skills acquisition

The importance of good, capable, properly trained program staff has been identified in the literature as crucial in "maintaining a low turnover as well as consistency in approach" if clients are to build up trust with the same staff over time. This further builds capacity to enable community grounding and development of programs.

Three of the four Koori Community Safety Grant projects include staff training:

- Workshops for workers under the *Aboriginal Family Harmony Project* which focus on the causes, dynamics and impacts of Aboriginal family violence, the role of drugs and alcohol as drivers of violence and how workers/staff can be advocates for violence prevention in the community.
- Staff training in lateral violence and mental health; and improved mediation services under the *Strong Relationships, Strong Community Project*. The latter involves a partnership with the

Dispute Settlement Centre Victoria (DSCV) to develop long term capability to offer mediation services through the Victorian Aboriginal Health Service.

- A cultural safety program for staff delivered as part of the *Family and Community Violence Prevention Project*.

While the importance of staff training is recognised among the subsidiary projects there may be further opportunities to share training and skills across the four project organisations, or with other recipients of 'mainstream' grants to prevent violence against women who may operate in the same region.

As mentioned previously in this report, project staff are often required to assume a broad variety of roles – planning, logistics, event management, promotions, community engagement, monitoring, reporting and evaluation – and additional training to build expertise in some of these less familiar roles may prove useful.

Flexibility and adaptability of programs

In almost all instances (except for one-off events), project activities are scheduled to allow opportunities, to reflect, adapt and improve. For example a stand alone report is provided after each Sister's Day Out workshop which identifies any aspects of the workshop that could be improved the next time it is held. To date, feedback has suggested things such as providing child minding facilities, and providing information on Elder abuse, which has informed the design and delivery of subsequent workshops. Similarly the time required to get participants to and from the Dardi Munwurro youth camp has resulted in subsequent camps of longer duration (up to five days instead of three).

The community attitudes survey conducted under the *Family and Community Violence Prevention project*, and a smaller scale survey for the *Aboriginal Family Harmony Project* have provided information that has led to changes in the ways that activities are promoted and targeted, as well as their content. In the latter case, the survey suggested that women were more aware than men about the broad range of behaviours that constitute violence and in particular, family violence. On this basis, project staff determined that additional types of behaviour need to be emphasised in project materials and messages targeting men.

What short-term outcomes are being achieved?

This section is structured to reflect the hierarchy of short-term outcomes as depicted in the Program Logic (Figure 1), beginning with individuals level short-term outcomes and finishing with organisational level short-term outcomes. Evidence collected from each of the projects is arranged under the specific outcome to which it relates.

Individual level

Increased understanding of Aboriginal culture, traditions and identity

The Dilly Bag program is based on Aboriginal culture and aims to strengthen women's sense of identity and self-esteem. In the Mildura Dilly Bag program, the most important thing learnt by participants was about history, culture and what it means to be a strong Aboriginal woman:

'Learning about my culture and the traditional ways'

'Learning about, the past, present and future of Aboriginal people'

Comparison of pre and post camp feedback provided by adult participants in Dardi Munwurro shows greater recognition of roles and responsibilities as Aboriginal men, greater self-awareness and personal learning and men feel stronger and more resilient.

Anecdotal feedback from adult male and female participants of ongoing healing groups indicates their participation confers stronger connections to culture, and more able to deal with personal issues and heal.

Recognition of traditional gender roles and their equal importance

In the Mildura Dilly Bag program, the most important thing learnt by participants was about history, culture and what it means to be a strong Aboriginal woman:

'The truth being told and how we are strong Aboriginal women'

'Being aware of my importance as a young Aboriginal woman'

Comparison of pre and post camp feedback provided by adult men in Dardi Munwurro shows greater recognition of roles and responsibilities as Aboriginal men, and men feel stronger and more resilient.

New and renewed connections between individuals within the community

Of the 253 attendees at the Mildura Sister's Day Out, 84 had not attended such an event previously. This is evidence that community engagement within the target group is working.

In response to the open ended question asking participants what they valued most about the Sister's Day Out, the second most common response was that it provided opportunities to connect and share with other Aboriginal women – 19% (from 100 responses).

Mildura Dilly Bag Program feedback included that women had enjoyed *'meeting other women'*, *'know the other women and know that I am not alone'*, *'the coming together of other women'*, *'meeting with our mob. . .the sense of belonging and being accepted'*. In fact, over half of all respondents listed the social aspects of the program, as being among the most important.

Comparison of pre and post camp feedback provided by adult men attending Dardi Munwurro camps shows that men valued confiding in other men and reduced social isolation and were more willing to access supports including regular men's groups.

Anecdotal feedback from adult male and female participants of ongoing healing groups indicates their participation reduces feelings of social isolation.

Better understanding of positive communication, nurturing and help seeking

In response to the open ended question asking participants what they valued most about the Sister's Day Out, the most common response was finding out that services are available to assist women dealing with violence in their lives (36 per cent).

The majority of women reported having increased knowledge of services available to assist with violence issues as a result of their participation in Sister's Day Out, and recognised the value of confiding in others and seeking assistance.

All participants in the Dilly Bag Program felt that participation in the program would assist them to make significant changes in their lives, with 100 per cent reflecting that the program had helped them to feel strong and seek support. Ninety-two per cent felt the program would assist them to live a life free from violence; and the same percentage felt the program had assisted them to develop personally and provide leadership to others. In fact, 60 per cent of respondents emphasised that they would pass what they had learnt on to other family members, particularly children.

Comparison of pre and post camp feedback provided by adult men in Dardi Munwurro shows that participation in the camp assisted men to improve their communication and problem solving skills; they felt more able to deal with conflict and heal; and were more aware and willing to use support services.

Anecdotal feedback from adult male and female participants of ongoing North Metropolitan healing groups indicates their participation enhances individuals' capacity to be resilient, deal with personal issues and heal. Participants also reported being more willing to confide in others and seek assistance

and from their information and formal interactions in the group were more willing to confide in others and seek assistance, and were more aware of available support services.

Half of The youth participants of the Dardi Munwurro camp reported gaining valuable lessons from all six key areas covered by the program - self-esteem, leadership; respect; trust; coping strategies; and how to seek support. In total 70 per cent reflected on the importance of knowing how to seek support.

Improved understanding of what constitutes violent behaviour and its impact on others

In response to the open ended question asking participants what they valued most about the Sister's Day Out, the third most common response was that it increased understanding of what family violence is (11%) and that there's no excuse for it (6%).

Comparison of pre and post camp feedback provided by adult men in Dardi Munwurro shows that participation in the camp enhanced understanding of family violence and intergenerational trauma.

Increased awareness of individual behaviours and their impact

A comparison of pre and post camp feedback provided by adult men in Dardi Munwurro shows that participation in the camp raised men's awareness and recognition of issues, and the ability to change. In particular it improved their capacity to recognise the impact of one's behaviour on others, and enhanced understanding of family violence and intergenerational trauma.

Participants in lateral violence training all felt that participation in the training increased their understanding of lateral violence and its impacts on them and others.

Community level

Increased awareness of causes and impacts of family/ community violence

At the inaugural Aboriginal Family Harmony day in Shepparton a number of attendees completed surveys about their knowledge and views on violence. In terms of understanding family violence, 97 per cent of survey participants recognised that family violence could be physical, 95 percent also recognised it could be emotional. The least identified aspects of family violence were sexual (68 per cent) and financial (66 per cent.)

There were differences between male and female respondents in terms of their perceptions on key contributors to violence. All Aboriginal men and women completing the survey identified alcohol and drugs as the biggest thing working against family harmony, and a similar percentage (60 per cent) identified loss of culture. Sixty-five per cent of Aboriginal men felt money troubles contributed to family violence whereas for women this was higher at 75 per cent. Similarly, only 45 per cent of male respondents felt lack of education contributed to violence, whereas the female figure was much higher at 75 per cent.

Increased awareness of available services and supports

Almost all (94%) participants who completed an evaluation form at the Mildura Sister's Day Out found the presentation, about legal assistance and family violence, by the Aboriginal Family Violence Prevention and Legal Service (AFVPLS) very useful. Legal issues were discussed both formally and informally between participants and lawyers present on the day.

In response to the open ended question asking participants what they valued most about the Sister's Day Out, the most common response was finding out that services are available to assist women dealing with violence in their lives (36%).

The majority of women reported having increased knowledge of services available to assist with violence issues as a result of their participation in Sister's Day Out, and recognised the value of confiding in others and seeking assistance.

Services have opportunities to engage with Aboriginal communities

Mainstream services attending Sisters Day Out contribute to breaking down barriers to access which in turn paves the way for Aboriginal women to approach these services. Mainstream services at Sisters Day Out highly valued the opportunity to meet community members in a culturally sensitive environment. More than ten external service providers attended the Mildura event, with an additional six attending the Swan Hill event.

Services attending the inaugural Aboriginal Harmony Day in Shepparton were equally enthusiastic about the opportunities that event provided to engage with the Aboriginal community.

Organisational level

Greater understanding of community issues and possible responses

Based on the results of the survey conducted at their *Aboriginal Family Harmony Day* Rumbalara staff concluded that women were more aware than men of different forms of violence, and acknowledged a greater range of factors contributing to conflict and violence. They also concluded that there were different levels of understanding of violence between youth and adult, with the former group being particularly well informed. These results have influenced the design and delivery of subsequent project activities, with messages/ information/ discussions tailored to meet the different needs of these groups.

Community input into decision making

To provide a full assessment of this outcome required further information, particularly from face to face interactions with community members and local organisations. Such activities were beyond the scope of this process evaluation, and will be undertaken as part of the outcome evaluation.

What is evident from project plans and reports to date is that:

- The selection of activities within projects suggests deliberate attempts to respond to community concerns and anecdotal information about emerging local issues.
- Steering Committees involving representatives from local organisations are in place for all of the projects. These Steering Committees provide broad project oversight and input into the design and delivery of specific project activities.
- Descriptive information provided for each of the projects suggests a shared aim of 'inclusion' with activities planned that cater for a broad spectrum of community members, family and age groups. The degree to which these strategies have been successful (from the perspective of participants) could be examined further in the outcome evaluation.
- The *Family and Community Violence Prevention Project* explicitly aims to 'engage the community in the design and conduct of a series of broad based media campaigns'. This occurred, with the Steering Committee overseeing the commercials, having significant input into their design, messaging and delivery. Furthermore, community members were very enthusiastic about participating in the filming of the commercials and performing in particular roles.
- To some degree, participation reflects the degree to which community are willing to engage with and endorse particular activities – Sister's Day Out expected 100 or so participants in Mildura and 253 people turned up, similarly numbers of community members attending the inaugural Aboriginal Family Harmony Day in Shepparton were much higher than expected.

Are the right tools used to measure project outputs and outcomes?

All existing evaluation tools were examined as part of this interim evaluation. There were clearly opportunities to collect additional, and in some cases richer information about the range of expected activity outcomes.

In addition, new tools were developed to address current 'gaps' in the evaluation toolkit. Some of these were produced in response to changes to activity components, for example the different 'modules' of the youth healing programs in the *Strong Relationships, Strong Communities Project* were adjusted according to Steering Committee input and availability of external parties to deliver specific elements of the program.

Other 'new' tools were developed in an attempt to gather a broader range of reflections on participants experience, that were not limited to paper-based, question and answer formats. The latter, are often underutilised with specific target groups and biased towards those with stronger literacy skills. It is envisaged that the current suite of paper based 'tools' will be complemented by the use of more verbal evaluation tools – interviews, most significant change, digital storytelling – as part of the outcome evaluation.

Reflections on each of the existing data tools, and the revisions made are detailed in Appendix 5.

Lessons learned?

Design: All program activities are strongly embedded in cultural frameworks. Cultural considerations are clearly evident in program design and impact all levels of implementation – planning, promotion, engagement and delivery.

The mix of targeted (gender and age specific) and universal activities across projects aligns with 'good practice' in terms of design and implementation. It also confers additional benefits in that universal activities provide a culturally safe environment in which to promote, and engage with individuals in relation to the more targeted (and often longer duration) activities.

Delivery: Project initiation can take up to six months to effectively engage with the local community and establish decision making and advisory structures. However, extending the time spent engaging with community and being flexible in relation to activity dates appears to have paid off in terms of attendance and participation. In addition, utilising existing workshops/ activities in the early stages of implementation means more resources can be dedicated to finalising any 'new' activities or events.

There are opportunities to enhance awareness of different types of violence, particularly lateral violence which often impacts on Aboriginal community organisations (including those delivering Koori Community Safety Grant projects).

Staff and organisational resources are limited, with project officers often having to fulfil a number of roles simultaneously – planning, logistics, event management, reporting, monitoring, evaluation. Leveraging off existing expertise, knowledge and other resources plays a key role in this context.

Assistance with developing monitoring and evaluation tools and processes is vital to data collection and program adaptability. However, a 'one size fits all' approach is not appropriate given differences between activities and communities.

Section 4: Appendices

Appendix 1 Program Logic

What is Program Logic?

Program Logic identifies causal relationships between program activities, outputs, outcomes (short, medium and longer term), and ultimate goals. It maps out a series of expected consequences, not just a sequence of events. It assists with the development of a system of evidence collection and an overarching framework to monitor and evaluate a project's performance against its aims and expected outcomes.

Development

A draft Program Logic for the Koori Community Safety Grants Program was developed by the Koori Justice Unit based on the four project logics workshopped with key stakeholders for each project. This draft Program Logic (Figure 3) may be further refined over time as required.

Overview

Factors influencing violence exist at multiple and interacting levels of influence- such as individual, community and society.³ A coordinated range of mutually reinforcing activities across different levels of influence are likely to be more effective than activities targeted at a single level of influence. In the case of the four projects within this program, activities are targeted across these levels of influence and include individuals (staff and project participants), community members and organisational stakeholders, with the aim to bring about particular changes (outcomes) at these various levels.

Project activities and outputs

Project activities are those things that are 'done' as part of the project. Outputs generally refer to what 'comes out' of an activity. These are often countable, such as the number of workshops, the number of participants, meetings held, individuals employed etc.

Individual-focused activities are specifically targeted to different groups. These include different activities specifically for adults and youth (males and females). These activities focus on the individual, as well as the family and broader community. Individual-focused activities for staff include education and awareness raising workshops on family violence, drivers and prevention.

Community-focused activities complement the activities for individuals, and engage local stakeholders and community members to raise awareness of violence, and available services and supports.

Organisation-focused activities include governance activities (Project Advisory Committee Meetings and any other related network meetings) and staff recruitment. It is hoped that these activities, while driving and providing oversight of the project, will also lead to enhanced working relationships, knowledge and support between Aboriginal and non-Aboriginal organisations in the four project locations.

Short and medium term outcomes

Outcomes are the changes expected to result from a specific project activity or output. These changes take varying amounts of time, and often rely on other interrelating factors (such as two or more project activities) to occur.

³ WHO *World Report on Violence and Health* (WHO 2002) proposed an ecological model for understanding violence

In this program, short-term outcomes mainly relate to changes in awareness, knowledge and understanding of violence, individual behaviour and available services. Medium term outcomes relate to behavioural changes, or actions arising from increased awareness, knowledge and understanding. Across the four projects there are different outcomes for individuals (staff and participants), the community and organisations, however the similarities in expected outcomes across projects are captured in the overarching program logic.

Long-term outcomes

Long-term outcomes are the ultimate aim of the program. Success of the program needs to take into account changes at this level, as well as those changes in individual awareness, knowledge and skills indicated as short and medium term outcomes.

Figure 2 below indicates the long-term outcomes of the program and the level of influence they relate to (individual or community).

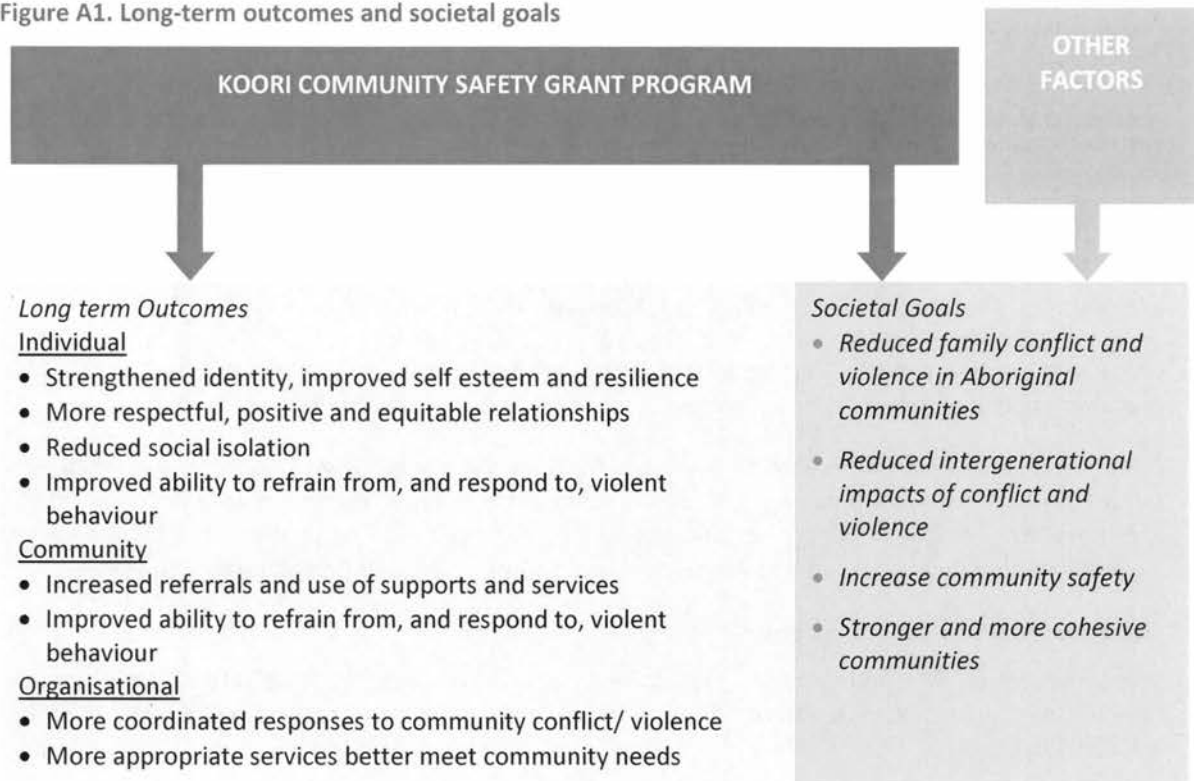
Societal goals

Achieving broad social change depends upon a range of factors beyond the program's influence. Societal goals differ from long-term outcomes, which are achievable within the program's scope. While a program may contribute to a societal goal, it is not solely responsible for its achievement.

The *Koori Community Safety Grant Program* primarily aims to contribute to four related societal goals (as outlined in Figure 2):

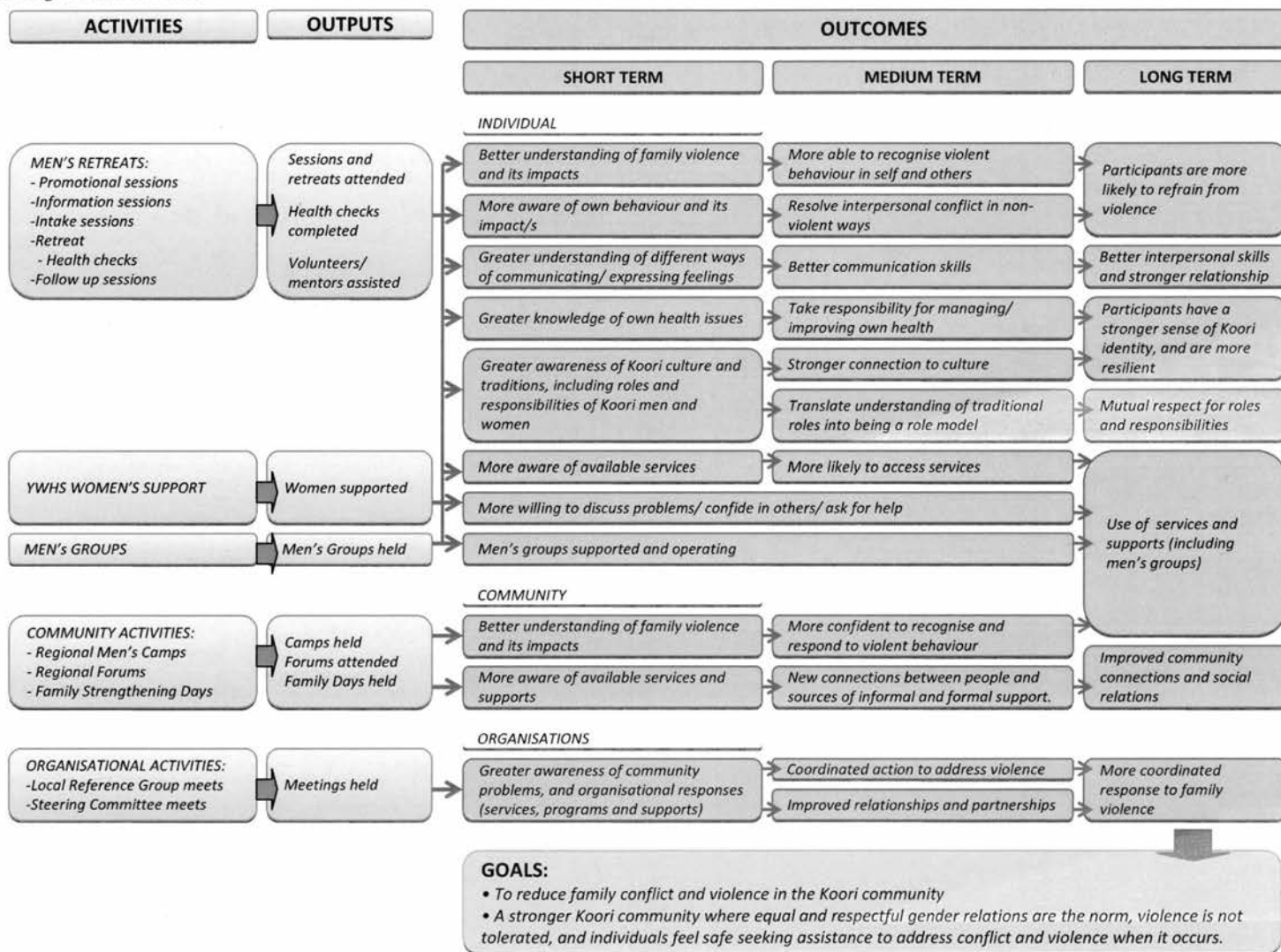
- Reduced family conflict and violence in Aboriginal communities across Victoria
- Reduced intergenerational impacts of conflict and violence
- Increased community safety
- Stronger and more cohesive communities

Figure A1. Long-term outcomes and societal goals

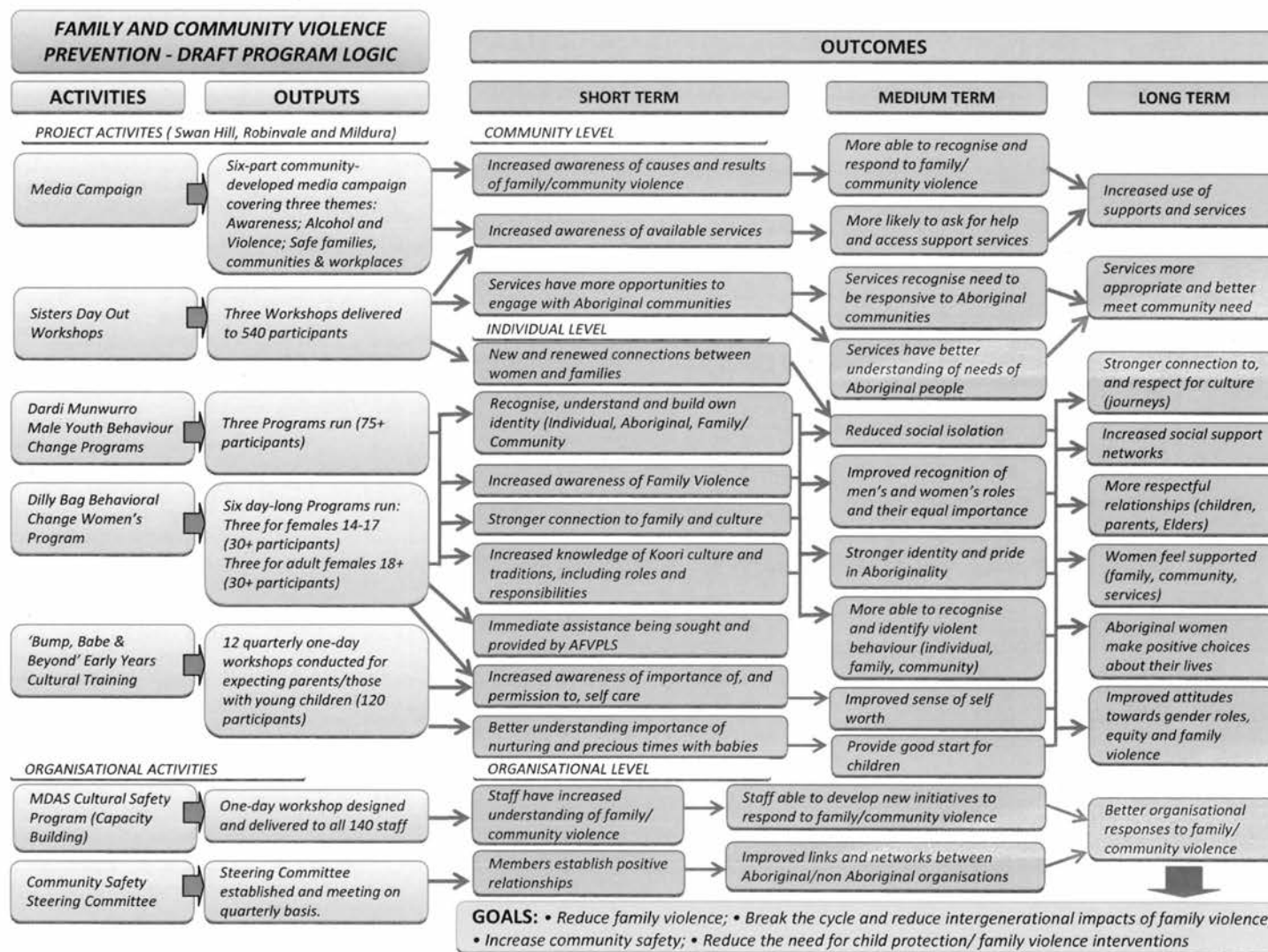


Project logics for each subsidiary project

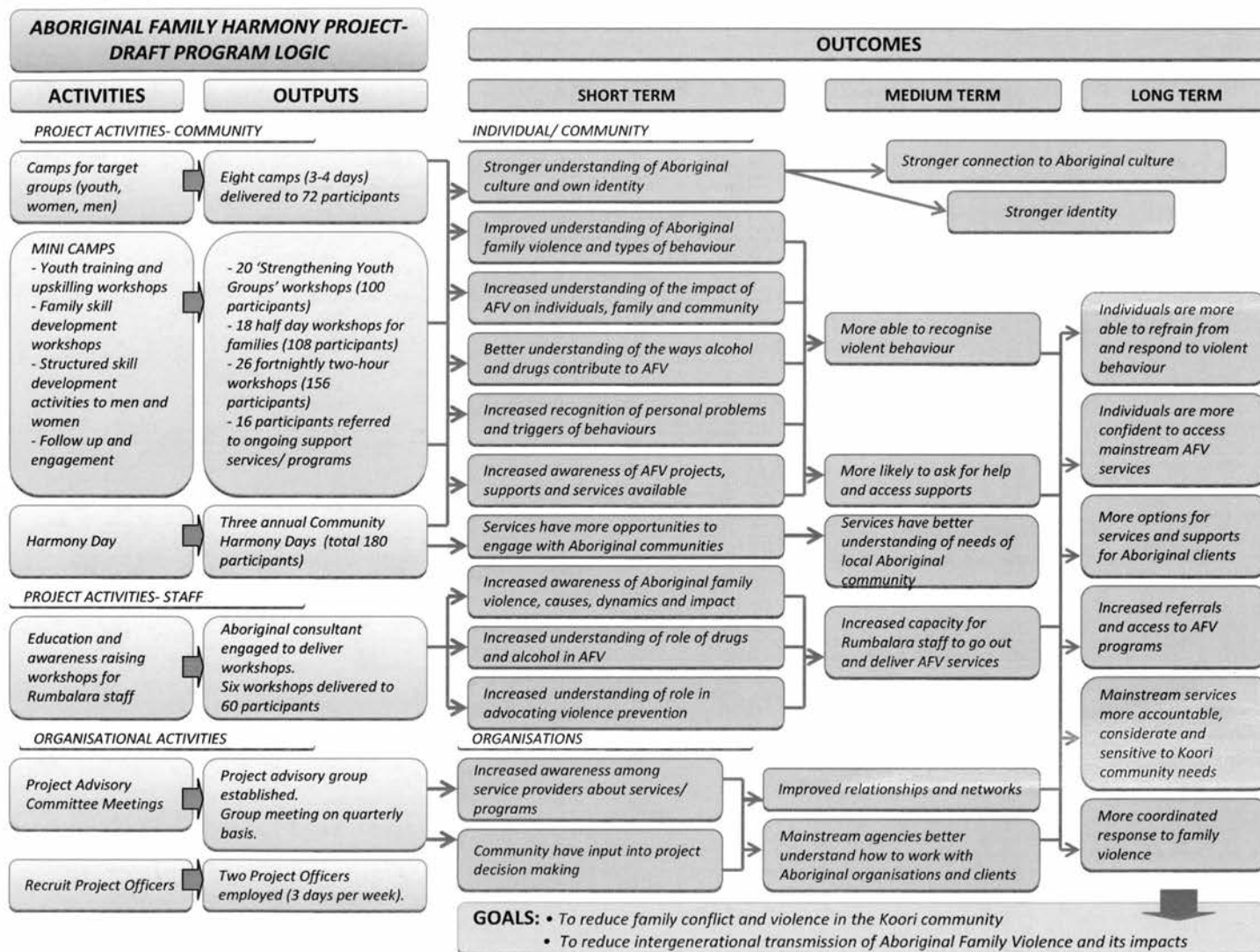
Strong Men strong Communities



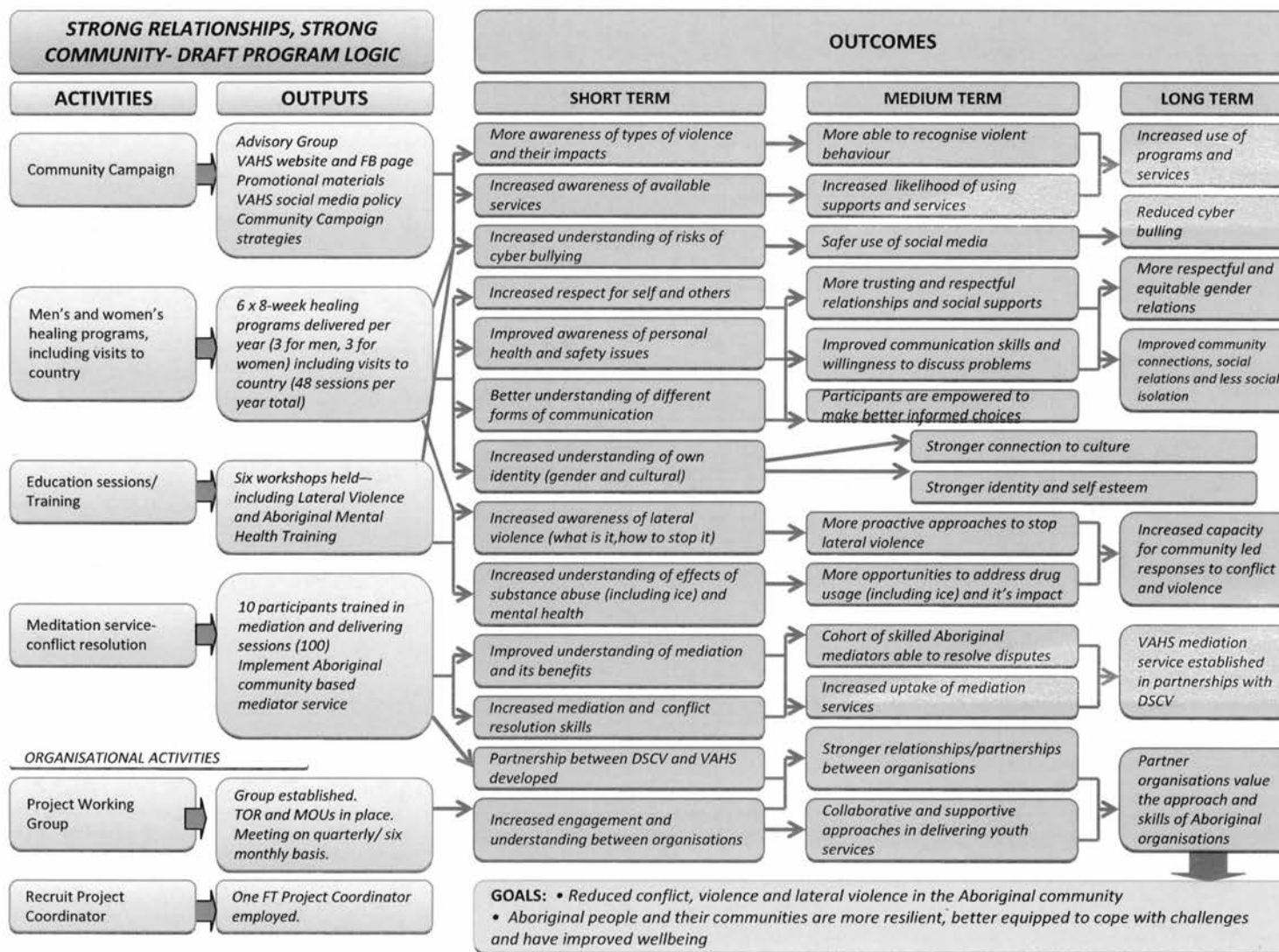
Family and Community Violence Prevention Project



Aboriginal Family Harmony Project



Strong Relationships, Strong Community Project



Appendix 2 Family incident data by LGA

	2008/09	2009/10	2010/11	2011/12	2012/13	%
DAREBIN						
01_Family Incidents	60	70	60	76	105	
02_Where Charges Laid	14	15	15	24	32	30.5%
03_Where Children Present	20	21	18	22	41	39.0%
04_Where IVO Applied for	6	10	9	12	19	18.1%
05_Where Safety Notice (SN) Issued	<4	<4	12	12	10	9.5%
06_IVO+SN	8	12	21	24	29	27.6%
EAST GIPPSLAND						
01_Family Incidents	79	110	125	181	220	
02_Where Charges Laid	32	41	64	97	100	45.5%
03_Where Children Present	36	44	47	53	70	31.8%
04_Where IVO Applied for	13	35	33	46	45	20.5%
05_Where Safety Notice (SN) Issued	9	11	7	4	6	2.7%
06_IVO+SN	22	46	40	50	51	23.2%
GREATER SHEPPARTON						
01_Family Incidents	117	78	77	112	198	
02_Where Charges Laid	27	19	20	35	90	45.5%
03_Where Children Present	44	37	37	48	66	33.3%
04_Where IVO Applied for	21	7	6	13	35	17.7%
05_Where Safety Notice (SN) Issued	11	16	13	16	15	7.6%
06_IVO+SN	32	23	19	29	50	25.3%
MILDURA						
01_Family Incidents	110	191	194	225	287	
02_Where Charges Laid	23	53	58	92	94	32.8%
03_Where Children Present	32	56	63	66	67	23.3%
04_Where IVO Applied for	32	43	27	42	47	16.4%
05_Where Safety Notice (SN) Issued	12	18	16	9	13	4.5%
06_IVO+SN	44	61	43	51	60	20.9%
SWAN HILL						
01_Family Incidents	96	74	89	163	192	
02_Where Charges Laid	34	24	31	61	82	42.7%
03_Where Children Present	31	27	25	67	51	26.6%
04_Where IVO Applied for	28	19	29	61	49	25.5%
05_Where Safety Notice (SN) Issued	<4	5	<4	<4	<4	0.5%
06_IVO+SN	29	24	30	64	50	26.0%

Appendix 3 Evaluation sources

Activities	Documents
<i>Family and Community Violence Prevention</i>	
Mildura Sister's Day Out (attended) 20/8/2013	Progress/ performance report for July-Dec 2013
Project logic workshop 21/8/2013	Sister's Day Out Post Program Evaluations, Aug 2013 and Feb 2014
Steering Committee Meeting (via phone) 14/01/2014	Minutes of Steering Committee meeting
Meeting with Slater Marketing 22/1/2014	Dardi Munwurro Post Program Evaluation, Oct 2013
Email correspondence between KJU, Slater Marketing, MDAS and FVPLS	Dilly Bag Post Program Evaluations, Nov 2013 and April 2014 Research Report, Feb 2014
<i>Aboriginal Family Harmony Project</i>	
Project logic workshop	Progress/ performance report for July-Dec 2013
Advisory Committee Meeting 31/03/2014	Aboriginal Harmony Day Report, Nov 2013
Evaluation discussion 9/4/2014	
Email correspondence between KJU, and Rumbalara	
KJU visit by John Martin and Luke Brock 3/6/2014	
<i>Strong Men, Strong Communities Project</i>	
Project logic workshop 25/6/2013	Progress/ performance report for July-Dec 2013
Phone discussion re: Dardi Munwurro tools	Existing referral and data collections tools
Email correspondence between KJU, and LEAH	Promotional flyers
<i>Strong Relationships, Strong Community Project</i>	
Project logic workshop 13/9/2013	Progress/ performance report for July-Dec 2013
Evaluation catch-up, 11/4/2014	Mental Health First Aid Training Evaluation Nov 2013
Phone discussions re: evaluation needs	Lateral Violence Training Feedback, Aug 2013
Email correspondence between KJU, and VAHS	Lateral Violence Training Promotional Flyer

Appendix 4 Activity descriptions

Sister's Day Out

The Sisters Day Out workshop provides a day of pampering, relaxation and respite from life stressors. The workshop includes a range of well-being activities such as hairdressing, massage, manicures and other forms of pampering that ensures participation from a large number of Aboriginal women. These activities enhance and promote self-esteem while dance and exercise activities establish a tone of supportive informality that unites women across the generations.

The workshop includes a presentation and general discussion about family violence issues. Women experiencing violence can privately consult a FVPLS Victoria lawyer and/or a counsellor during the day to exercise their right to feel safe and secure in their homes and community.

The workshop also provides an opportunity for local community agencies, both mainstream and Aboriginal specific, to set up information booths and engage participants in a relaxed and supportive environment. This interaction assists to break down some of the barriers that prevent Aboriginal and Torres Strait Islander women from accessing services.

The Sisters Day Out workshop aims to achieve the following outcomes:

- Support Koori women to respond to incidents of family violence by being aware of their legal rights, knowing points of contact for legal and other assistance and how to access ongoing support;
- Enhance awareness of and accessibility to local and regional Aboriginal and non-Aboriginal family violence family violence and sexual assault services for Koori women;
- Strengthen the focus of local communities on family violence issues;
- Enhance the capacity of mainstream non-Aboriginal organisation to provide appropriate Support for Koori women; and
- Encourage Koori women to take a leadership role in raising awareness about family violence and its effect on families and communities, and the support available.

Dilly Bag Program

The Dilly Bag Program involves intensive 'culture and identity' workshops for up to 15 Aboriginal and Torres Strait Islander women. Family Violence Prevention and Legal Service (FVPLS) has identified that the Dilly Bag Program is a valuable follow up to both the Sister's Day Out workshop and the provision of legal support as it focuses on each woman's personal situation while collaboratively identifying women's strengths and unlocking their potential.

The Dilly Bag program provides a foundation of strength and learning for women to build upon by reaffirming identity and creating the opportunity to overcome personal barriers. Based on cultural principles, the program incorporates aspects of healing with personal and community development.

The primary objective of this project is to provide Aboriginal women with support to develop and follow through a culturally appropriate personal development program. This includes assisting women to devise actions which build self-esteem and lead to personal change and reduce vulnerability to violence.

Dardi Munwurro – youth camp

The program designed specifically for young Indigenous men between 14 and 17 years of age was developed by Dardi Munwurro. The target audience was young men who may be engaged or disengaged with schools, employment or training.

The primary goal of the program is to equip young Indigenous males with the information and inspiration they need to become leaders, role models and mentors within their Communities.

Subsidiary goals of the program include:

- Better health and justice outcomes
- Active youth participation in family and community
- Strong cross-sectoral relationships
- Strong cross-cultural relationships

Topics covered in the activities included:

- Being a young Indigenous male – including understanding male roles and responsibilities
- Skills – including being able to positively express feelings and wants, and being able to acknowledge and act on needs for ongoing support
- Strategies – including for improved social and emotional health, for personal goals and development and for stress management
- Relationships – including relationship building, communication, problem solving
- Planning for referral where required

Activities and workshops are undertaken to integrate learning with doing, which is an effective way of engaging young men. Activities included drug and alcohol workshop, Uncle Colin's art and craft, cultural tour, family violence workshop, stories from men at Warrakoo.

Dardi Munwurro – Men's retreats

The project aims to work with Aboriginal men to prevent, reduce and respond to all forms of family and community violence. The program is designed to assist Indigenous Men to identify their emotions and personal strengths and in doing so, discover their own leadership potential and develop a vision for a safer life, safer family and ultimately safer community.

This will be done through the development of facilitation, leadership, mediation and conflict resolution skills. The project aims to build sustainable capacity in Aboriginal men by providing support, tools and opportunities for men to become leaders, role models and mentors within their communities.

The program also works to empower Indigenous men and recognise protective factors. It will also develop skills to help challenge themselves and provide support to each other to facilitate change and healing within their communities. The groups are designed to continue after the life of the project.

Aboriginal Harmony Day

The Harmony Day is a day of celebration of Harmony within our community and a day of community engagement. As part of the Harmony Project the day is also held to stimulate awareness of family violence and to present to the community a range of topics related to the prevention of family violence.

These topics were presented by informed guest speakers offering different perspectives on family violence and included the views of men, women, youth, police, the Victorian Aboriginal Legal Service, and a local doctor's perspective. An array of pamphlets and literature were also on hand displaying information from various programs and agencies.

Mediation training

This six day mediation training course delivers six units of the CHC42312 *Certificate IV in mediation*. The skills and knowledge gained from this course applies to community work delivered through a broad range of services that provide support to enable resolution of disputes between individuals.

The DSCV mediation course offers competency based training that develops and understanding of the principles and ethics of mediation. Communication skills and processes are taught to enable participants to effectively facilitate the mediation process.

Lateral violence training

Since 1991, Richard Frankland has been a provider of a wide range of Indigenous and cross-cultural awareness lectures and workshops to community groups, business, government and educational institutions around Australia, through his company Koorreen Enterprises.

His focus in this area is Lateral Violence, which is endemic throughout Indigenous communities throughout the world. Lateral Violence is a 'hangover' from colonisation. It is debilitating and operates on our fears, our rage, our anger and our distrust. It promotes violence, emotional, spiritual and physical.

This training will focus on lateral violence awareness, cultural safety, cultural loads and mediation/healing circles.

Mental health first aid training

Community education sessions: four-hour overview of basic mental health and the effects of 'Ice' on the person taking it.

Staff education sessions: these sessions involve, two days (14 hours) of Mental Health First Aid training with additional components about 'Ice' added.

Appendix 5 Revised data collection tools

Mallee District Aboriginal Services *Family and Community Violence Prevention Project*

The project provided stand alone reports on their Sister's Day Out, Dilly Bag and Dardi Munwurro programs. The existing tools used to evaluate these programs had been developed by service providers, and it was felt that they could be updated to collect additional information relating to the outcomes captured in the *Family and Community Violence Prevention Project* Logic. As a result the following tools were revised:

Sisters Day Out - post-event evaluation forms for participants and service providers

The Monitoring and Evaluation Framework includes only a post survey as it was considered sufficient given the workshop is single day event, and expected outcomes are concentrated in the 'awareness space' (as per project logic). This is also consistent with the current approach where service providers and participants are encouraged to complete evaluation forms (different forms for service providers and participants) at the end of the day.

Changes were made to both the participant and service provider evaluation forms to capture additional information on short term outcomes, and focus on identifying those services participants became aware of due to their participation in Sister's Day Out, and future help-seeking behaviour (revised tools attached).

Dardi Munwurro - pre-camp evaluation form

Key to revising this tool was clarifying the focus/target of the workshop for its various audiences – youth and adult males. While the camps cover a range of topics from leadership, seeking help, communication and addressing violence and its drivers – the emphasis on each of these topics, and the order in which issues are covered is generally not predetermined, but develops in response to the needs, interests and experiences of camp participants. Therefore, it was crucial to ensure the evaluation tool could be used flexibly, whilst also covering key outcomes identified in the project logic.

The possibility of collecting demographic information at the end of the pre-camp evaluation form was considered, but it was decided that its inclusion was likely to act as a disincentive to completion. The information required considerably extended the survey and covered a range of topics that participants would not necessarily perceive as directly related to their involvement in Dardi Munwurro.

Dardi Munwurro - post-camp evaluation form

One existing question asked about perceived problems in the community. There are clear difficulties with this question as different people will define 'community' differently. This question was revised to 'bring it closer to home' so to speak and ask about extended family in order to provide a more tangible frame of reference. The revised pre and post Dardi Munwurro forms are attached.

Dilly Bag- pre-form

In the existing questionnaire there were some questions asked, that were not specifically related to stated workshop outcomes. While some of this information would have been useful to collect, it was decided that keeping the questionnaire as brief as possible (and therefore containing it to only those questions most directly related to the expected outcomes) was the best way of reducing any barriers to it being filled out.

Other changes were made to 'measure' the 'likelihood of current or future help seeking' rather than assess whether help sought in the past was sufficient to date. It should be noted that the program cannot itself influence how useful other people/services are, but make participants more aware of services/ supports and more likely to seek help.

Dilly Bag post-form

'Awareness of services' is not a stated outcome of this workshop in the program logic, and as such is probably not included in the program content. Instead questions were revised to have a greater emphasis on the likelihood of participants seeking help in future. The revised Dilly Bag evaluation tools are attached.

Rumbalara Aboriginal Cooperative's Aboriginal Family Harmony Project

PRE and POST survey for camps

These were developed based on Dardi Munwurro/Dilly Bag tools. Currently these forms are to be used for both genders, but could be further tailored to specific genders or age groups, particularly youth.

Feedback postcards

These were developed with a mix of questions from other surveys. At present each postcard has a different key question (for writing/drawing) as well as multiple choice questions related to key outcomes (help seeking, service access, violence awareness, culture and community etc.) The key question and multiple choice questions can be mixed and matched to suit different mini-camps and workshops. Similar questions, based on those included, could also be developed as required.

Aboriginal Family Harmony Day - combined survey/evaluation form

This was developed based on the two forms which Rumbalara used at their last Harmony Day. Some of the questions (around types of violence) may not be necessary to ask next year, and could be omitted, or supplemented with others. This form could be handed out for people to complete and return throughout the day or completed by volunteers via quick face to face interviews undertaken in the latter part of the day.

Aboriginal Family Harmony Day - service provider form

This form was created to seek feedback from agencies that participate/ present on the day. The Sister's Day Out agency form provided the inspiration for this tool.

Education and Awareness Raising Workshops - feedback form

A new 'draft' questionnaire is attached. Questions relate to those outcomes listed in the project logic for this activity. The nature of these questions may be altered to better align with the content of specific workshops, once determined.

Participant Information and Consent

This advice was developed to assist organisations provide participants with clear information about the purpose and use of data collection tools for each project. In addition, names are sought from participants interested in being involved with follow-up evaluation activities, particularly storytelling/ focus groups etc. This is one way of establishing a list of participants potentially interested in follow up discussions/ interviews expected to take place as part of the outcome evaluation.

Victorian Aboriginal Health Service' Strong Relationships, Strong Community Project

PRE and POST surveys for healing programs

Developed based on the Dilly Bag and Dardi Munwurro surveys, but with modification to suit the program cohort and content. Additional responses to multiple choice questions include those around Social and Emotional Wellbeing, Sexual Health, Bullying, etc. These could be further refined still or made more youth or content appropriate.

These are over-arching surveys, with the PRE survey being delivered at the start of the program- maybe as part of an activity in the first session, and the POST being delivered at the end of the program. There may be a way for young people to be given their PRE survey after completing the POST, as a way of reflecting on their own progress and discussing their changes and learnings.

These surveys can be supplemented by **Healing Program- Individual Activity Feedback** sheets for distinct activities/sessions. The attached provides some generic structuring and questions. I have kept these fairly open, with some additional questions at bottom which relate to service usage and culture and might be relevant to all or some activities. These could serve as the base of each activities feedback with more content specific questions being included where necessary.

Feedback postcards

These might be more appropriate instead of the above Individual feedback forms for some activities. At present each postcard has a different key question (for writing/drawing etc) as well as multiple choice questions related to key outcomes (help seeking, service access, violence awareness, culture and community etc.) The key question and multiple choice questions can be mixed and matched to suit different activities.

Similar questions, based on those included, could also be developed. For example- I have highlighted in red the questions about Family Violence. This could be easily supplemented to be 'Drugs and Alcohol' or 'Feeling Stressed/depressed', 'Changes to my body' or 'Sexual Health' etc to fit individual activity content.

Participant Information and Consent

See above.

Education and Awareness Raising Workshops feedback form

A re-examination of the data collection for education session already undertaken. The Lateral Violence workshop appears to capture outcomes quite well, but the Mental Health training less so. However, as this external training session has already been undertaken there is no need to redo this tool, unless the additional training sessions are to take place. An **Education and Awareness Raising Workshop feedback form** was developed (similar to that used by Rumbalara) which may be of use for future education sessions conducted for staff or community members.

The mediation training provided by the Dispute Settlement Centre Victoria leads to accreditation, and as such involves a number of in built mechanisms to assess learning and skills development..

The **community campaign** (which is planned in the future) is the one activity which doesn't have data collection around it yet. It may be useful to take inspiration from, and adapt the tools used to capture attitudes and impact in relation to the *Family Violence Prevention Project*.

Tools to be attached.

Appendix 6 Community attitudes survey – research report
