Transformative Justice Camp

Notes and resources from the Transformative Justice Camp 2017, held in Victoria on the land of the Taungurung (Daung wurrung) people.

Transformative Justice Camp 2017

This camp was intended for people with an existing interest in and/or experience with community accountability and transformative justice approaches to preventing and responding to violence, sexual violence and interpersonal violence. The programme focused on skill-based workshops, with a view to deepening our understanding of community accountability/transformative justice approaches and strategies, and implementing these in practice.

The camp aimed to build and strengthen networks, support, resource sharing and communication between people doing community-based anti-violence work in Victoria, and to provide a focused space for both facilitated workshops and informal discussion.

The prison nation, including policing have been and are currently used as tools of colonisation, capitalism and oppression. Criminal legal responses are often the main or only option made available to people experiencing violence, despite being frequently ineffective. To adequately prevent and respond to violence and build meaningful pathways to safety that don't force survivors to rely solely on police and prisons, we need to build our own skills, capacity for survivor support and tools for community-based interventions. We believe in the need to develop ways of dealing with conflict, violence and harm without using the prison industrial complex and to develop communities that work towards survivor healing, accountability of perpetrators and relationships that are not based on domination or oppression.

The camp was held from the 16-19th February 2017 at Commonground.

The camp content did not cover introductions to community accountability and transformative justice concepts, and related frameworks including prison abolition.

We are part of the Melbourne Community Accountability Network. Some of us work within prison abolition and police accountability projects, some of us facilitate community accountability/transformative justice interventions to violence, support survivors and/or are involved in alternative justice and anti-sexual assault/family violence work. We have come together to organise the camp and hope to broaden the network, build community and explore the challenges of doing community accountability work and survivor healing within a transformative justice framework.

Thank-you to everyone who organised, facilitated, participated, helped the camp in any way including cooking, caring for children, counselling, taking notes, cleaning, grievance,

car pooling and anything else! If you would like to be a part of the community accountability network please email transformativejusticecamp@gmail.com.

Transformative justice camp collective: Anne-lise Ah-fat, Anita Thomasson, Lauren Caulfield, Avanthi, tangy, Caitlin Lester, Rachelle Cameron and Aiden Parlby.

This booklet is a collation of discussion notes that were written by participants. It also contains facilitator slides and handouts in the appendix. There is some duplication between the content in the notes and the slides/handouts. We decided to keep both, as the notes expand on the content in the slides. The notes are conversational and tend to reflect participants thoughts, experiences and practice. Booklet was curated and designed by Anne-lise.

We acknowledge that this camp was situated on the land of the Taungurung (Daung wurrung) people. We stand on this land as beneficiaries of an uncompensated and unreconciled dispossession which began over 200 years ago and continues today. We would like to reflect that within acknowledgement there should be action. How do we act in solidarity with Indigenous peoples? How do we act against the economic and social systems which reinforce racism, oppression and subjugation?

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Prison abolition

In this panel discussion long term prisoners' rights activist Vickie Roach, and abolitionist group's Flat Out (Victoria) and No Pride in Prisons (Aotearoa) will explore the interface and connections between gender violence and prison abolition work, and the use of prison abolitionism as a theoretical and practical framework.

Panel:
Ary Jansen – No Pride in Prisons (AJ)
Emma Russell – Deakin University (ER)
Vicki Roach – Activist and abolitionist (VR)
Crystal McKinnon – Flat Out (CM)

How do you see prison abolition intersecting with gender violence?

- VR: Criminal justice is an extension of male violence, entire system operates as male violence – same methods of abuse used, e.g. strip searching.
- CM: Black women are often incarcerated for different crimes, non-violent crimes.
- VR: There is a criminalisation of people – spent convictions are not applicable in Victoria. Convictions follow you for life which has an impact on post release. Strip searching is enacted more on women than men. Strip searching provides little benefit, and often no contraband is found. Women are subjected to more intrusive measures, state sanctioned rape. The entire system is like having an abusive partner.
- ER: Submission to the Royal Commission into Family Violence says high percentage of women with past experiences of violence in prison. Women often call police for help (family violence) but she often ends up back in prison. e.g. outstanding warrants when police attend call.
- CM: In my experience working at Elizabeth Morgan House we found that Aboriginal women call police for violence incidents, but when the police arrive they remove the woman and not the man. Because of outstanding fines and infringements women often do not call the police.
- VR: Women sometimes have to get arrested to get out of the violence.
- AJ: Prisons are full of people that are both perpetrators and victims of violence. Prison perpetuates this violence. No Pride in Prisons (NPIP) works with trans and queer people inside that are experiencing violence.
- VR: Women spend a lot of time in men's prison, trans women experience horrific violence, yet not treated well in women's system either.

How do you see prison abolition informing your work?

- CM: Take the approach that work will move towards abolition. Some examples might be - where you accept funding from, or does the work you are doing strengthen/enable the system?
- VR: Always keeping prison abolition in the back of your mind. As a prisoner you have to anticipate how a request will benefit "them" rather than "us" (prisoners). You don't want to play into corrections' overall plans.
- CM: Workshops at Dame Phyllis Frost Centre (DPF) – does the workshop make the prison a "better violent machine?"
- ER: Privatization of prisons in the 90s. Are we asking community not to engage with private prisons (Ravenhall new private prison, DPF will be getting another 150 beds)? And yet we need to weigh up the pros and cons of each.
- CM: Workshops run in prisons are controlled by corrections.
- AJ: No one should be in prison, prison shouldn't exist. Transformative justice means to think alternatively. There are many perpetrators on the outside that due to privilege are not accountable. Accountability is really important in abolition.
- CM: We must recognise carceral spaces change but all are a part of the same machine. e.g. Missions, Rottnest, Palm Island. We have a long history of locking up people to eradicate populations. People working in this space don't always call themselves abolitionists but the work is still abolitionist. Carceral spaces target Aboriginal people more the others. You must think of "How you walk in the world?"
- VR: The public think that Dylan Voller (Don Dale) or people in immigration detention deserve that treatment.

What are your reflections on challenges and opportunities in this moment? e.g. Youth detention, family violence assessment by corrections staff?

- VR: Any interaction with corrections can be twisted, like putting young people in a supermax. To change public opinion you have to change people's minds on the outside. Show them the system is not working.
- AJ: NPIP started as a trans/queer abolitionist organisation, now it's for mass abolition across New Zealand. NPIP were asked early on "why don't you put your work into building a transgender prison?" How do we "include" this "new identity" into the existing structures? We must work to refute these questions and not have identity politics used against communities. We had to explain like no, those people will still be traumatised because they'll still be in prison! (e.g. Policy around trans/queer issues looks like policy workers are getting a rainbow tick).

- CM: More conservative climate. If you did something similar to Hands around Fairlea, now you would get arrested if you went near a prison. It makes speaking out hard.
- VR: Exclusion zones around prison make it hard to protest.
- ER: Identity has been claimed by those with neo-liberal views. In 2005 Victoria first introduced a "gender responsive policy" and the women's prison population exploded in the next 4 years. People are like "now the prison is responsive to women I don't have a problem with sending this woman, or trans person, or queer person, to prison now." Decarceration is a useful framework, practical and more palatable. It works by pre-empting this tendency for inclusion into existing structures by advocating for "reduction" from the outset.
- AJ: In Auckland's Mt Eden prison, we had a protest last Saturday, large amount of people turned up and no one was arrested. There was a risk of trespass. This led to visits being cancelled. Risk of prisoners seeing protesters as a problem and not corrections. System using activists as an issue rather than presenting the system as an issue.

What sustains you in this work?

- VR: Anger and resentment (joke). Hope, there doesn't appear to be hope but there is. There's hope in those of us who are here together trying to work these things out. My father and uncle were incarcerated, I feel myself that I have this privilege and opportunity to use that in the ways that I can. I might not always get it right but at least I'm trying.
- CM: Anger and outrage. Experience of family incarceration and use that experience in the way that I can. Towards Indigenous sovereignty and changing carceral spaces. Feeling privileged and wanting to use that for good.
- AJ: Meeting amazing people is a massive inspiration. Working with love, trust and hope and anger – proves that we don't need capitalism. Meeting people that have been damaged by the system and affected by colonialism.
- ER: Anger, intergenerational movement here in Australia, learning more about local (80s/90s) movement and the history of abolitionism, power and feminist trajectories.

Question to the panel: Undercurrent has been asked to work with young offenders. Undercurrent has said no but young people might benefit. Would the content be coerced? Would the program be used as part of people's punishment? Would young people be monitored?

- Even a good program gets fucked over by it being compulsory/mandated for people incarcerated to attend or they'll go back to prison, or juvenile detention.

- You have to work within what corrections' ideas and goals are, and be careful what you ask for because they'll twist it into things like "your work demonstrates we need another prison."
- Who are you taking money from? What affect is it having? Why are they asking you to go in? Are people incarcerated requesting it?
- Solidarity is to say "no we're not taking those contracts" at a bare minimum it needs to be a specialist.... and if we're not holding that line we're just making it worse. Debates like this are ongoing within the family violence sector.
- Flat Out's program is really useful for women in prison but also really limited by corrections' demands and requirements. The program content is determined by the women in the prison but somewhat limited and controlled by the prison. They check over the content but generally do not supervise/surveill the actual workshops and the women get a lot out of it.
- Similar to Men's Behaviour Change Programs as they are mandated too.
- Tension of benefiting off the prison industrial complex, need to maintain solidarity in the movement. Need to "hold the line" and saying no to losing independence.
- If you fly under the radar until you get to do the abolition work on inside.
- We need to support each other to find the funding and resources to help each other do the work we want/need to do.

Discussion on the prison industrial complex:

- Deer Park – getting another 150 new beds.
- Ravenhall – new private prison under construction.
- Potentially a new youth supermax prison in Victoria, unsure of location.
- The way people responded to Dylan Voller was that he deserved it. We need to change the way people think about criminalisation so we can have conversations about getting rid of the carceral state.
- We need to recognise that a lot of people working in different ways in Indigenous communities.
- People are criminalised in different ways and we need to try and attack those different ways of criminalisation.
- We need to disrupt the narratives about crime and punishment that people who commit "crimes" are deserving of torture and brutal treatment. We need to change public perception about crime and criminality, who uses harm and why, and make visible the reality that prison has generally been used to eradicate different populations.
- We just need to keep plugging on, waking people up who are working in prisons.
- Workshops on prison abolition is brilliant because it introduces ideas like this to people working in prisons who would otherwise go in with more of a corrections mindset.

- Using campaigns like the strip searches stuff in Victoria to work with/in say the feminist movement, to pull open more space for talking about prison abolition and transformative justice.
- Got to get organisations on board with being abolitionist and feminist to begin with.
- You need to always centre what the people inside need or want – recognise your power and how it is affecting the people who don't have the power to choose.
- Prison abolition might be pie in the sky but "if we lose sight of it we lose everything."

Tracking risk/risk assessment in community interventions

Working with risk is an inevitable and important part of responding to violence and crafting community interventions. This workshop will look at evidence and approaches to tracking risk as well as the challenges of 'measuring' risk. It will explore the types of violence and other factors correlated with the risk of serious injury and death in the context of family and intimate partner violence, and examine the potential application of local Victorian and international risk assessment tools in a community-based and non-agency setting.

Facilitated by Lauren Caulfield.

Resources used in the workshop:

1.0 Tracking risk/risk assessment in community interventions slides: page. 52

1.1 Common Risk Assessment Framework (CRAF): page. 57

1.2 Creative Interventions risk assessment tool: page. 66

Why?

- Risk is a core consideration in responses to violence: Look at family violence homicide rates in Australia. Rates of violence – who is being seriously injured or killed in the context of Intimate Partner Violence (IPV)/Family Violence (FV) and by whom (gendered lens, patriarchal violence, at least 1 woman a week is killed in the context of IPV. Higher rates of violence and sexual violence experienced by trans women. Looking at rates of violence intersectionally, considering race/gender nexus and the racism of coronial inquests).
- To do accountable work: Engages the central question of 'who are we accountable to?' Ensures we are prioritising the safety of the survivor, making this central in interventions.

Accountability to survivors, prioritising safety and acting on risk:

- Violence rarely ceases without intervention, and intervention generally escalates risk. Risk can increase when the violence is disclosed and intervention is underway. Subsequently, prioritising risk assessment and conversations about risk is an important part of responding to disclosures and establishing intervention pathways.
- Opportunities and challenges of risk assessment.
- Risk as dynamic (assessment is not a science).
- Common Risk Assessment Framework (CRAF) and tracking risk can assist with developing a shared analysis of violence – identifying and showing people what violence is and where it is.

- Deals with the risk of serious injury and lethality in the context of IPV/FV.
- Useful for a consistent approach and shared language across different settings.
- Can also help distinguish between safety and comfort, separating those out.
- Focuses on patterns of behaviour rather than isolated incidents (assisting to map and track escalation of violence and correlated risk).

CRAF - The Victorian approach:

- There is a need to pick effective strategies from both agency experiences and community context, and to be as open as possible to the value, experience and generational knowledge embedded in the radical histories of support services, which grew out of grassroots community responses and extreme need, even if they may now be closely aligned with state responses (more discussion on challenges and complexities to follow).
- Risk assessment can help address the issue of communities not taking violence seriously enough.
- Risk assessment should be done collaboratively (e.g. it is not something done to/on the survivor, but a conversational tool to discuss risk). When done properly, risk assessment need not be formalised and alienating. If you know the indicators the conversation can be informal, validating of survivors and frank and direct while still acknowledging what you are doing together and accurately exploring risks.
- Asking direct questions is important for accuracy, as well as modelling comfort and directness when talking about violence - building a space for people experiencing violence to speak directly, without feeling like they have to worry about or manage your response, or feeling concerned that you will be shocked or unable to hold the details.
- Why we are using the CRAF (common language, recently reviewed – strong support for continuation, most current tool we have).
- Gender and CRAF: Based on evidence about women (data, inquests, death review panels), has expansion for use in other contexts (divergent views as to how to achieve this, and keep the gendered dimension). Note gendered language.
- Gaps in the CRAF: Children and risk assessment (noting inadequacy). Will speak to these further when we talk about using CRAF in a community context.
- Key invisibility: Risk assessment in queer relationships. Some research on prevalence and perpetration, but very little concerning risk assessment (note ANROWS prospective work, Kate O'Halloran's research - people welcome to contact for follow up). Queer agencies and varied positions, including on reciprocal violence. Most use risk factors very similar to CRAF or an adapted version of CRAF.
- Other approaches to risk assessment is the North West Network framework

CRAF Preliminary Risk Assessment:

Three elements are combined to assess risk: The evidence-based risk factors; your/the practitioner's judgement; and the victim/survivor's own assessment of risk. The survivor's own assessment is the most reliable predictor of serious injury or lethality.

- Format of aide-memoire steps through a risk assessment. Note that the risk indicators are listed before the survivor's own assessment of risk (consider the usefulness of this in terms of accuracy).
- Evidence-based risk factors: Those marked with * asterisk are known as 'red flags', correlated with serious injury and lethality (see slides in appendix 1).
- Key risk factors to explore in depth (strangulation, stalking and sexual violence, pet abuse, gender as a risk factor).
- Why is unemployment considered a risk factor on the CRAF? Because rigid gender roles are a driver of violence, it makes sense that male frustration over their disrupted provider complex due to not having work, plus the very fact of more time potentially in contact increases opportunity to abuse, drives risk.
- Look not at the most recent event but at the most serious. What is the worst thing the person has ever done? (Focusing on most recent won't necessarily give an accurate picture of risk).
- CRAF: Focused on assessing risk related to the IPV/FV. Creative Interventions is more holistic/wide-looking approach, looks at risks across the person's situation and intersectional oppressions, systemic violence and how this contributes to a person's safety and fears.
- Risk assessment can assist with confusion of line between "practitioner" and friend: exploring boundaries; dealing with the increased tendency of friends to minimise behaviour because of a blurring of the line between love and collusion; confidentiality issues. Be honest, genuine, direct about what you are doing and why. Asking open questions such as "what does it look like when X does…." and "what happens when…" Scaling questions related to fear offer a way of directly asking the person experiencing violence about their own assessment of level of risk: "On a scale of 1-10, if 1 is not afraid and 10 is afraid for your life, how would you rate your fear level."
- Use risk assessment within active listening processes involving listening, validation, reflections etc.
- Consider what you listen to and also what you observe (belief and acuity, injuries and indicators of types of violence).
- Frank questions. Mindful of impact of myths about FV (locate responsibility with the perpetrator).

- Breaking it down into direct questions about behaviours, rather than assuming shared definitions. e.g. sexual assault: “what happens when you say no to sex?” or rather than “have you been sexually assaulted/raped?.”
- The normalised permissibility of tech-based stalking in the current moment means we need to ask very clear and direct questions about behaviours, not umbrella terms for types of violence which survivors may not identify with (e.g. “have you ever experienced repeated unwanted contact?” or “does x ever monitor your location/movements?”, rather than “are you being stalked?” This helps to identify the specific behaviours that someone may not name as sexual assault or stalking (still tend to think stranger lurking in the bushes rather than an ex-partner via tech).

Intersectionality and perpetrator tactics:

Interlocking oppressions and perpetrator tactics (explore examples, for instance gender and race, gender and dis/ability, gender and sexuality and perpetrator tactics specific to these intersections)**.**

Activity: How do you see other structural oppressions intersecting with gender in intimate interpersonal violence?

Consider ableism as a system of oppression**:**

a) Perpetrator tactics

b) Intersect with systemic violence and exclusion

- A perpetrator may take advantage of physical disabilities.
- Exploit dependencies (e.g. removing access to money or independent living tools), over medicate/under-medicate, remove/target mobility aid.
- Use mental health diagnosis or its shadows as a way to undermine survivor.
- Thus the violence is both gendered and ableist.
- There is no inherent individual ‘vulnerability’ to violence, vulnerability is relational, perpetrators capitalise on systemic oppressions. Diversity is not a risk factor in itself – abusers often utilise structural oppressions and tailor tactics around these.
- Reframing ‘barriers to accessing support’ as systemic violence: e.g. Binary gendered and trans-exclusionary services.

Applying CRAF in a community setting/applying risk assessment in a community context:

- Opportunities: Designed for generalist use, strong and applicable evidence base (correlates with international findings and other RA tools), useability of the tool, shared language with agencies

- Differences/challenges: Language and framework differences. ‘Diversity and barriers’ vs. intersectional oppression, perpetrator tactics and systemic violence, issues and dilemmas around sharing information in the case of high risk.
- Mainstream services and Prison Industrial Complex (PIC) alignment/assumptions around police as site of safety, including the language of pivoting focus to the perpetrator.
- RAMP (PIC interface) – UK MARAC/Imkaan experience, local ethics and guidelines and the challenge of ‘multi agency’ responses that involve police (Designed to ‘wrap around’ abuser in high risk FV. Consider risks regarding survivor’s agency and info).
- RA in a carceral context.
- Intersectional limitations (and the CRAF review recommendations), Limitations of the CRAF, Some risk factors over simplified, Focus on victim (Rec 4: needs perpetrator profile), NB Risk management of perpetrators as a relatively new field of study.
- Child protection (removals risk and racialisation): Strategies and language (‘the protective parent’), collaborating with survivor.

Activity: Half room uses CRAF, half room uses the Creative Interventions toolkit. See where you land on risk assessment (see appendix for handouts).

- Identify risk factors**.**
- When/and about what would you would seek more information?
- Discuss your view of risk levels. What are you most concerned about?

Use CRAF or Creative Interventions risk frameworks transparently and in honest conversations with survivors and perpetrators about risk. Survivors themselves will be the most accurate and important indicator of risk and safety. Exploring risk is a collaborative conversation between you and the survivor. The survivor’s own assessment (e.g. level of fear between 0 and 10) carries the most weight.

Discussion: Identification of risk factors and usefulness of familiarity. Creative Interventions toolkit useful in tracking risk more broadly.

- What do we do after risk assessment? Safety planning, risk management planning**.**
- What is a safety plan? Do people make them?

Creative Interventions safety planning chart b3: Safety actions in response to risk.

- Discussing safety planning and risk management in a community context (plans to leave, sharing info and monitoring abuser, plans guided by survivor).

The ethics and politics of conflict

Conflict can be a powerful factor in community-based anti-violence work – including in the often pressurised and heightened environment of responding directly to harm – arising both within community response collectives and in the practice of community interventions. This workshop will explore ethics and frameworks for working with conflict, including our internal work with each other, and how we seek to interpret, respond to and work with conflict within a transformative justice framework.

Facilitator: Tracy Castellino

Resources used in the workshop:

2.0 The ethics and politics of conflict slides: page. 77

Session aims:

- Explore conflict communications arising out of social change movements.
- Explore processes of conflict resolution within Transformative Justice frameworks.
- Praxis, practically explore our ways of being in conflict together.
    - How do we act on the thinking, use the action to change the thinking, and the thinking to inform the action in turn?

A note on speaking with each other in this session:

- *Don't always try to be nice*. bell hooks teaches us that we need to have hard talk, robust, direct communication – to allow conflict to happen rather than invisibilising it and silencing some people.

Assumptions:

- Not everyone in the movement has a clear definition of family violence and conflict. Relates to concepts of valid and invalid knowledge (which often tie into structural oppressions), lived experiences, fact of some people being pushed to access knowledge versus some people having the choice.
- Everyone has different theories of change around violence.
- Intimate partner violence (IPV) is a widespread issue and affects all of us in some way (some more directly than others).
- Some of your colleagues have been touched by violence in their own lives.
- We have diverse understandings about the sites of privilege and marginalisation.

    - Privilege is popping up more as a concept in western states, in community sector and state documents, etc. but we do have diverse understandings of it and it can't be reduced to a few words, needs lots of processing.
- This training is not neutral but oriented towards the achievement of social justice and personal liberation.

Activity: social justice means to me…

5 cards up around the room with quotes – find one that resonates with you.

Discussion: How to manage conflict through transformative social justice principles and praxis?

Transformative social justice learning and practice will take place when people reach a richer, deeper and more textured and nuanced understanding of themselves and their world.

Through:

- care
- vulnerability
- trust
- being in and moving through conflict/tensions
    - Conflicts do not get 'sorted' or 'fixed' as in mainstream conflict resolution discourse. There is not necessarily a solution at the end.

Vulnerability is not sufficiently valued in the sectors that Tracey works in. Without vulnerability, there can be no trust.

- Critically question mainstream frameworks of conflict resolution.
- We reject the idea of conflict "resolution" – there is no systematic way to "resolve" conflict. The term conflict resolution derives from a particular discourse and is ideologically loaded.
    - How do we apply this to a space where we are challenging the mainstream view?
- Conflict is embedded in systems. Systems, stages and processes in our way of thinking are embedded within conflict. This limits us and hurts us.

Activity: assumptions about transformative justice movements – do you agree?

"Because we're all activists, we all agree."

- Difference between valid and invalid knowledge in different spaces.
- Not everyone has access to the same knowledge/ideas
- A lot of people of colour/women of colour have to do a lot of work to access/produce knowledge, where other people have the privilege not to engage with this knowledge at all.
- Our different histories inform how we relate to activist spaces.
- Activism is a broad church – there are so many different types, many of which are not intersectional. When community accountability situations emerge in a forest campaign or something, people might have no interest/understanding of gendered violence or desire to change it.
- In particular the environmental movement can be rife with misogyny and sexism, as well as a superiority complex about being the ones who are saving the planet etc.

"We don't have any hierarchy."

- No. We have lots of hierarchies.
- There are multiple intersecting dynamics of privilege and oppression.
- Interesting to note how much space is given to knowing these dynamics.
- Certain politics can also close off spaces and their potentials, by making those who don't fit those politics into 'others.'
- How do you manage the othering that can happen after interpersonal violence, when people in the community take the side of one person entirely and not another?
- In spite of the work of breaking down hierarchies, there are implicit structures that re-emerge in a moment of crisis.
- Can't assume that there are no hierarchies in the social circles/groups we find ourselves in. There are different positions of privilege and power at all times in spaces, othering and tension between opening up and closing spaces exists, sometimes we need to manage problems that come from having extreme positions within intentional spaces and the idea of holding your positionality because you are "in the right." There is a difference between acknowledged and unacknowledged hierarchy, hierarchy is not necessarily bad but this will determine engagement with hierarchy.

"Formalising decision making power and systems is capitalistic, patriarchal and bureaucratic."

- No. Having acknowledged power that people agree is useful prevents the implicit structure from taking over.

- Acknowledging an existing hierarchy is much better than pretending that one doesn't exist.
- People often criticise formal structures because they have an interest in the informal structure/hierarchy/their naturalised position of privilege.
- Functional hierarchy can be useful, but the question of who builds and enforces hierarchies and for what purpose can also be useful.
- We can strategically and ethically think about power and structures to redistribute power or functionalise power for a purpose.

"I don't have to be accountable to you because I am accountable to 'the movement.'"

- This is a huge one in community movements.
- When there is hurt involved, people often fall back on this one.
- Who is the community?
- We need to extract the individual's care requirements.

"Transformative justice means no conflict. You are either with us or against us."

- No. Conflict is essential to challenge your own preconceived ideas.
- If you're not having any conflict, you're probably not really doing the work. No conflict often means the maintenance of power and the prevention of challenges to power. It can also invisibilise conflict.

Power:

Power is everywhere (diagram). It's not just hierarchical, and hierarchy is not necessarily 'bad.'

- Power in relationships, power between us.
- External powers and controls.
- Power issues that each of us must deal with within ourselves.
- Hierarchical and authoritative power.
- Power issues that need to be dealt with/supported by the organisation.

Traditional ideas about conflict resolution:

- Concerned with understanding the causes and dynamics of conflict.
    - Who has done wrong?
    - What was wrong?
    - How do we fix it?
    - Solution oriented.
- Application of techniques or models for managing conflict.
    - Someone is going to come in and mediate/facilitate.

    - What's invisible is that the mediator is often presented as neutral, but actually they carry Western values of Positivism (the possibility of neutrality). In family violence situations women are subject to an 'independent mediator' who listens to the man and the woman and then makes decisions that affect the child. There's a problem of power and access to knowledge here, assumption that neutrality is possible.
    - Neutrality is a generally white and generally toxic-masculine value, the "system" is considered intrinsically neutral, objective and rational, related to whiteness and the preservation of power.
    - The "situation" of conflict is considered a level playing field and players are locked into a problem-solving framework that takes for granted particular conceptions of the world.
    - These ideas are also present within community interventions (e.g. when the survivor changes their mind many times they are positioned as crazy, not together and the facilitator has the power of articulating the situation).
- Can be conservative, co-opted or manipulated as a tool for the maintenance of the status quo e.g. say to women subjected to family violence: "you've gone through an objective, fair process and this is the result."
- Considers the situation a level playing field and devises solutions accordingly.
    - e.g. even if this person has brutalised you in another context, in this context you can sit down together and everything will be 'fair' and 'equal.'
    - Note on community response:
        - This stuff also underlies community response work at the moment!
        - Mediator is usually seen as neutral.
        - If the survivor is not acting rationally or thinking straight, mediator can turn against them or fail to support them.
        - Survivor is then positioned as someone who is 'crazy' or 'irrational.'
        - Mediator has the power to say 'survivor keeps changing their mind, etc.'
- When people have no power they don't realise their agency.
- Power relationships are everywhere and not just hierarchical. Just because it is hierarchical does not necessarily mean power is bad and just because power is not hierarchical does not mean there are no effects

Conflict resolution options, Win-lose, lose-lose, win-win outcomes:

- 'Win-win' is a pretty limited, one-dimensional concept.
- Parties to conflicts are usually inclined to see their interests as diametrically opposed.
    - What would a win-win be in such a situation?

- The possible outcomes are seen to be: win-lose, or compromise (they split their difference).
    - e.g. perpetrators encouraged to say ‘no contest’ in court, don’t accept responsibility, rush it out of court and still get access to the kids.

Galtung: (theorist) a really useful distinction between negative peace and positive peace:

- Negative peace:
- The cessation of direct harm.
- The absence of violence.
- Positive peace:
- Beyond absence of anxiety.
- Nurturing, care, active participation in preserving state of peace by all parties.
- Embraces the idea of deep inner peace through integrity.
- Overcoming of structural and cultural violence as well.

Conflict resolution from transformative justice framework:

- Not simply about particular skills or tools.
- Must be space for and capacity to understand and question our assumptions and discourses, including of ourselves.
- It is never neutral (mediator role is political itself).
    - If we assume that the perpetrator cannot be ‘bad’ or genuinely responsible for what they have done, it makes it impossible for the mediator to do their work.
- There must be an unmasking or deconstructing of power.
- Conflict occurs within a social context in which aspects of privilege and oppression are present and therefore are fundamental to the process.
- It involves problematising any given framework of institutions or social relations, including the ones we’re using.

Challenges for practicing transformative justice:

- Our conditioning in the use of power occurs before we become transformative justice activists. We’ve already been inducted into the mainstream version of how to use power, we do it without thinking.
    - Need to be mindful of this. What power do we have and how are we using power now?
- We have few positive/life examples or models of good feminist power and leadership.
    - We have to be careful, tentative, and critical because we only know one model of power, the hierarchical male one. Making a new model is hard.

- We are surrounded by hierarchical capitalistic structures of power and leadership that it's easy to default to, especially in times of fear, we need to be conscious of this.
- We may embrace the theory, but our own histories, experiences, identities and personalities often get in the way!
- This is a painful journey of exploration and experimentation, there are no templates!!
- Be aware of ourselves and our personalities, asking why am I so central to this process?
- Consider: what are the ethics we share as collectives/scenes/communities? What would others say are your ethics?

Spectrum exercise

"*People are inherently cooperative vs. people are inherently competitive.*"

- Most people went to the middle:
    - Because we're not inherently anything.
    - Or because there's some mixture of competitive and cooperation that makes society tick.
    - People can choose, we have the potential for both.

"*Exercising authority is good vs. authority is bad:*"

- Bit more of an even spread this time.
- Bad:
    - There is no authority on anything, pretending to be the authority on anything is bad.
    - Language seems problematic because it sounds like one person acting on another e.g. *EXERCISING* authority.
- Middle:
    - No decisions would ever be made if certain people didn't exercise some sort of authority, can be exercised for good or bad.
    - When it's bad it's exercising authority over someone's body or rights, but when it's good you're exercising your authority over some ideas, a moral position etc.
- Good:
    - This is a bullshit white anarchist idea, this is why our spaces are so fucked. To build inclusive communities you need to listen (give authority to) voices that presently are not heard.
    - It would be disingenuous at this point that some people are able to speak with authority, based on where they come from, and not to recognise that authority is a violation of respect for them.

    - Some people do have more authority on certain topics, because of their position, and do deserve to have authority over others.
    - Authority can be decisive and productive, instead of some wishy-washy faffing around that wastes people's capacity and is demoralising for them.
    - In my dream world authority is bad, but interesting that most people of colour are standing at the 'good' end of the spectrum.

This is the crux of some of your setup for community accountability. There is an exercise of authority involved, so what are the criteria for this authority? Is it listening to the survivor(s)? Is it listening to the most marginalised voices in the community? How do we hear the needed lessons if they're phrased in the form of "shut the fuck up, your voice isn't needed right now?" Of course we want to hear the survivors/marginalised people's voices, but if we don't like what they're saying or they're saying different things, will we really listen? Will we take them seriously?

"Individuals are only open to change if they can see the benefit to themselves:"

- Yes:
    - In transformative justice processes, you aim for the self-interested benefit of still being able to be part of your community, by agreeing to participate in a transformative justice process.
        - But self-interested does not necessarily mean selfish.
        - Things can be good for you and also good for others.
    - Why do we assume that 'benefit to myself' is always a bad thing? Can't the concept of 'benefit to ourselves' expand to include the whole community?
    - "Most perpetrators of violence that I work with only start out community accountability processes because they have lost all their friends or they want access to particular spaces. I've never done a process that began with a concern for the survivor or the harm they've caused. It's always about getting back a kind of power or inclusion that they've had. This can change over time, but initially at least I've only ever seen self-interest."
        - Tracey's question: HOW do we build this knowledge/experience into the process? How do we allow for the time, years it can be, for the perpetrator to become genuinely invested in changing? When the survivor and perpetrator might still share community space?
        - These processes are lacking in a lot of interventions.
        - Someone actually has to pick up the slack, keep the process moving, and it can't really be the perpetrator or the survivor.
- Middle:

    - Change is always happening, little changes are happening even when people are stubborn. Openness to change depends on people's experiences, have they witnessed an abusive older person who never changed?
    - How do we support the capacity to change in others and in ourselves?
    - "Thinking about clients (men who have perpetrated violence) who have changed in a way that caused them harm, recognising the hurt you've done can actually have NO benefits at all, just lots of pain."
        - It's disingenuous to say that people choose to accept responsibility in order to have some kind of ultimate benefit for themselves, the benefit may come but often the start brings about more hurt than ever before!
- No:
    - "I struggle with this one a bit. But in my work I have to believe that people can change just for the good, or just for others. I have had experiences of people seeing the meaning in the experiences of others, and genuinely changing because of that. There have been times when it's been really hard to keep to this position, especially working with men who have perpetrated violence, men often make changes that are gendered and only as much as they need to get the things that they want e.g. women are taught to change for the good of others, but men are taught to do things only for themselves."

"In couple relationships, there is always two sides to every conflict:"

- Middle:
    - This framing is really legalistic and removed from real structures of power.
    - Terminology problem: conflict is often not a disagreement between two people, it can be an abuse tactic, where one perpetrator precipitates and then escalates a series of conflicts in order to draw the other towards further domination and violation. So it can be entirely 'one-sided.'
    - It's not really conflict resolution in situations of abuse, because conflict implies two parties that are equally party to some kind of issue or disagreement, not the kind of imbalance of power that is often in abuse.
- No:
    - It's bad framing, there aren't just couples as individual units in isolation from everyone else, there's a whole community with many perspectives and 'sides' on the story.
    - Two sides are not enough, there are multiple perspectives between and within different actors (agreement from people in the middle, AND at the other end!)
    - It's not that there are two sides, there is only one situation, but there are just lots of different ways of talking about it.

- No two individuals even if you're on the 'same side', really fully understand the other, we can strive for a reconciliation between the sides of a conflict, but there are always different perspectives. "There are sides within me too. Let's get rid of the sides."

Activity: Knowing your collective ethics

Preparation considerations:

- You need mechanisms for accountability.
  - Because people get hurt.
  - Because there needs to be processes.
- There needs to be follow through.
  - You need personal reflection, to take considerable time for preparation of the involved parties.
  - Take time to create a safe place for engagement in direct dialogue with the facilitator with the authority of care and safety, assessing and engaging with vulnerabilities, power dynamics, the space, mechanisms for accountability rather than just general themes and principles, follow up for safety and care especially if the accountability processes are not followed through with.
  - Who will be the facilitator? Will there be many facilitators?
- Time needs to be taken for the preparation of all involved parties.
- Worry and risk is never eliminated.
- There needs to be strategies to manage safety.

Community accountability: Means transforming ourselves, our relations to each other, and our communities within a political context of racism, sexism, classism etc. but still holding the individual in that, not reducing the person to the identity/oppression.

Thinking and acting:

Developing mechanisms to actually prevent harm, not just intervene when it happens:

- What are the social constructions that create conditions for harm?
- The transforming of individual and community relations and partnerships and ways of relating to people.
- Dealing with intra-social, intra-communal, and inter-personal harm. These things are not separated, these are all connected.
- It's problematic if you consider the individual to be the only cause of the problem.
- We cannot hold the individual accountable in isolation from the community but we still need to address the individual.

Accountability circles:

- It’s difficult when Western cultures / communities take on the ideas of other cultures; proceed with caution.
- Where processes of accountability have worked it has worked because of the cultures, stories, histories of those places.
- Developing these processes took time, people didn't just get a list of 10 things and do them.
- In different cultures and context these strategies will not necessarily work, need to consider lifestyles, time, the kind of community, people involved, expectations and relationships.
- ‘The Revolution Will Not Be Funded’, raw gritty stories of where things haven’t worked: we need to learn from these things, learn from our mistakes.
- There is a whole history, culture, traditions, etc. that come with each story, each thing that happens.
- Not a place to punish, degrade, harm, etc.
- Not a place to determine guilt and innocence.
- Not about a desire for justice, this is how we are taught that things work
- It is about determining a response.
- There are always stories that go with an incident, what are the parameters of that in a process?
- Family violence: a whole series of tactics, harm, abuse etc. that happens, not just one isolated act.
- A way to hold people accountable in a compassionate way, dignifying practice with accountability.
- Accountability and reparation must be built in without being punitive.
- Must consider the ramifications for everyone involved at all times.
- An opportunity for the community to take a role in a person's, or people’s processes.
- Uncomfortable, full on, and exhausting (e.g. the exhaustion of having a 3 hour conversation with a perpetrator…)
- Expecting a community to have a process in place and often, or sometimes, they don’t.
- Does your community have more or less clear boundaries? Inclusion or exclusion? Boundaries of access?
- If someone is called to be accountable how easy is it to mobilise people to act? And to get involved?
- Care connections: Who is cared for? Who is trusted or gets trust? What are the present roles of women in community? What sort of labour/s are women responsible for? What role for men?

- Western frameworks only rely on what participants tell them about their use of violence; allow some voices and deny others particularly in a context of coercive control.
- Problems with accountability include that people do not comply with contracts and there are no sanctions and no mechanisms to ensure safety; there is often no clarity about goals, consequences and the end of the process.

Key considerations for transformative justice and accountability:

- An agreement is really important … how it's constructed, how it's made up, how it's detailed.
- How would agreements be different for people with different histories, backgrounds, social location?
- Consider the broad social/political structures/context and how it is translated for each person.
- There needs to be investment, a sense of belonging/history/future.
- Need to get to the micro elements of transformative visions, the vision as it exists for everyone.
- Explore collective benefit and articulation.

Clear processes of intervention, reparation, prevention, and transformation:

- All inter-related, not punishing, invested with spirit of humanity and hope.
- The community's intervention stops the harm, it also enables the actor to acknowledge the act as harmful or violent, to take responsibility for the act in the face of oppressive conditions.
- Need to understand the relation between the act and the oppressive social context BUT to locate harm in context of choice, not everyone with same experiences of oppression does harm in these ways to others, it is not an inevitable consequence of oppression but a choice.
- Individual work should be done before community work so that someone's trauma/oppression does not become the centre of the process.

Reparation:

- To repair the harm means that the person affected by the harm must be placed in a position with a set of possibilities that go beyond what they had before the harm.
- They speak hopes and care and safety required.
- Reparation for the individual and the community is sought.
- Includes changes for the person who inflicts the harm to see themselves as an active participant in the rebuilding of community and the person.
- Freire's idea that the whole community is damaged when one of us is hurt.

- The person who caused harm should be seen as an active participant in rebuilding community.
- Safety and respect for the community adopts a different framework than that envisioned just by individualised demands.

Further comments/questions:

- Centering people who are most affected by violence.
- Trying to talk about what the community would be without honouring the most vulnerable people, voices and survivors of violence etc.

Accountability and working with perpetrators: Lessons and reflections from MBC work

In this session Ada will discuss and reflect on facilitating Men's Behaviour Change Programmes, and the opportunities and challenges in this work. The session will look at frameworks, approaches, tools and techniques used in the work, as well as approaches to safety and partner contact work.

Facilitator: Ada Conroy

Resources used in the workshop:
3.0 Reflections and lessons on men's behaviour change slides: page. 87

- Acknowledgement that we're discussing family, domestic, sexual violence and there are survivors in the room. It's fine to leave if you need.
- Ada has been a family violence worker for 17 years, mostly working with women and kids. Last four years moved across to men's behaviour change work.
- First experience of observing a men's behaviour change (MBC) session – "some of the most feminist work I've ever seen."
    - Asked the next day for a job in this space.
- Ada has a specific view of how MBC should be done.
    - There are many ways to do it and many of them are bad.

Outline:

- Frameworks for MBC.
    - This is only about men as perpetrators and women and children as survivors.
- Opportunities and challenges.
- Tools and techniques for MBC.
- Risks and safety.

What is MBC?

- Feminist work, violence against women is a choice made in the context of patriarchy, all men benefit from violence against women.
    - Family violence is not just patriarchy, but also entitlement, 'master of the castle' stuff.
- Perpetrator accountability, but accountability to the women and children affected, not to the state/society.

- MBC is based on an analysis of violence as a choice made within a (patriarchal) society due to the relationship between entitlement and power.
- The term “perpetrator accountability” is relatively new, mostly understood as “accountability to the system”, but I think accountability is ultimately to survivors.
- The experience of the survivor needs to be held as central.
- Integrated within services that respond to women i.e. integration between DV shelters and support, and MBC.
    - Story: 2006 proposal to co-locate MBC and Women’s services was rejected at the time. But now Ada wants this! So everyone can work together.
    - The different elements of a process need to be constantly communicating with each other (e.g. everyone related to intervention, supporting survivor, working with perpetrator, etc.), prioritising safety and risk over confidentiality and privacy.
- Need an understanding of colonisation and systemic context for violence, but to be all the time focusing on safety.
- Empathy building.
    - Focus on the impact of the violence rather than the intention.
    - A man asked to talk about why he did something will allow him to minimise, smokescreen, etc. etc.
- Running since the 1990s but it still feels like early days, a long way to go.

Other programs that use the same framework:

- Arabic speaking MBCP
    - They can challenge ideas like ‘it’s a part of my culture etc.’
- South Asian MBCP
- Vietnamese MBCP
- Same Sex MBCP
    - Runs out of Victorian AIDS council – they use the same framework (focus on impact, occurs within a culture, etc.)
- Aboriginal MBCP
    - This work is really interesting and important. Aboriginal workers in MBC are working primarily on the shame of colonisation, decolonising, etc., also working more immediately on safety.

Structure:

- Women and a man co-facilitator in group.
- Partner contact (someone who is in contact with the partner or ex-partner).

    - Partner contact is the most important part of an MBCP. If the survivors story and experiences are not everywhere in our mind during the program, then we will fail to be fully accountable.
    - We get sanitised version from him so we need to talk to her, unless we have her story and experiences in our mind (centered) there's a lot of risks.
    - Avoid unquestioningly adopting the minimised version of violence – sometimes this aspect is lost in community interventions.
- Max 15 people in each session.
- Weekly: most go for 15 weeks, or 22 weeks, longest in Victoria is 24 weeks, best practice is 2 years.

Holding survivor's experience in sight:

- What are some of the other ways we can do this?
    - Don't collude with the minimised versions of what has happened.
        - Constant and massive risk of collusion.
        - Ada's male co-facilitator has a different risk of collusion, to Ada, because he doesn't live as a woman in the world. But Ada might feel really charmed by a really likeable guy, and also collude.
- (Note: Part of the reason why we wanted to do this camp was because we feel that we have abandoned survivors in community accountability).
- Ada constantly pictures the man's family standing behind him, asking what you'll do about this.
- Men wear a name tag not just with their name but name tags with the names of their wives and each child.
- MBCP is dangerous and risky it is so easy to get it wrong.
- When engaging with perpetrator accountability, need to consider your actual risk of collusion (meaning responding/engaging in a way that supports the perpetrator's minimised view, blaming view, justifying violence, etc. Supporting their view of reality in a way that minimises the violence or justifies it or blames/demonises the survivor).
- When you don't picture survivors, it's just anger management which is completely useless because perpetrators are actually very good at managing their anger e.g. by choosing when and where violence is used and in front of who and acting/presenting themselves in the situation in very different ways to other contexts.
- Men can use anger management to harm women because he uses the tactics of anger management to leave difficult environments.
- Family violence is about tactics of coercive control, anger is an emotion, and violence is a behaviour. Once the work is done with the behaviour change, the anger or temper is not a problem.

- Patterns of coercive control happen every day.
- Perpetrators make particular choices in the domestic sphere due to entitlement.
- Anger management techniques can contribute to the abuse e.g. in anger he "leaves the situation" by going and disappearing for a few days – abandonment, impact on children and care roles.
- Anger management does not involve challenging of beliefs and entitlements.

Opportunities:

- Create a safe space for men to address their use of violence.
- Introduce feminist/human rights/child focussed content.
    - "We say things to these men that they've never heard and never thought of."
- Challenge attitudes and belief systems.
    - e.g. demonstrate to the men that they are sexist.
    - Men don't believe that they have these privileges.
    - "MBCP are like consciousness-raising programs for people who don't want their consciousness raised."
    - Men can 'take responsibility' but really what they mean is 'I reacted that way naturally because of the kind of woman that she is.'
- Build empathy. Encourage them to believe the woman's experience of violence and to understand the survivor's responses to violence, not problematise their behaviour e.g. identify what tactics the survivor uses to defuse the perpetrator, what are protective behaviours of themselves or their children, their trauma responses, their avoidance of certain behaviours, complex understanding of the impact of violence.
- Highlight and address privileges.
    - Everyday sexism both in and out of the home.
    - Some of the men do start to notice things and see differently because of this.
- Believe the experiences of survivors.
    - Women will tell men what they are doing, and men don't believe them and minimise this. Sometimes men make progress just by accepting the language that their wives use for them e.g. 'I beat the shit out of her.'
- Understand women's and children's responses to violence.
    - A lot of men will say 'she's an alcoholic,' or 'she has a mental illness,' 'she cheated on me', blaming her so that we let him off the hook.
    - An example of this: "What happens with your family when you start to seem angry?" "My daughter comes and hugs me", man thinks that this is because she feels fine and safe, but actually she is probably terrified and just knows that this works sometimes to calm him down.

Challenges:

- Men who are not court ordered don't tend to keep showing up.
- Aggression towards Ada (as the only woman in the room)
    - It's never towards the male facilitator or other men, it's just towards Ada.
- Likeability, if there's a guy in the group who we like or think is sexy or charming or beautiful, this creates a problem.
    - Ada and Anthony (facilitators) check in with each other about this and make sure they stay on top of it.
- Police/court responses.
    - Police often do not take the problem seriously (i.e. take seriously breaches of protection orders).
- Invitations to collude:
    - e.g. "you know what women are like."
- Parallel processes.
    - Men gaslight Ada, saying that her claims / models are not very good, not listening when she says something and only paying attention when a man says something. This happens constantly.
    - The men interrupt Ada constantly, and she has to show them how this is an abuse tactic that they use at home.
    - Difficulty for Anthony – is he backing Ada up, or 'rescuing' her?
        - He waits for her visual cues before stepping in, if Ada asks for that.
- Co-facilitation relationship is essential.
    - Women's experience of co-facilitation has often been that the male facilitators have not checked their privilege, that they are often just as bad as the men in the group.
    - Problems can include interrupting, ignoring problematic behaviours, unequal division of labour - within gendered dynamic of male/female facilitator this is particularly problematic.
    - Men need to be constantly challenging own belief systems and behaviours even as facilitators.

Tools and techniques:

- Centralising women and children, otherwise it just degenerates into an 'anger management' group.
    - If we're talking about anger with men, we're in trouble. Family violence is about tactics of coercive control, NOT the 'anger' or 'blow up' moments. Impulse control is easy. Men know when not to use their anger, they only use it against

their wives, because they feel entitled to. It's the pattern of domination that matters.
    - If men go down the "impulse control" or "anger management" route, often they just learn behaviours like, leaving when they building up into anger, just going to the pub or slamming the door, that is, abandoning women.
    - We need to get to the deep and underlying attitudes that undergird family violence.
    - If the attitudes change, then the temper will no longer be a family-violence problem.
- Working with shame:
    - If men feel only shame, they won't do the work.
    - On the other side of shame is vulnerability, authenticity, actual responsibility.
        - Taking "actual responsibility" is knowing what you've done, knowing the harm that it has caused, and caring about that.
- Empathy building, focus on impact, not intent.
    - Focussing on intent is always mutualising.
    - But family violence is never a mutual activity.
- Rapport vs. Accountability: (i.e. prioritising rapport can seem like colluding or can actually be colluding).
    - Rapport can be built but it is NEVER THE REASON YOU'RE THERE.
    - In community accountability, you have to support someone to take full responsibility, letting them know that you are supporting them, but NEVER what they did, supporting them both to embrace what they did as part of themselves, and to change themselves so this is no longer part of themselves, so they are no longer someone capable of doing the thing that was done.
- Consciousness raising:
    - Can't do much in 22 (or much less 15) weeks. 24 is the longest. Ada wants minimum 2 years, that's best practice.
    - So at the moment, all Ada can really do is plant seeds in resistant minds, which will hopefully grow.
- If a man is not engaging with the work, he can be brought in for an individual session.
    - Can then be kicked out of the group if he's taking up space that would be better for other men.
- Another risk is 'false compliance', if people know the right language and the right things to say they can pretend to take responsibility without actually doing so.

Scenario: small group work

"Duncan states that he has had a 'good week' because Effie has gone out drinking two or three nights and left him with the kids."

Questions:

- What is wrong with this statement?
- What does it tell us about his attitudes, beliefs and behaviours?
- What are we being invited to do?
- What might the impact be on group culture?

- What's wrong?
    - Effie might be afraid of being at home.
    - Implies that this is something special or different – it could be self-congratulatory.
    - He's passive-aggressively pissed off that he was left with the kids so many nights.
    - Casting her as irresponsible – portraying Effie as an alcoholic.
    - He has the control of when she can go.
    - Portraying the picture of having built enough trust with Effie to be left alone at night.
    - He's congratulating himself for *not* punishing her for making some choices.
- Attitudes and beliefs:
    - The man being at home with the kids is a state of exception, he's doing better than normal.
    - A lot of unchallenged gender role expectations: expectations are so low that it can be hard to remember the violent history when fathers only slightly exceed expectations.
    - Placing responsibility for the violence on Effie (implying that violence didn't happen because Effie wasn't there).
    - Split role: people can be bad partners but good fathers.
- Invitation:
    - To congratulate him.
    - To see her as irresponsible.
- Group culture:
    - Normalising these attitudes.
    - One week with 'less' family violence is an exceptional achievement that should be congratulated.

- It justifies everyday violence week-to-week (every other week) for this week to be a 'good' one among 'normal' ones or 'bad days' that come and go.
- Impact on the group culture: if a statement like that is let pass then the group will feel it's acceptable.

"Fred said he thinks women should "just have sex with men when they're in build up (i.e. the period before an assault, when women are 'walking on eggshells') instead of pushing men's buttons."

The statement was followed after a group activity in which they talked about how their individual build-up looks like and to show them that they have immense amounts of control at that time because the entire family notices and tries to protect the family by i.e. triggering violence.

Assumptions and discussion:

- Build up is just something that happens to men, not something they are in control of.
- The idea of buttons: that men have buttons which people can press and get a certain reaction from them.
- Women need to always be sexually available to him.
- Sex as his need. Men have a need and a right to have sex.
- The notion of release through sex.
- No self-control: it's an inevitability of being a man.
- Coercive sex, re-naming this as rape which is what it is.
- That the violence is the woman's choice, chose that over the sex, to blame for sex.
- Winding up facilitator particularly female facilitator, getting revenge on being forced to talk and then challenged.

Discussion:

- Talking to men about children can sometimes be a hook to get them to engage BUT unless doing a way to tap into empathy it can actually just be reinforcing gender role expectations and the sense of ownership over children.
- Talking about rights and needs of children but avoiding talking about feelings, slippery slope towards intention, collusion, making it about the man in the space.
- Relationship between fragility and sensitivity. It is a challenge when men do express feelings and sensitivity but it is for example about their own experiences of violence as children. We need to honour that, saying that you are so sorry they had to go through that, but then bringing it back to the choices that they are making.

- Some authenticity in emotional expression, sit with that to allow that, but be careful to centre them and their feelings and intentions rather than centring the survivors and the impact on them.
- Creating a safe space to speak but where participants are still challenged, the tension and difficulty.
- Constant jumping on minimising, justifying, etc. The effect is either learning not to say it or actually learning that minimising is not ok, hard to tell the difference and can have either effect.
- Tension with role of a therapist, can be to centre their experience and make them feel good, the space of MBC is not a therapy space and facilitator is not a therapist.

Example activity: Intervention on the comment "I just snapped" (using a Cognitive Behaviour Therapy technique)

Person stands in front of a whiteboard on which the underlying words are placed. Throughout the exercise they move through the four phases.

Situation:

- Tell us what the situation is.
- What did you do?
- What happened before that and in the lead up?

Thoughts:

- What were you thinking in that moment?
- Not feelings, just thoughts. People often focus on feelings, keep pulling them back to thoughts.

Feelings:

- The situation was that you used violence against (name), you were thinking these things (…)
- How were you feeling?

Behaviours:

- So you mentioned that you did (X).
- Can you tell us the actual behaviour, name it.
- What type of violence was that?

Situation:

- Go back to situation, explain what that was again, and describe what happened.

Thoughts:

- I'm going to introduce a new thought.

- A thought about a behaviour that is not violent, e.g. sitting down and talking about a stressor.
- So if that is your first thought what are you then thinking about?

Feelings:

- So if that happens, then how do you feel?
- So are there more opportunities there?

Behaviour:

- So what do you do then?

- Not saying that that's going to change the world, but the aim is to get the man to a point where he can see that no matter what happens he always has a choice not to use violence, that he always has control.
- Person has to be ready. Can stop at different stages, instead direct someone to think about what they would do differently and attempt activity again at a later stage e.g. probably happen at week 18 even, but the others learn from observing, aim is to focus on choice, different opportunities that always exist that are not violent.
- Thoughts and feelings often get mixed up, feelings are usually one word, thoughts are usually at least a sentence (e.g. I feel angry, I was thinking about how stressed I was about the bills and that it was her fault etc).
- Attitudes and belief systems create feelings.

Further notes:

- Information from partner is not introduced to the man because it will reveal she has disclosed.
- If information in intervention order/court documents etc. contradicts what he says then it is used to challenge him in the program, he is pressed to give more information.
- In transformative justice network where you do not have all the information, questioning words e.g. what do you mean by "nudge", what did that look like, what might her experience have been of that, what might she tell me happened.
- Example activity in MBC, interviewing him as if he was her about situations, attempting to get him to sit in her shoes.
- Sometimes there is a shift in the way men see their behaviour.

Accountability and working with perpetrators: Application of MBC in community accountability settings

In this session Anne-lise will discuss her learnings from MBC, and how she has applied MBC tools and learnings in community accountability work, including in responding to violence in queer relationships. This workshop will be a mixture of discussion and skill building, with the intention of identifying gaps in analysis and skills that lead to collusion, minimisation and enabling of violence when working with perpetrators of violence/people who cause harm.

Facilitator: Anne-lise Ah-fat

- Similarities and differences between Men's Behaviour Change (MBC) & community accountability (CA) interventions.
- What are the challenges and opportunities?
- What can we learn from the community services sector?

And discussion session:

- Have you ever colluded, minimised or enabled violent/abusive behaviour? What did it feel like when you realised? What would you do differently?
- What does it mean to transform? Can it be measured? Have you ever 'seen' transformation? What are your expectations? Timelines?

Similarities you've seen with MBC programs and community accountability interventions:

- The idea that violence comes from attitudes, beliefs and choices that need to be addressed, we can't deal with violence unless we attempt to deal with these things.
- The order/sequence/flow of the work is sometimes similar, but enacted in different ways.
- A belief that change can happen, a certain optimism towards change.
- The idea of creating a safe space for people to talk about it.
- There's not enough people to do the work.
- Sanctions as temporary solution to lack of capacity/people doing the work.
- Same actions, behaviours, to people we see in CA processes.

What are the challenges, issues and differences?

- MBC has a punitive undertone, but a lot of the time community accountability can be 'mandated', a punitive process.
- Mandating doesn't necessarily mean we can't do important useful work once they're there.

- In MBC it's clear who the perpetrator is and who the survivor(s) are and what structures of oppression are relevant.
- Driven by criminal legal system.
- MBC assumes a really rigid form of 'hegemonic masculinity' that doesn't account for non-heterosexual factors that may be present and not seen or acknowledged.
- MBC is much clearer in the process.
- In CA settings we have a much more complicated understanding of why people use violence, informing assumptions about who might be more likely to be violent because of certain kinds of hardships, etc.
- MBC program has been developed by community/grassroots then used by the criminal legal system.

What's missing from CA that we can learn from MBC?

- The power of group work/group learning.
- Picking up on collusion and challenging it honestly.
- Focus on survivor support and risk assessment.
- Observation and articulation of perpetrator tactics like collusion, minimisation, etc. in punk communities so much violence is not taken seriously and is minimised. It's harmful for people who have been harmed and it's also harmful for people who are causing harm.
- We need to develop a shared analysis of violence, which can capture gendered violence and violence which happens in LGBTIQ+ relationships.
- Safety and risk analysis and understanding.
- We don't talk about behaviour enough in these communities, for example: "what was your abusive behaviour?" and "what did you actually do?" Get people to list down all their harmful behaviours, use the checklist of harmful behaviours, do it yourself as well. Instead of "I sexually assaulted that person" it needs to be "how did you actually sexually coerce that person?" Getting the person to name it is quite important for them in that process, no one can force you to be accountable or responsible.
- People use their identities, mental health, etc., as smokescreens for their behaviour. Abuse is about power and control and it's a choice. People give themselves permission to exert power and control to harm others. We need to have a really good analysis of structural violence together with risk assessment and safety planning for survivors.
- Formalised processes, what could they look like in a way that's not alienating.
- There are ways of having steps, processes, whatever language where there is structure and it is clearer what's going on.
- Unglamorous, basic, material things that maybe need rosters, broader community responsibility to respond to or prevent violence.

- Supervision.
- Accountability for facilitators of interventions.

Other reflections:

- How do we talk about power and control in LGBTIQ+ relationships.
- We need to avoid working in silos.
- It's easier for these communities to use language against these processes.
- How to find ways where accountability is actually an internal process where people are not relying on someone/thing externally to hold them accountable.
- Creative interventions does offer a formal process, 7 steps! No one actually goes through with the process, but it's so important to go through till the end, some that last years, like what kinds of abuse have you used in the last 3 years?
- How do we develop the skills to support the people who do that work, in those roles?
- Processes need a beginning, an end and check-ins after the process with the person.
- Observation of CA processes, and interventions for accountability (holding the facilitator accountable) & skill sharing (learning what the people doing the work are doing).
- Check-ins, have experienced people to check in with, "do you have time to debrief?" but those people are also really busy. "I am checking in with this person, I don't have to say your name but I am going to disclose what happened, I need to debrief." You can't hold it all; you can't hold all these people's abuse histories and not say anything to anyone.
- The person who has done harm needs to do the work. Sometimes I feel like I've done 80% of the work and the abuser has done 20% of the work.
- You can't think about this stuff 24/7, you need to make time in your day. All the thinking needs to be kept to structured times, otherwise nothing happens, otherwise the person says this is too much, and for yourself, you're only going to work on this stuff for this time, these amount of hours.
- There needs to be people supporting those doing accountability work in practical ways.
- Flag and set up times to have conversations in sober time.
- Engaging with the question of when is the "right" time, separation of accountability and safety/risk assessment.
- Sometimes you might make choices to wait for accountability due to mental health/suicide concerns etc. But to ensure safety, risk assessment, accountability as separate?
- Need to work generally on community mental health.
- One person can't do it all, think clearly about your role, establish boundaries, and pick times to have conversations.

- Need to have more conversations about violence in informal situations. Attitudes, responses, working on better understandings of violence to recognise minimisation. Encourage specific and informal discussions about violence and responses.
- Perhaps have a drop in day at a cafe for people to come and talk about stuff informally.
- Focus on unlearning and relearning, what are you going to relearn? Perpetrator and community.
- In reality in our world people often get more benefits from using violence, but have a better life if they do not use violence. People around you will be in less pain.
- You can't measure transformation. The aim is that the survivor is safe and not at risk and the perpetrator does not continue to cause harm.
- Adhere to principles rather than looking for early definable markers of success.
- The hardest thing to measure is the violence/harm that isn't done.
- Practicing what you learn/unlearn/relearn (but not on survivors, in many other sites).

Expectations of interventions:

- That they are sustainable and have a rolling and continuous effect.
- Safety - that the survivor feels safe and is not excluded.
- That the people we do interventions with are working on structural change, particularly in working towards the prevention of the type of harm they have caused.
- People are doing material things to support survivors, to support people doing interventions.
- Interventions should be part of the work towards systemic change.

Therapeutic frameworks for working with survivors of sexual violence

This interactive workshop will provide participants with ideas and information on the impacts of trauma on people engaged in a community accountability process (including themselves) and an opportunity to learn and practice trauma-informed engagement skills. Participants will come away with answers to these questions: What is an empowerment framework and how can we use it to support survivors? What do survivors need from a process? How does trauma impact memories and sense of self? How can we best look after ourselves, identify and manage our own secondary trauma in this work?

Facilitator: Bryony Beynon

Resources used in the workshop:

4.0 Therapeutic frameworks for working with survivors of sexual violence slides: page. 89
4.1 Empowerment framework handout: page. 92
4.2 Grounding techniques handout: page. 93
4.3 Trauma impacts handout: page. 94

"It's about having a trauma-informed community of practice."

Empowerment framework:

- Empowerment = power with not power over.
- Empathy not sympathy (get "down in the cave" with them, empathise and sit with them in their feelings, explore those feelings first rather than immediately trying to find a solution to their problem).
- Choices not advice.
- Holding boundaries.
- Every person is the expert of their own life.
- Try and avoid bringing your own survivor story into the space.

Activity with hypothetical questions

"Everyone I thought I could trust has just abandoned me because I'm too much work."

- Rescuer trap/bait.
- Invitation to explore it further.

"I think my boss might be noticing that I'm not myself."

- Sometimes you have to be a bit of a sniffer dog to find things.

- I’m hearing that you’re going to work, that must be difficult.
- They’re doing tiny things to survive every day.

Trauma and memory:

- Fragmented memory (missing some bits).
- Your brain will file things away to cope with traumatic events, to deal with them later.
- Part of healing is about bringing these 7 part of memory back together:
    - Some people may never get all 7 back together, but you can still have parts of the memory filed away.
- Flashbacks are your brain trying to do the work of pulling all these things back together.

Four types of trauma impacts (any order):

(All of these impacts can be “adaptive” or “maladaptive,” like how useful is it to want to return to the site for a bit vs. returning constantly in a way that causes more harm. Adaptive: doesn’t completely shatter our world, helps us get through the day).

1. Intrusion (also called re-experiencing):

- Flashbacks (our body goes back there, physically feeling like you’re back there, bodily responses to whichever parts of these memories are coming back up).
- Re-experiencing (you can think back to the memory).
- Nightmares & sleeping problems (if we are unable to process it during the day, if you can sleep we’ll do it all then).
- Fears (many that to others may seem irrational).

2. Arousal (also called hyper-arousal):

- Your body is asking what skills you have to keep us safe while we deal with this trauma.
- Fatigue (also brought on by nightmares & sleeping problems)
- Difficulty sleeping
- Exaggerated startle response situations
- Tears
- Hairs standing up
- Exaggerated pain reception (feels like when you stub your toe it feels like you broke your leg)

3. Avoidance:

- Avoidance of things that are going to bring up these feelings & memories, more about physical feelings than coping mechanisms.
- Triggers
- Toast
- People
- Places
- Things
- Media
- Conversations
- Strangers
- Family
- Thoughts (complained about most often)

4. Cognitive change:

- A lot of this is to do with longer term change stuff, calling into question who we thought we were, who we think we are ...
- Frame of reference (identity, spirituality, worldview).
- Self-capacities (manage feelings, feel entitled to life, maintain consistent and coherent sense of self) also relates to wanting/needing to do more.
- Psychological needs (safety (in the world generally also), esteem, trust, intimacy (also with ourselves), control).

Coping mechanisms:

- Tactics to avoid being stuck in your own head.
- "I'm having a trauma impact, taking a time out."

Spectrums activity

- The world is safe enough for me to be in ...
- The world is safe enough for other people to be in ...

Vicarious trauma:

If we're working with people who are experiencing trauma, we experience trauma impacts too, but not anywhere near the same extent as the person experiencing trauma.

Self-care:

- What are we doing to manage our own trauma impacts or vicarious trauma?
- Enforce other people's self-care regimes.

Revisiting the rocks in the river

Thorny issues and outstanding questions in transformative justice work (the following points were brainstormed in the first session of the day, called rocks in the river). Collaborative strategies to address some of the challenges and thorny issues in doing community based transformative justice work.

Facilitators: Avanthi and Renata

Small group discussion

Group 1: Person who has caused harm not complying with survivor needs, doesn't want to come to the table: how to hold community accountability even if the perpetrator isn't willing to be accountable for their actions?

- Have pre-emptive conversations.
- Practice on smaller stuff but make sure we're talking about responsibility and conflict, not accountability.
- Normalise having to deal with things as a community rather than pushing the problem somewhere else. Start on less confronting issues, get the community ready to look at the more serious things.
- Normalising accountability. De-stigmatising and de-shaming processes of accountability. Not just about sexual assault.
- Be community specific, cultural, queer, etc., driven by that community
- Move beyond a community not being able or willing to deal with harm, violence and problems.
- Community is not a pure or perfect space just because you sanitise or extricate an individual.
- Alienation/exclusion is important to the survivor, but is not a reason for an entire community to exclude someone.
- Problematise short term and long term exclusion.

Group 2: Working with confidentiality & institutions. Survivor centric vs community centric. Working with difficult survivors, what makes a good survivor? Trying to hold true to always believing the survivor. Survivors being framed as angry or crazy.

- Usefulness of believing the experience and working with the feeling.
- Strategy of getting clear, planning interventions up front.
- Bringing in and using resources on trauma impacts.
- Recording and revisiting boundaries and contracts.

- Making a plan up front and over estimating what we're up for.
- Mapping allies and calling on other people for support, helps us identify people we don't think about.
- Being real about capacity for support and where we might refer people to.
- Risk assessment and safety planning and how they help us guide processes.
- Empowerment framework and avoiding stepping into rescue mode.
- Not framing survivors as fragile or breakable, challenging narratives of fragility, avoiding just putting them into this category of total victim.
- Creating spaces where we can have more robust conversations with survivors, can make it easier to talk about things like racialised explanations for abuse.
- Take survivors seriously and fight back against myths of "crazy survivors."
    - Challenge cultural perceptions of what a "good" survivor is - need more awareness of trauma, people to pick up the slack in supporting someone when you might need space, people to check in with in a difficult situation so you can reflect on and be held accountable for our own perceptions and responses.
- Asking someone to identify their thoughts, feelings, and the situation and asking what their fears are. Going through a risk assessment and safety planning process, getting people to describe their level of fear out of 10.
    - Can help reduce the risk of you minimising the violence because your relationship with the survivor is problematic AND can help the survivor identify or realise that you care about them and are considering their safety but that perhaps the situation is not one in which they feel very unsafe e.g. in situations of exaggeration perhaps due to past trauma.
- Part of formalising support process and doing this collaboratively with survivor, listening, validating, taking them seriously and being honest with them.
- Identify actual constraints v imagined constraints, it is the role of the community to find more practical resources for others to create more options for survivors.
- Use the creative interventions mapping tool to find a team of people to support the survivor properly.

Group 3: Community accountability without community.

- Moving beyond shame.
- It's really hard to hold a whole community accountable.
- Friends need to do their own individual work.
- Requesting more from our friends and community when harm happens
- Important to do groundwork, have conversations, beforehand, to make it easier.
- More formal community resources like funds stored away to support survivors, rooms where perpetrators can stay if they can't get housing and have been asked to move out.

- Reality of constraints:
    - Survivor & perpetrator living in the same house. Survivor understands that housing market is hard and shit, and the person who used harm can't stay with friends any longer. Survivor got what they needed from the perpetrator moving out temporarily, but the survivor doesn't want to live with the perpetrator. Is this really the only house the perpetrator can live in?
    - The perpetrator's friends are focussing on all the reasons why it's difficult for them. The group around the perpetrator are enabling and don't have a shared understanding of what sexual assault is.
- Conflict over aims and goals.
- No time, not enough people to do the work.
- Theories different to practical realities.
- When we are limited/constrained we need to refocus on what we're doing, when there aren't other options maybe.

Group 4: Community accountability approach in hostile or non-receptive community. Feeling isolated in outside communities. Reaching out to other generations. No shared values but you have to respond.

- We can't assume people don't know about CA & TJ, maybe they deal with it in different ways, hold people accountable in different ways.
- You can't take it as a doctrine, you have to break it apart and find common values and push in pieces at a time.
- Acknowledging guilt, shame, embarrassment. Things get hidden because of shame, embarrassment, or fear of shame from their community.
- Using what people already do and linking to community accountability and transformative justice framework, there's always a way to tap in.
- A lot of TJ & CA theory came from black communities in the USA that are urbanised and maybe have closer more stable ideas of what community is.
- Reaching out to older generations who do a lot of this work and deal with it in their own ways.

Group 5: Social capital in community accountability.

- In reality people do have social capital but how do we utilise it.
- Social capital as indicator of increased ability to do XYZ, rather than just another excuse to enable, collude, etc.
- How to see through people using social capital to do shit things. Acknowledge it, challenge it when it happens.
- But how to use social capital to be accountable while avoiding being seen as the hero.

Group 6: Working through shame.

- Climbing shame mountain and what you can find on the other side, beyond that there is space for transformation.
- A person who has done harm can be at their most dangerous when they feel they are disposable.
- A person who has done harm might come to view themselves as a scumbag, justifying harmful behaviour, community can enable this, can enable further abuse, feeds into a binary of good and bad people.
- Importance of going deep with people and where the shame might have come from.
- Shame can be an opportunity but it's not everything, we can't focus on shame alone or it becomes enabling.
- Being aware of how our own beliefs about structural oppressions are going to affect our support of a survivor, what we know of their identity, who is statistically most likely to be causing harm.
- It might be hard for us if the person who has done harm sits in a social location of multiple intersecting oppressions.
- Finding ways to support the perpetrator to do the work they need to do.

How to build communities capable of responding to/addressing violence

This workshop is a facilitated discussion with all participants to brainstorm and map ideas, capacity building, analysis of violence and skills required to be able to respond to violence outside of/without the use/with limited use of the criminal legal system. This workshop will also give space to discuss where to from now.

Facilitators: Anne-lise Ah-fat and Anita Thomasson

Group discussion using the four elements from 'Generation 5'

- Safety, healing and agency for survivors.
- Supporting people who do harm to change.
- Community action towards accountability, creating supportive communities.
- Transformation of the social conditions that perpetuate violence.

Each group chooses one of these themes, discuss:
What practical things we can do to do this better?
What can a community accountability network do?

Safety, healing and agency for survivors:

- A money fund for supporting survivors:
    - Make it publically known.
    - Fundraise (including from people who have caused harm).
    - Need a decision-making process for who gets the money.
- Lists needed:
    - Psych workers with a feminist framework.
    - People who can provide services to survivors.
    - Legal support for survivors who want to explore the legal route.
    - Good doctors (who will provide mental health certificates, understand etc.).
    - List includes services in different places.
- More knowledge dissemination about violence within the community, skills such as risk assessment etc.
- Encouraging community members to notice practical things they can do:
    - Transport.
    - Cooking.
    - etc.
- Offer therapeutic self-defence (not victim blaming but empowering).

- Build skills such as art therapy etc.
- Systems for holding accountable the people who are supporting survivors.
- A survivor support collective.
- A perpetrator 'support' collective.
- Documents and data, documenting what has happened, mistakes made, and lessons learnt etc.

Supporting people who do harm to change:

- Sharing resource lists, tools etc. Making them widely available including outside of big cities.
- Documentation of processes.
    - The person using harm has benefitted from the process and should give back.
    - The person who has caused harm can record notes on what worked and what did not.
- Learn from MBCP and find what lessons can be transferred to our situation.
- Conversations/workshops about community accountability and shifting the narrative that there are only good and bad people.
- People involved in a CA process to learn skills in debriefing etc.
- Giving responsibility back to the community.
- Share the load.
- Paying money to people who develop processes (people who have done harm to pay more money).

Community action towards accountability, creating supportive communities:

- Local action groups.
- Respectful relationships education (for children and young people, run by Undercurrent).
- Supporting people who are doing CA work, branching out to include skilled people and professionals, i.e. massage, therapy etc.
- Boundary setting as important to sustaining, keeping within capacity.
- Reading groups in local areas.
- Study groups for people who have used harm/could use harm.
- Behavioural change programs for people who have caused harm/used violence.
- Voluntary workshops, for example, Anthony's "male entitlement check-in group."
- Phone trees.
- Using observers in CA interventions:
    - Also helps work against collusion, keeps facilitator accountable.

- Experienced people mentoring people who want to learn how to facilitate an intervention.
- Learn skills from Men's Behavioural Change programs, critique, adapt, and learn.
- Learn from other communities doing this stuff as well, network with them.
- Building community:
    - Acknowledgement of country, what does it mean to create community, on stolen land?

Transformation of the social conditions that perpetuate violence:

- Develop a sustainable process of communication between us as a network.
    - Including mapping the things that we are already doing that others could help us to build on.
- Develop resources that link experiences of family violence, gendered violence, state and financial violence.
    - Not necessarily all written, videos and other options for people with differing levels of literacy.
- Creating a link between people with skills and people who need those skills.
- Strengthen and grow Undercurrent.
- Direct action / culture jamming campaigns to engage new people with critiques of police/prison/state violence.
- Behaviour change and study groups for people who do use harm

Network:

- Rather than "be" the collective, support establishing, communication and access to collectives.
- Facilitate people's access to skills and resources so they can do work themselves so the network isn't doing all the work.
- Support in establishing new collectives (i.e. a collective that does prevention work with kids, a survivor support collective).
- Building lists of practical resources, skills, practitioners.
- Support in establishing collectives.
- How can a network like this link with stuff that is often conceived of as really separate?
- Local meetings should focus on local issues. National meetings work on network-wide / national issues.
- People from Melbourne could take on establishing the online platforms, and then share those tools and structure with the whole national network.
- The main reason these conversations came about was to stop people from feeling isolated and burnt out while they're working on interventions.

Appendix

1.0 Tracking risk/risk assessment in community interventions slides:

Slide 1: Assessing and responding to risk in community interventions

- Lauren Caulfield

Slide 2: Workshop outline

- Why do risk assessment? Opportunities, challenges
- The Victorian approach: Common Risk Assessment Framework (CRAF)
- Intersectional oppression, perpetrator tactics and systemic violence (using risk assessment intersectionally)
- Applying CRAF in a community context: Useability, strengths, issues and key differences, gaps and invisibilities
- Managing risk in a community context. Tools for community-based intervention: The CI toolkit
- Risk assessment in queer relationships
- What do we do after assessing risk? Safety planning and risk responses

Slide 3: Why do risk assessment?

- Looking at rates of intimate partner and family violence and homicide statistics intersectionally, gendered experiences of violence and its severity

Slide 4: CRAF Risk Assessment

- CRAF training materials and video resources available online at: http://www.thelookout.org.au/training-events/craf/materials-resources
- Purpose of assessment process is to determine risk and safety for the victim by considering a range of victim and perpetrator characteristics that affect the likelihood and severity of future violence.
    - Common Risk Assessment Framework (CRAF): Victorian tool
    - Development and use
    - Gender lens and CRAF: Research and evidence base
    - Gaps and invisibilities in the CRAF
    - Violence and assessing risk in queer relationships

Slide 5: Evidence-based risk factors

- Risk factor: any characteristic, behaviour or condition which is thought to directly influence susceptibility to a specified outcome
- The Aide Memoire is a list of evidence-based risk factors that are associated with greater likelihood and/or severity of family violence

Slide 6: Risk factors and red flags

- Once it has been established that violence is being used in the relationship, what are the factors you think might indicate the likelihood or severity of future violence? What do/might you look for to assess risk of serious injury or lethality?
- Consider things occurring in the relationship and factors related to the person using violence and the person experiencing it.

Slide 7: Red Flags

- *****May indicate an increased risk of the victim being killed or almost killed
- Victim/survivor:

  *Pregnancy/new birth

Slide 8: Red flags: Perpetrator/person using violence

- *Use of weapons / access to weapons
- *Has tried to choke the victim
- *Threats to harm or kill partner, self, children or pets
- *Stalking or monitoring of victim
- *Sexual assault of victim
- *Drug and/ or alcohol abuse
- *Obsessive, controlling or jealous behaviour
- *Unemployed

Slide 9: Red flags: Relationship

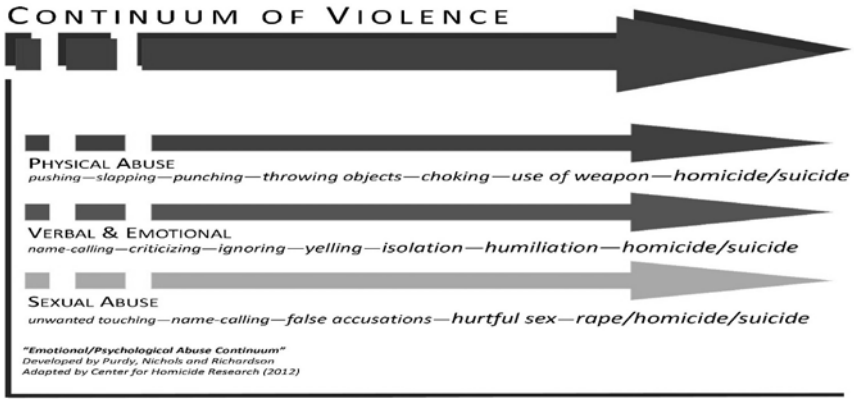
- *Recent separation
- *Escalation in frequency or severity of violence

Slide 10: A standardised approach to assessing risk

- In the CRAF, *three* elements are ***combined*** to determine level of risk:

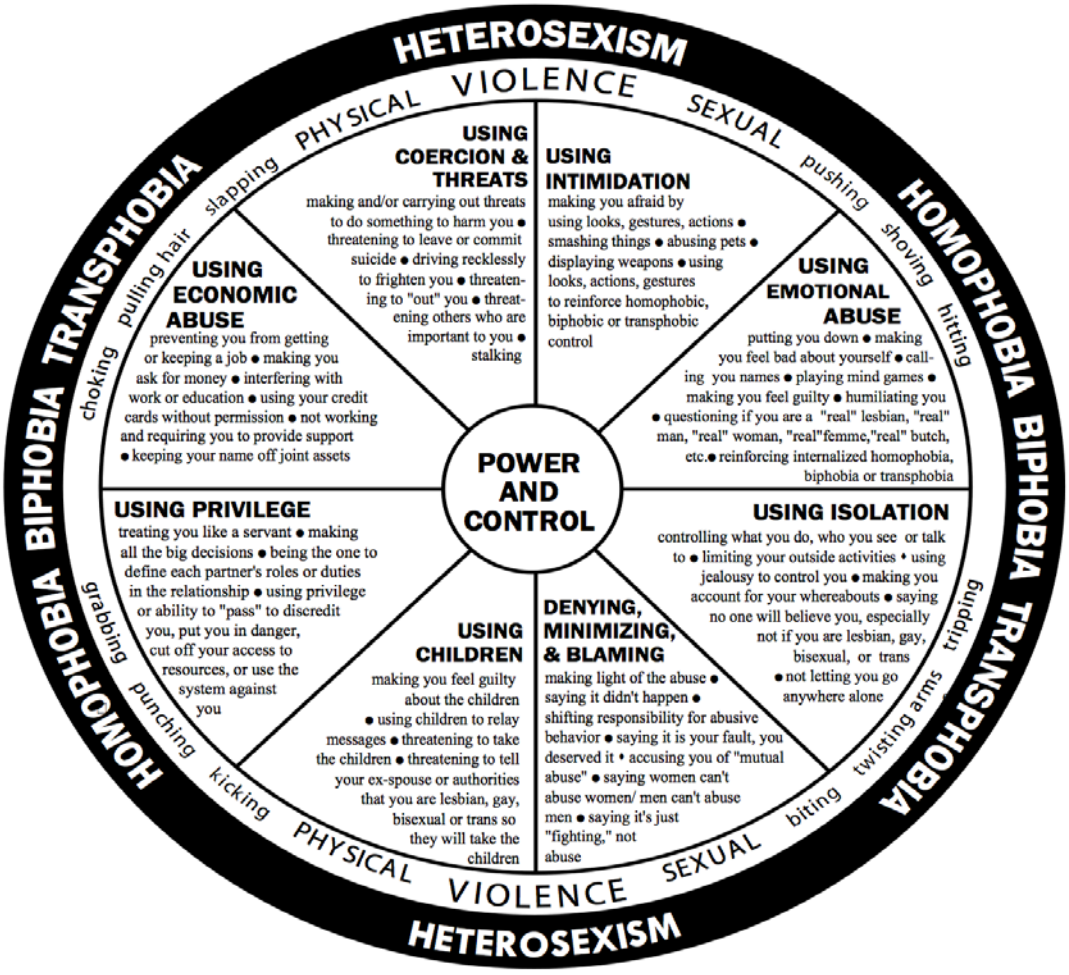
- A survivor's own assessment of risk is the most reliable predictor of future violence and lethality. (Gondolf)

Slide 11: Activity: Using the CRAF Aide Memoire for risk assessment to assess risk in a scenario



- Use a collaborative and conversational manner to ensure the survivor feels understood and supported, (preferably not used as a checklist).
- Explore information further to gain fuller picture.
- Direct and prompting questions (practise in role play)
- Asking scaling questions to determine the survivor's own assessment of risk)
- Consider wording for questions about things such as stalking, sexual violence, strangulation,
- controlling behaviour
- Most serious not most recent
- Commentary boxes

Slide 12: Intersectional oppression, perpetrator tactics and systemic violence



Slide 13: Intersectional oppression, perpetrator tactics and systemic violence

- How do abusers capitalise on structural oppression to maintain power and control?
- The interface between interpersonal perpetration of violence and wider systems of oppression: Consider the way that abusers develop and utilise specific tactics based on racism, ableism, transphobia, homophobia, whorephobia and SW exclusion and other systems of oppression.

  *Activity: Brainstorm 5 tactics of IPV/abuse that mirror and capitalise on a specific system of oppression (e.g. ableist tactics: Targeting mobility aids, over-medicating by abusive carers; Homophobic tactics like threatening outing)
- How does this correlate with what we know about experiences of gendered and IPV: Identity, rates and types of violence?
- Pushing back against the language of individual 'vulnerability'
- What about systemic violence and exclusion by mainstream services?

Slide 14: Other tools for community interventions - The Creative Interventions Toolkit

www.creative-interventions.org

4.A. Getting Clear, Section 4.B. Staying Safe, Section 4.C. Mapping Allies and Barriers, Section 4.D. Goal Setting, Section 4.E. Supporting Survivors or Victims, Section 4.F. Taking Accountability, Section 4.G. Working Together, Section 4.H. Keeping on Track

Slide 15: What next after assessing risk?

Safety planning:

A) Planning for immediate safety in a crisis context

- (Creative Interventions Toolkit Tool B4. Escape Safety Checklist)
- Who: Consider people who can assist safety and may be informed of the safety plan, who will assist in the event of a crisis or when a peak incident of violence occurs. Are they available 24/7? Groups or individuals?
- What: Identify the vital things the person needs to have with them to maximise safety and look after themselves
- When: Discuss the triggers for when a crisis safety plan will be activated
- Where: What locations can enhance safety? Are there places that should be avoided?
- How: Discuss how any communication about a safety plan can happen safely with support/rapid response people, how and what is required for transport and movement to happen safely

B) Safety planning to manage risk

- (Creative Interventions Toolkit: Tool B2. Safety Plan and Action Worksheet Tool B3. Safety Plan and Action Chart)
- *Activity: Using the risk assessments for the scenario, map the corresponding tactics to maximise safety and manage/address risk.

Slide 16: Further resources

- Risk assessment and safety planning in community interventions: http://www.creative-interventions.org/tools/toolkit/ (Staying safe)
- CRAF: http://www.thelookout.org.au/training-events/craf/materials-resources
- CRAF review and recommendations: http://artsonline.monash.edu.au/gender-and-family-violence/review-of-the-family-violence-risk-assessment-risk-management-framework-craf-final-report/

1.1 Common Risk Assessment Framework (CRAF):

Comprehensive assessment

Victim					
Family name					
First name		Second name			
Other names/aliases					
Preferred name/s					
Current address					
	Postcode				
Phone numbers	Home	Work			
	Mobile				
Preferred phone number		Can you leave a message? ☐ No ☐ Yes			
Date of birth	/ /	Age			
Gender identity					
Country of birth					
Language/dialect(s) Spoken at home					
Interpreter required	☐ No ☐ Yes (specify language/dialect)				
Aboriginal and/or Torres Strait Islander	☐ Aboriginal	☐ T.S.I.	☐ Both	☐ Neither	☐ Unknown
Disability	No Yes (specify nature of disability)				
Relationship to perpetrator	☐ Wife	☐ Defacto wife	☐ Former wife (including defacto)		
	☐ Husband	☐ Defacto husband	☐ Former husband (including defacto)		
	☐ Girlfriend	☐ Former girlfriend	☐ Carer		
	☐ Boyfriend	☐ Former boyfriend	☐ Partner		
	☐ Father	☐ Mother	☐ Other (please specify below)		
	☐ Son	☐ Daughter			
	☐ Brother	☐ Sister			
Does the perpetrator live in your household?	☐ No ☐ Yes				
Are there any children living in your household?	☐ No ☐ Yes (please specify below)				
Emergency contact	Name	Phone number			
Income source					
Visa category					
Carer	☐ No ☐ Yes (please specify below)				
Any additional needs (e.g. communication aid, medication, personal care attendants, special dietary requirements?)	☐ No ☐ Yes (please specify below)				

Perpetrator		
Family name		
First name		Second name
Other names/aliases		
Current address		
	Postcode	
Phone numbers	Home	Work
	Mobile	
Date of birth	/ /	Age
Gender identity		
Country of birth		
Language/dialect(s) spoken at home		
Interpreter required	☐ No ☐ Yes (specify language/dialect)	
Aboriginal and/or Torres Strait Islander	☐ Aboriginal ☐ T.S.I. ☐ Both ☐ Neither ☐ Unknown	
Disability	☐ No ☐ Yes (specify nature of disability)	

Child 1		
Family name		
First name		Second name
Current address	Same as victim	
	Other, please specify	
		Postcode
Date of birth	/ /	Age
Gender identity		
Aboriginal and/or Torres Strait Islander	☐ Aboriginal ☐ T.S.I. ☐ Both ☐ Neither ☐ Unknown	
Relationship to perpetrator	☐ Son ☐ Daughter ☐ Other (please specify below) ☐ Stepson ☐ Stepdaughter	
Concerns/issues for child	☐ Child Protection involvement ☐ Family Court Order ☐ Other (please specify)	

Child 2		
Family name		
First name		Second name
Current address	Same as victim	
	Other, please specify	
		Postcode
Date of birth	/ /	Age
Gender identity		
Aboriginal and/or Torres Strait Islander	☐ Aboriginal ☐ T.S.I. ☐ Both ☐ Neither ☐ Unknown	
Relationship to perpetrator	☐ Son ☐ Daughter ☐ Other (please specify below) ☐ Stepson ☐ Stepdaughter	
Concerns/issues for child	☐ Child Protection involvement ☐ Family Court Order ☐ Other (please specify)	

Child 3		
Family name		
First name		Second name
Current address	Same as victim	
	Other, please specify	
		Postcode
Date of birth	/ /	Age
Gender identity		
Aboriginal and/or Torres Strait Islander	☐ Aboriginal ☐ T.S.I. ☐ Both ☐ Neither ☐ Unknown	
Relationship to perpetrator	☐ Son ☐ Daughter ☐ Other (please specify below) ☐ Stepson ☐ Stepdaughter	
Concerns/issues for child	☐ Child Protection involvement ☐ Family Court Order ☐ Other (please specify)	

Aide memoire:

Note: these risk factors should be explored through the course of a conversation rather than in checklist fashion.

	Presence of factor		
Risk factors for victims	Yes	No	Comments
Pregnancy/new birth*			
Depression/mental health issue			
Drug and/or alcohol misuse/abuse			
Has ever verbalised or had suicidal ideas or tried to commit suicide			
Isolation			
Risk factors for perpetrators			
Use of weapon in most recent event*			
Access to weapons*			
Has ever harmed or threatened to harm victim			
Has ever tried to choke the victim*			
Has ever threatened to kill victim*			
Has ever harmed or threatened to harm or kill children*			
Has ever harmed or threatened to harm or kill other family members			
Has ever harmed or threatened to harm or kill pets or other animals*			
Has ever threatened or tried to commit suicide*			
Stalking of victim*			
Sexual assault of victim*			
Previous or current breach of Intervention Order			
Drug and/or alcohol misuse/abuse*			
Obsession/jealous behaviour toward victim*			
Controlling behaviours*			
Unemployed*			
Depression/mental health issue			
History of violent behaviour (not family violence)			
Relationship factors			
Recent separation*			
Escalation—increase in severity and/or frequency of violence*			
Financial difficulties			

Victim's presentation and own assessment of safety

Has a crime been committed?

Criminal offences include physical abuse, sexual assault, threats, pet abuse, property damage, stalking and breaching Intervention Orders. (See Case Classification Code Table for reference).

☐ No ☐ Yes If yes, provide details.

CASE CLASSIFICATION CODE TABLE *

Instructions: Describe the most serious feature of the current case, and use this code number in the box above.

CRIMINAL ABUSE

ASSAULTS				PROPERTY		STALKING		BREACHING I/O	
1	Serious (Physical)	4	Threats (non-physical)	7	Serious (Damage)	10	Less than 2 weeks	13	Only
2	Minor (Physical)	5	Pet Abuse	8	Minor (Damage)	11	Between 2 & 4 weeks	14	Plus Other Charges
3	Sexual	6	Other types of assault	9	Theft	12	Greater than 4 weeks		

NON-CRIMINAL ABUSE

15	Emotional	Manipulative or controlling behaviour, humiliating or intimidating behaviour, subjecting victim to reckless driving, continual criticism, threatening to take children away or undermining the relationship between victim and children. Threatening to commit suicide.
16	Verbal	Swearing or making derogatory insults to the victim.
17	Social	Keeping victim away from family and friends, not letting victim leave the house, insulting victim in public.
18	Financial	Keeping victim totally dependent, not giving victim enough money to buy things for the household or for basic needs, threatening that victim will lose all victim's property if the relationship ends.
19	Spiritual	Ridiculing or insulting victim's most valued beliefs about religion, ethnicity, socio-economic background or sexual preferences.

NON-ABUSIVE AND NON-CRIMINAL BEHAVIOUR

20	Conflict	Non-violent, non-abusive, non-criminal dispute between family members characterised by the absence of controlling or coercive behaviour

* This is consistent with the Classification Table used by the Victoria Police in the Family Violence Risk Assessment and Management Report (the L17).

Protective factors (see page 86)

Risk level assessment and rationale

☐ Requires immediate protection ☐ Elevated risk ☐ At risk

☐ Rationale:

Agencies already involved

Name of organisation	Contact person and number	Type of involvement

Risk management plan (see page 90)

Safety plan (see page 92-93)

Referrals made

Type of organisation	Name of organisation	Name of contact person	Date of referral
Police			
Child Protection			
Child FIRST			
24-hour statewide crisis service			
Regional family violence service			
Counselling service			
Housing service			
Community legal centre/Legal Aid			
Centrelink			
Mental health service			
Drug and alcohol service			
Sexual assault service			
Other			
Other			
Other			

Consent

I, _____

consent for this practitioner to share the information I have provided in this assessment with other agencies to which I am being referred.

Signature: _____ Date: ___/___/___

Verbal consent obtained: ☐ Yes ☐ No

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Abbreviations

ABS	Australian Bureau of Statistics
AFVPLS	Aboriginal Family Violence and Prevention Legal Service
ATSI	Aboriginal and Torres Strait Islander
CALD	Culturally and Linguistically Diverse
CATT	Crisis Assessment and Treatment Team
ChildFIRST	Child (Family Information Referral and Support Team)
CRAF	Common Risk Assessment Framework (the commonly used title for the Family Violence Risk Assessment and Risk Management Framework)
DAP	Disability Action Plan
DHS	Department of Human Services
GLBTI	Gay, Lesbian, Bisexual, Transgender and Intersex
GP	General Practitioner
HACC	Home and Community Care
IFVS	Integrated Family Violence System
IO	Intervention Order
L17	Victoria Police form for recording family violence incidents
NTV	No To Violence
PR	Permanent Residency
PTSD	Post Traumatic Stress Syndrome
SRV	Seniors Rights Victoria
TSI	Torres Strait Islander
TTY	Telephone Typewriter or teletypewriter (text telephone for the hearing impairing)
VACCA	Victorian Aboriginal Child Care Agency
VACP	Victims Assistance and Counselling Program
VALS	Victorian Aboriginal Legal Service
VCAT	Victorian Civil and Administrative Tribunal
VLA	Victoria Legal Aid
WLSV	Women's Legal Service Victoria

1.2 Creative Interventions risk assessment tool:

Staying Safe Tool B1: Risk Assessment Chart

Risk Assessment: What Is It?

A risk assessment is a kind of measurement of harm, violence or danger. It takes into account what has been done in the past, what is happening now, and what could happen in the future. Risk assessment also has to take into account changing conditions. This can include any increases in risk as people start to find out that violence has been happening or people start to find out that an intervention is being carried out. These new changes can set into motion a whole series of responses. It is important to think through all possible scenarios. It is also important to think of the risks of harm to all people involved: the survivor or victim of violence; people close by such as family, friends, and, especially, children; and the person or people doing harm.

What Can Increase Risk?

The risk of harm is generally greatly increased if:

- Weapons are involved – guns, knives, machetes, and others that can cause great harm;
- Someone has a history of committing acts of violence; and
- Someone is also threatening suicide.

Risk can also increase when people begin to confront violence. Some people leaving violent relationships have found that the level of violence or threats can actually increase during the time they are trying to get away or regain control of their lives. This does not mean that one should not leave or confront an abusive relationship. It does mean that someone may need to take extra steps to be aware of dangers and take extra action to provide safety. Safety planning and safety actions prepare people to increase safety, but it does not guarantee it.

1. Consider the full range of harms already being faced. Look at the Harms Chart filled out from the section Getting Clear: Naming the Harm Chart.
2. Review the Naming the Harm Chart to see what is still a risk now and what may be a risk later.
3. Fill in the chart below following questions to assess risk:

Column 1: Risk, Danger or Harm

In the first column, you can name the risk, danger or harm in your own words. The following is a list that may also be useful to think of categories of harm. You can use specific words to describe the particular risk in your situation.

- Physical or threatened harm to the body or to one’s life

- Physical or threatened harm to others such as children, family, friends, neighbours, co-workers
- Physical or threatened harm to self; threats of suicide
- Physical threat through use of weapon
- Physical and emotional threat through stalking or harassment using phone, text, email
- Emotional or verbal harm such as loss of reputation; “outing” or sharing
- Unwanted information or lies to friends, family or community; isolation
- Emotional or verbal harm such as threats to harm relationships with family, friends or children
- Emotional or verbal harm through insults, threats, humiliation
- Sexual harm including rape, molestation, forced sexual acts, exposure to pornography and so on
- Financial harm through destroying property or taking away property
- Financial harm through loss of job
- Financial harm through taking money from bank account
- Financial harm through refusing to repay loans or debt or through reckless
- Use of credit cards or gambling
- Other harms such as threats to report to immigration enforcement
- Other

Column 2: Who or what is causing the harm

In the second column, you can name the person or situation that may be causing the harm. Harm may be directly threatened by a person. Or the threat may come from a situation such as insecure employment, being an undocumented immigrant or something linked to a larger system of inequality.

Column 3: Target of risk, danger or harm

In the third column, you can name the person or thing that is the target of risk, danger or harm. It may be the direct survivor or victim; it may be others including friends, family, or community; the threat may be to your home or to a job or to one’s immigration status. The threat may be to a pet. The threat may be to those who are about to take action.

Column 4: What is the level of danger?

There are many ways that you might want to name levels of danger. For example, the Forest Service uses a system of:

This Toolkit suggests:

- Emergency
- High
- Moderate
- Low
- No risk now
- More information needed

You can use colours or names or symbols that suit you. The important things to think about is when it is so high that quick action is necessary (Emergency) when the danger really has disappeared for some reason (None right now) or when more information is needed (More information needed).

Risk Assessment Chart (General)

Column 1	Column 2	Column 3	Column 4
Risk, Danger or Harm	Who or what is cause	Target of risk, danger or harm	What is the level of danger

Staying Safe Tool B2: Safety Plan and Action Worksheet

What Are Safety Plans? Safety Actions?

Once the level of harm and potential risks are considered, you and your allies or team will want to think about safety plans in case of emergency and safety actions to try to gain safety now and in the future.

Safety Plans

Safety plans are often considered for “what if” situations. It requires thinking through who one can call in an emergency, signals to others that one needs help, safekeeping of items needed if one needs to escape, plans to pick up children and keep them safe.

Safety Actions

Safety actions may need to take place immediately in order to be safe, reach safety, or get people immediately out of harm’s way. Safety actions are particularly necessary in situations of crisis and high danger. This does not always mean danger in terms of physical harm but also danger of emotional, sexual, financial harm. It may include taking action to remove weapons or taking action to move children to a safer place. It may mean distracting someone who is dangerous in order to de-escalate situations of violence or get them away while more plans for safety are being made. It may also mean calling friends and family to begin to involve them in providing a safety network.

Gathering Together to Make a Safety Network

Because Safety Plans and Actions are often taken under conditions of danger, any move to take a Safety Action should involve at least one other person and preferably more trusted people to give back-up planning, support and follow-up. Therefore, Safety Plans and Actions are best done with a group of community allies whose roles may include:

1. Brainstorming risks, safety plans and actions
2. Brainstorming who best can play various roles in creating safety
3. Getting more information on who can help or what dangers might be
4. Playing an active role in the safety plan or action
5. Being a back-up person

How to Use the Safety Plan and Action Worksheet

1. Get together with another person or team to come up with this Safety Plan and Action Worksheet.

2. Make Risk Assessment Chart or look at Risk Assessment Chart if already made. Make sure it based on up-to-date information. (See Section Keeping Safe. Risk Assessment Chart)

3. Think about how each risk can match up to a Safety Plan to address that risk. You may need to start with the highest emergency risks (Emergency and Very High) before being able to address the risks with lower levels of danger.

4. For each risk or set of risks that go together, think about a Safety Plan:

a. What do we need to do to be safe (or to reduce the risk)?

Categories of what you can do for safety can include the following:

- Prepare for escape
- Tell trusted people about the situation
- Ask trusted people to take certain roles such as: (See Section 4.C. Mapping Allies and Barriers for more roles)
    - Keep a watch for danger (may be something that is in a position to check and see)
    - Emergency person to call
    - Help to brainstorm in times of confusion or crisis
    - Be there to remember plans and details
    - Check in on a regular basis through stopping by, calls, emails, texts
    - Share a “special message” so that they can get emergency help when that “special message” is given
    - Offer physical protection
    - Offer emotional or spiritual support
    - Be around to act as a “witness” to harm
    - Distract or reason with person or people doing harm
    - Confront person or people doing harm to prevent further harm
    - Go get and take care of children or other dependents if needed
    - Go get and take care of pets if needed
    - Offer home, workplace, church or other location as a safe place
    - Offer to keep emergency items in a safe place
- Find out about and contact appropriate resources which could include violence intervention program/organization; counsellor; knowledgeable family members or friends; internet; lawyer or legal services; workplace; union; school; and so on.
- Prepare or gather things that you need to take some kind of action
- Get locks or change locks as needed
- Keep certain things in protected areas – friend’s home, safety
- Deposit box, workplace

b. Safe ways to contact people

- Think about confidentiality and making sure that information does not become public because people share computers, voice mail, and can read other people’s text messages

c. Safe transportation if needed

- Safe routes to take if needed
- Safe forms of transportation
- Safe place to park car
- Back-up transportation if needed
- Pick up of other allies, family, or friends if needed

d. Safe place to meet if needed

- Think about confidentiality and making sure that people are safe to talk
- If you are contacting the person doing harm or someone who is potentially harmful, think about meeting in a public space where there are people around

e. Safe places to escape to or hide if needed

- Depending on the situation, people may need safe places to hide or public places where they might be safer

f. Communication plan detailing:

- Signs or signals that things are okay – or not okay
- Follow-up communication that things are or went okay – or not okay
- Follow-up communication for next steps
- Agreement on who can know what – and who cannot

5. Think about what requires immediate action. This Toolkit refers to these as **Safety Actions**. These may need to be taken to ensure minimal, bottom-line levels of safety. Safety Actions may come up in a situation of emergency, high risk. On the other hand, it may come up because there is an opportunity or opening to take action more easily now than later.

Examples of situations in which you may want to take a Safety Action include:

- Someone needs to escape from immediate risk of significant harm including injury, entrapment, physical or sexual assault, kidnapping, arrest, deportation, death
- Children or youth need to be removed from risk of significant harm of any sort
- Weapons need to be removed in order to decrease high level of danger
- Emergency health or mental health concerns require immediate action
- Someone causing harm needs to be immediately removed from a situation, asked to stay away, distracted from entering a situation, locked out, banned (at least temporarily), physically restrained (if this is necessary to keep them from causing harm)

Caution: While this Toolkit encourages transparent and honest communication and action, this will not always be possible, especially at early stages of intervention, and before support towards the higher goals of violence intervention can be agreed upon. Distraction, hiding information and outright dishonesty are at times necessary particularly in situations of high danger. Safety Plans and Actions may need to take into account attempts to trick someone or may require some level of force in order to carry out this action.
This may at times mean a level of dishonesty and/or some level of threats, force or restraint upon the person doing harm.

This Toolkit recognizes that pragmatic and practical action can aim at the highest values but may need to balance safety first. As interventions are able to include all aspects of support and cooperation including from the person or people doing harm, it may be able to bring in higher levels of transparency and honesty. This honesty could include open discussions about why earlier Safety Actions were carried out in less than honest ways.

Safety Plan and Action Worksheet

This safety plan is for the following situation:

This safety plan covers the time period:

The safety plan is as follows. This may include:

- What are the risks and the dangers? Or what can go wrong?
- Who do we need to look out for? Who or what can cause risks and dangers – people, situations or systems?
- Who can get hurt? How?
- What can we do to stay safe?
- Who is responsible for what part of the safety plan?
- Do we have all the bases covered? Do we need to bring in more people?
- Is there an emergency back-up plan? What is it? How will we know we should go into emergency mode? Is there a signal or code?

The follow-up plan is as follows. This may include:

- How did it go?
- What did we learn?
- How does this affect our safety plan? Our overall intervention?
- Are there any changes to be made? What are they?
- Who needs to communicate and to whom?

- What are we going to communicate?
- Who can know?
- Who should not know?
- What are the next steps?

Staying Safe Tool B3. Safety Plan and Action Chart

If it is helpful to have the Safety Plan and Action information in chart form, you can use this tool.
This safety plan is for the following situation:

This safety plan covers the time period:

Column 1: Risk, Danger or Harm
In the first column, you can name the risk, danger or harm in your own words. Because this Safety Plan and Action Worksheet is aimed at narrow and specific situations, you may find that it is better to be quite detailed about the risk and/or the person who might be at risk (column 3).

Column 2: Who or what is cause
In the second column, you can name the person or situation that may be causing the harm. Harm may be directly threatened by a person or a potential system.

Column 3: Target of risk, danger or harm
In the third column, you can name the person or thing that is the target of risk, danger or harm. Think of anyone involved who could be harmed.

Column 4: Who is looking out for safety?
Think about who can be responsible for watching over or dealing with a particular risk. It may mean that if the risk is to a certain person, then it is this person's job to make sure that the person in question is safe. For example, many people may be in danger in a situation of domestic violence. A child may require the special attention of someone who makes sure that his or her needs do not drop out of the picture as people deal with a larger situation of violence. If someone's particular task is to focus on that child, then it may be easier to assure that he or she does not get left out or ignored, especially in times of crisis.

Column 5: What safety action and under what circumstances
This may take the form of small actions such as:

- Check to see if a particular risky or dangerous person is arriving

- Make sure children are in a safe place
- Keep a particular risky or dangerous person distracted
- Stay in the car, keeping watch nearby
- Make sure to offer a particular person emotional support during and/or after a Safety Action is taken

Safety Plan

Column 1	Column 2	Column 3	Column 4	Column 5
Risk, Danger or Harm	Who or what is cause	Target of risk, danger or harm	Who is looking out for safety	What safety action and under what circumstances

Is there an emergency back-up plan? What is it? How will we know we should go into emergency mode? Is there a signal or code?

The follow-up plan is as follows. This may include:

- Who needs to communicate and to whom?
- What are we going to communicate?
- Who can know?
- Who should not know?
- What are the next steps?

Staying Safe Tool B4. Escape to Safety Checklist

- Some people may be in a situation where they need to think about escaping. For many domestic violence programs, the safety plan equals an escape plan.
- While this Toolkit conceives of safety as something more than an escape plan, there are times when people may need to think about escape.
- If you have children and are thinking of leaving your partner, consider how to take children with you. Once you leave, it can be difficult to regain custody if your children are left with your partner.
- We are including an example of an "escape to safety" plan for those may be in this situation. This was adapted from the National Coalition against Domestic Violence (NCADV) website at http://www.ncadv.org/protectyourself/SafetyPlan_130.html.

If you are still in the relationship:

- Think of a safe place to go if an argument occurs - avoid rooms with no exits (bathroom), or rooms with weapons (kitchen)
- Think about and make a list of safe people to contact
- Keep change with you at all times
- Memorize all important numbers
- Establish a "code word" or "sign" so that family, friends, teachers or co-workers know when to call for help
- Think about what you will say to your partner if he/she becomes violent

Remember, you have the right to live without fear and violence.

If you have left the relationship:

- Change your phone number
- Screen calls
- Save and document all contacts, messages, injuries or other incidents involving the person doing harm
- Change locks, if the person doing harm has a key
- Let neighbours know about your safety needs; see if they will look out for risky or dangerous people or act as a place for you to seek emergency help
- Avoid staying alone
- Plan how to get away if confronted by an abusive partner
- If you have to meet your partner, do it in a public place
- Vary your routine
- Notify school, work or other contacts of places you go to regularly
- Call a shelter for battered women
- Other _____
- Other _____

If you leave the relationship or are thinking of leaving, you should take important papers and documents with you to enable you to apply for benefits or take legal action. If you are planning to leave or think that you may need to, keep these items in a place that is easy to grab if you are running or keep originals or copies with a safe friend, co-worker or neighbour.

Important papers and items you should take include:

- Driver’s license or other identification for you and your children

- Social security cards and birth certificates for you and your children
- Marriage license
- Birth certificates for yourself and your children
- Passport for you and your children
- Immigration papers for you and your children
- Leases or deeds in your name or both yours and your partner's names
- Medication
- Your check book
- Your charge/credit cards
- Bank statements and charge account statements
- Insurance policies
- Proof of income for you and your spouse or domestic partner (pay stubs or W-2's; past taxes)
- Documentation of past incidents of abuse (photos, police reports, medical records, etc.)
- Set of keys to the house and car
- Title to your vehicle
- Other _____
- Other _____

2.0 The ethics and politics of conflict slides:

Slide 1: Transformative justice – the politics of conflict workshop

Feb 2017

Dr Tracy Castelino

ShantiWorks

Slide 2: ACKNOWLEDGEMENT TO COUNTRY

The land which looks after us is our mother, is central to our spirituality, culture and survival. In the old ways there was no such thing as male oppression of women because that would have hindered survival - there was no profit in it because you couldn't own your mother earth.

Ruby Langford Ginibi - Bundjalung country

Slide 3: Hopes for the session

- Explore conflict communications arising out of social change/TJ movements.
- Explore processes of CR with TJ frameworks transformation.
- Consider the critical questioning of frameworks of meaning and social discourse on CR.
- Praxis – bring ourselves to this space and explore our ways of being in conflict.

Slide 4: How might we be together…?

I can remember watching fascinated as our mother talked with her mother, sisters, and women friends. The intimacy and intensity of their speech— the satisfaction they received from talking to one another, the pleasure, the joy. It was in this world of woman speech, loud talk, angry words, women with tongues quick and sharp, tender sweet tongues, touching our world with their words, that I made speech my birthright—and the right to voice, to authorship, a privilege I would not be denied."

bell hooks, *Talking Back (1989)*

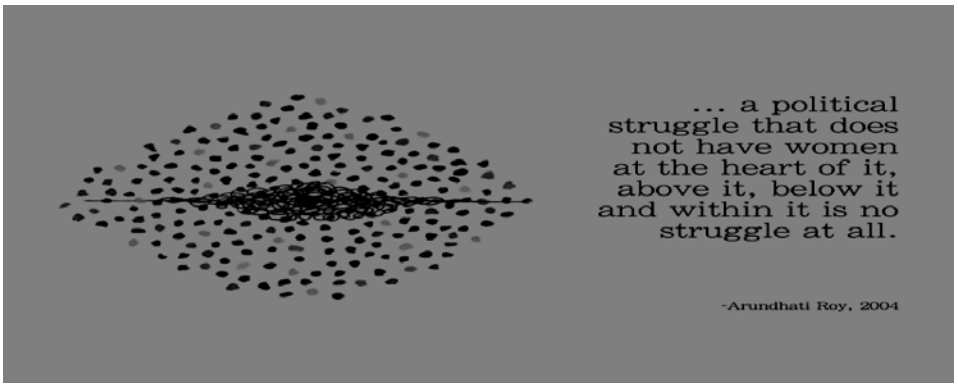
Slide 5: Assumptions

- Not everyone in the movement has a clear definition of domestic violence and conflict management.
- Everyone has different theories of change about violence.
- IPV is a widespread issue & affects us all in some way, some more directly than others.
- Some of your colleagues have been touched by violence in their own lives in some way.
- Diverse understandings and values about the sites of privilege and marginalisation.
- This training is not neutral but oriented towards the achievement of social justice and personal liberation.

Slide 6: Group learning practices

- Have challenging conversations and create space to reflect and explore issues.
- Radically listen – compassionately respond to each other.
- Reflect on and locate your position before you speak.
- Institutionalised inequalities in power mean that not all voices carry the same weight.
- What's confidential? What's shared? With whom?
- Other considerations?

Slide 7: Intro activity: social justice means to me…



Slide 8: How to manage conflict through transformative social justice principles and praxis?

Transformative social justice learning and practice will take place when people reach a deeper, richer, more textured and nuanced understanding of themselves and their world.

Through:

- Care
- Vulnerability
- Trust
- Being in and moving the conflict/tensions

Slide 9: Activity: Assumptions about TJ Movements

Because we're all activists, we all agree.

We don't have any hierarchy.

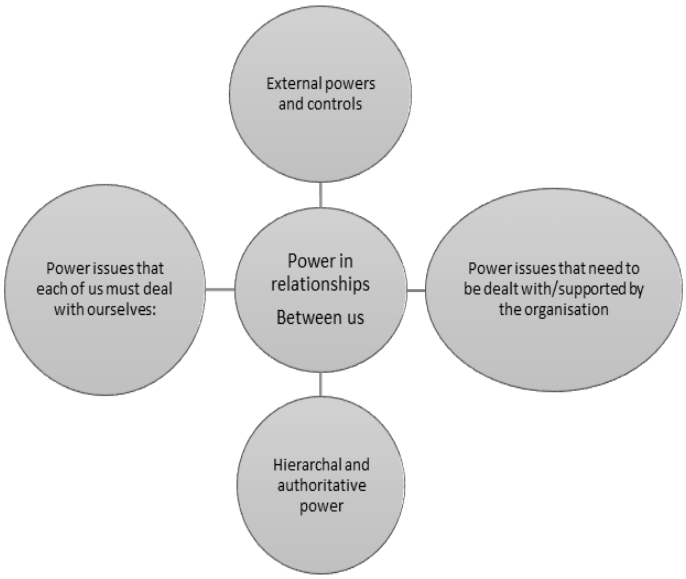
We are all equal here.

Formalising decision-making power and systems is capitalistic, patriarchal and bureaucratic.

I don't have to be accountable to you because I am accountable to "the movement."

TJ means no conflict: you are either with us or against us.

Slide 10: Power…power…power



Slide 11: Traditionally CR:

- Is concerned with understanding the causes and dynamics of conflict and applying this understanding to problem solve.
- Is the application of techniques or models for managing conflict?
- Is a commitment to the Western values of positivism and its attending concept of neutrality are at the core of the CR paradigm.
- Can be conservative, co-opted, or manipulated as a tool for the maintenance of the status quo.
- Is locked into a problem-solving framework that takes for granted particular conceptions of the world.
- Considers the situation a level playing field and therefore devise solutions accordingly.

Slide 12: CR Options: Win–lose, lose–lose, win–win outcomes

- What happens when the conflict approaches of two parties are considered together?
- Parties to conflicts are usually inclined to see their interests as diametrically opposed.
- The possible outcomes are seen to be win–lose (one wins, the other loses) or compromise (they split their difference) or both lose.

Slide 13: Galtung

Negative peace

- The cessation of direct violence
- Just the absence of violence

Positive peace

- Beyond absence of anxiety
- Embraces the idea of deep inner peace through integrity
- Sustaining
- Overcoming of structural and cultural violence as well

- *Problematic, E.g., 'injustice' – according to whom? Perceived injustice?*

Slide 14: CR from TJ framework

- **Not simply about skills** and capacity building on CR models and techniques.
- Space for the **capacity to understand and question the ideas**, assumptions, and discourses.
- Has political dimensions; **it is not "neutral**".
- Task of **unmasking or deconstructing our power.**
- Conflict occurs **within a social context** in which aspects of privilege and oppression are present therefore they are fundamental to process.
- **Problematizing any given framework** of institutions and social relations.

Slide 15: THE CHALLENGES FOR PRACTICING

- Our conditioning in the use of power occurs before we become TJ activists.
- We have few positive / live examples or models of good feminist power and leadership.
- We are surrounded by patriarchal capitalistic hierarchical structures of power and leadership.
- We may embrace the theory, but our own histories, experiences, identities, and personalities often get in the way!
- This is painful journey of exploration and experimentation – there are no templates!

Slide 16: Making Sense Of Our Values & Assumptions

People are inherently cooperative

People are inherently competitive

Slide 17:

Exercising authority is good

Exercising authority is bad

Slide 18:

Individuals are open to change

Individuals are only open to change if they can see the benefits to themselves

Slide 19:

Human nature is determined by socialisation

Human nature is determined by genetics

Slide 20: Making Sense Of Our Values & Assumptions

In couple relationships – there is always 2 sides to every conflict

In couple relationships – there is always 2 sides to every domestic violence incident

Slide 21: Activity: Knowing Y*our Collective* Ethics, about safety and risk, about domestic violence, about conflict

- What are the ethics you share as a Collective/a TJ Community?
- What would friends and family say are your collective ethics?
- How do you work in ways that are in line with your ethics?

Slide 22: Preparation considerations

- Personal reflective moment
- Time for preparation of those involved parties
- Creating a safe place for engagement in a direct dialogue with each other, with the facilitator with authority of care and safety
- Worry and risk is never eliminated
- Strategies to manage safety in the room
- Mechanisms for accountability in the room (eg. mentor, insider witnesses)
- Be clear about process, expectations and next steps
- Follow-up for safety and accountability and care

Slide 23:

Community accountability means transforming ourselves, our relations to each other, and our communities

Within a political context of

our relations to each other by racism, sexism, classism, homophobia, and other oppression and privileges

Slide 24: Community accountability

- The ability and desire of community members to adopt a harm-free way of thinking and acting.
    - Developing the mechanisms to prevent harm,
    - Intervene directly when harm occurs,
    - Repair harm amongst community members,
    - Transform individual and collective relationships.
- Deal **with intra-social/intra-communal/inter-personal harm** as communities and without the intervention of the state.
- Disrupts the manner in which the state deals with us and our communities.
- Community health, respect and strength
- Not hold individuals accountable in isolation from community

Slide 25: Accountability Circles...

ARE opportunities to air emotions, issues, tensions, fears, ideas, facts, stories
ARE NOT places to attack, degrade, punish, harm, or demean
ARE collaborative
ARE generally NOT led by a facilitator
ARE NOT a way to determine guilt/innocence (not a trial)
ARE a way to determine a response to a harm
ARE focused on an incident or set of incidents and the best response to them
ARE NOT limited only to that incident
ARE a way to hold people accountable in a compassionate way
ARE NOT a way to isolate or alienate someone
ARE NOT only about the “perpetrator”
ARE an opportunity for a community to take a role in a person’s healing process
ARE uncomfortable
ARE NOT perfect or easy
CAN BE transformative, powerful, beautiful tools
ARE NOT ends in themselves.

Slide 26: Accountability crumbles when:

- Communities are forced to rely only on what participants tell them about their use of violence.
- Participants don't comply with their contracts or terms and no one can or does impose other sanctions.
- Survivors confront perpetrators expecting communities to back them up but they are left hanging without formal support.
- No clarity about goals, consequences, end of process……

Slide 27: Knowing Your Collective Ethics

As a full group

- How are you doing on the ethics you say you hold?
- Where are you aligned with your ethics?
- Where do you struggle with talking the talk?
- Where are you struggling to walk the talk?
- Are you way off your ethics?
- Are you doing gender justice?

Slide 28: REFLECT…….

- Does your community have more or less clear boundaries?
- **If someone is harmed, how easy will it be to get the community together for discussion?**
- Are community members invested in the community? In which ways?
- **How and where are powers held and enacted?**
- Does the person subjected to the hurt, and the person who inflicts the hurt, rely on each other for help? For childcare? For financial care and support? Etc.…?
- **To what extent do they think of each other as people they could rely on?**
- What are the present roles of women in the community? Are women more active in community issues than men?

Slide 29: Principles to TJ accountability

- Connected to and committed to the community
    - Sense of belonging or a history with people or a network
    - Accept community intervention
- Ethics and vision for transformation of self and community and world
    - Peace
    - Harm free
    - Respect
    - Engaged efforts
- Process
    - Through dialogue
    - Agreement on how to handle this kind of situation
    - Agreement of principles for handling harm
    - Building of communal agreements

Slide 30: Key considerations for *The Agreement*

- Harms that community members inflict on each other are located with the social political cultural structures of oppression, capitalism, colonisation and patriarchy;
- Collective benefits from intervening, preventing, repairing these harms, and transforming the community and its members;
- Clear processes of intervention, reparation, prevention, and transformation and their interrelations;
- The particular harms will be taken up by the community;
- Clear boundaries of accountability;
- How and by whom will the processes be instituted.

Slide 31: Clear Processes of Intervention, Reparation, Prevention, and Transformation

- Inter-related
- Not a punishing
- A spirit that is about humanity and hope

*The community's **intervention** stops the harm. It also enables the actor to acknowledge the act as harmful or violent, to take responsibility for the act in the face of oppressive conditions, and to understand the relation between this act and the oppressive social context.*

Slide 32: Reparation

- To repair the harm means that the person affected by the harm must be placed in a position with a set of possibilities that go beyond than what s/he had before the harm.
- S/he speaks hopes and care and safety required.
- Reparation for the individual and the community is sought.
- Includes changes for the person who inflicts the harm to see him-self as an active participant in this rebuilding of community and for the person.

Slide 33: A reflective practice for conflict

- **Each person speaks to their hopes for the conversation and for their future relationship**
  - *What is the conflict doing to you?*
  - *What are some recurring patterns of talk that tend to contribute to the conflict?*
  - *How have you contributed to the conflict?*
  - *What are you willing to apologise for?*
- **Explore hopes for something better for the relationship**
  - *What are your hopes for this relationship?*
  - *Why are these hopes important to you?*
- **Acts of resistance against the Conflict**
  - *'Do you like the effects that the problems have on the team?'*
  - *When the effects of the problems are not present, could you describe how the team act and communicate?'*

Slide 34: A reflective practice for conflict

- **Argue for the relationship**
  - *'What would be the benefits of getting your relationship back on track? What would it mean to each of you?'*
  - *'How might you build on the co-operative and successful work you've done in the past?'*
- **Detailing actions for change**
  - *'What ideas or strategies might you put in place to defeat this downslide and move forward?'*
  - *'What requests do you have of the other?'*
  - *'What commitments are each of you prepared to make?'*

Slide 35: Exercise: Explore a conflict….and your movement forward

- Individually: Identify a tension, dilemma, conflict, or problem in your Community that you wish you could change. What changes would you like to see to improve this tension, dilemma, conflict, or problem?
- In pairs: Convey how you would go about directing or participating in the enacting your vision for change/the solutions you have described.
- Individually: Formulate in writing a brief statement that describes your vision for your own role and responsibilities in making the needed changes.
- Whole team: Read your personal statement to the group.

Slide 36: CONCLUSION:

What will sustain you in this work? And what can you do to contribute to this self and team nourishment?

3.0 Reflections and lessons on men's behaviour change slides:

Slide 1: Reflections & Lessons on Men's Behaviour Change

Ada Conroy

Slide 2: Outline

- Frameworks
- Opportunities and challenges
- Tools and techniques
- Risks and safety

Slide 3: Frameworks: what is MBCP?

- Feminist: violence is a choice made in context
- Accountable: to who?
- Integrated
- Empathy building

Slide 4: Frameworks: what is MBCP?

- Arabic speaking MBCP
- South Asian MBCP
- Vietnamese MBCP
- Same Sex MBCP
- Aboriginal Men

Slide 5: Partner Contact

- Partner contact is the most important component of any MBCP. Why?
- How can we ensure we are accountable to women and children when working with perpetrators of family violence?

Slide 6: Opportunities

- Create a safe space for men to address their use of violence
- Introduce feminist/human rights/child focussed content
- Challenge attitudes and belief systems
- Build empathy
- Highlight and address privileges
- Believe the experiences of survivors
- Understand women's and children's responses to violence

Slide 7: Challenges

- Aggression
- Likeability
- Police/Court responses
- Invitations to collude
- Parallel processes
- Co-facilitation relationship
- Targeting female practitioner

Slide 8: Tools and Techniques

- Centralising women and children: how do we do this?
- Working with shame: why is this important?
- Empathy building: impact not intent
- Rapport vs Accountability: naming, not shaming
- Consciousness raising: planting seeds in resistant minds

Slide 9: Risks and Safety

- Breaches of intervention orders
- Police / Court responses
- Mandated vs 'voluntary clients'
- Lack of engagement
- Compliance / ticking boxes

Slide 10: Scenario

1. Week 6: Duncan states that he has had a 'good week' because Effie has gone out drinking two or three nights and left him with the kids.'
2. Week 11: Fred said he thinks women should 'just have sex with men when they're in build-up instead of pushing their buttons.'

In groups discuss:

What is wrong it this statement?

What does it tell us about his attitudes, beliefs, and behaviours?

What are we being invited to do?

What might the impact be on the group culture?

Slide 11: Contact details: adaconroy@gmail.com, 0421 887 311

4.0 Therapeutic frameworks for working with survivors of sexual violence slides:

Slide 1: Trauma & power

- Using empowerment frameworks to support survivors
- Developing a trauma-informed practice
- Transformative Justice Camp 2017 | Facilitator Bryony Beynon

Slide 2: Introducing the session

Empowerment Framework

- What is it
- How we can use it
- Practice

Trauma-informed ways of working

- Trauma and memory
- The four types of trauma impacts
- Vicarious trauma

Slide 3: Group agreement

- What do you need from each other in order to participate today?
- What does a survivor need from you when you're working together? What is the empowerment framework?

Slide 4: The experience of abuse is one where someone had power taken from them, so we can best support their healing by supporting them to

engage

exercise

explore

and build up

their own sense of power.

Slide 5: How can we use the framework in practice?

EMPOWERMENT = POWER WITH NOT POWER OVER
EMPATHY NOT SYMPATHY
CHOICES NOT ADVICE
HOLDING BOUNDARIES
EVERY PERSON IS THE EXPERT OF THEIR OWN LIFE

Slide 6: Practice

- Active listening - 'It sounds like you're feeling....'
- Name the emotion under their statement
- Non-judgmental = fundamental
- Survivors may deliberately push boundaries
- Use gentle tones and non-directive open questions to explore

Slide 7: Break / Grounding Techniques

Revisiting painful memories can impact body and mind. When someone opens up about these, their brains can sometimes take their body back to the site of the trauma. Grounding helps us to return to the safety of the present moment.

Slide 8: Trauma and memory

- Every memory has seven parts
- Taste, smell, sight, touch, sound, emotions and narrative
- Non-traumatic memories are 'filed away' in our minds with these seven parts all connected
- Traumatic memories are disassociated, may have filed away only two or three parts
- This can result in 'floating' or 'homeless' memory-parts (e.g the smell of toast!) triggering difficult thoughts in everyday life
- Need to process in order to connect those parts back together so memory can be filed away and healing can occur

Slide 9: Different types of trauma impacts

- Intrusion (also called 're-experiencing' – nightmares, flashbacks)
- Avoidance (avoiding people, places, conversations)
- Arousal (hypervigilance, anxiety and jumpiness)
- Cognitive changes (changes to world view or frame of reference as a result of the traumatic event – especially sense of safety, sense of futility, sense of trust, self-esteem)

Slide 10: Vicarious Trauma

- Make time for yourself
- Seek out 'opposite experiences' (a break from trauma!)
- Be militant about self-care
- Seek out new experiences
- Vicarious trauma is inevitable – you WILL experience some impacts as a result of doing this work

Slide 11:

Slide 12: Questions and checkout

Thankyou. bryonybeynon@gmail.com

4.1 Empowerment framework handout:

EMPOWERMENT FRAMEWORK

Abuse is a point in a person's life where power has been taken from them, so we support their healing through a process that highlights their own power.

- Where an abuser may have lied and broken boundaries, we are fiercely truthful and congruent (even when it means saying 'I don't know!') in our work. We engage the mechanism of choice by agreeing a set of clear and fair boundaries together and then regardless of what happens WE HOLD THESE BOUNDARIES.
- Working in the boundaries of a safe space to process, we use tools like active listening, paraphrasing and naming the emotions underneath what's being said. It's okay to get these wrong at first! We want someone whose agency was denied or deemed irrelevant to feel prioritized and deeply understood in this process.
- Where an abuser may have exerted control, we work diligently to highlight every tiny way a person is in control of their own life, even if the abuse may be ongoing.
- Survivor as own-life-expert means we respect and explore their coping strategies (even if these involve self-injury or self-harm) and never judge, shame or panic.
- You may disagree wildly with a person you're working with but this is a space to hold unconditional positive regard. Even a tiny whiff of judgement is a barrier. It is possible to gently challenge stereotypes and myths without shaming or blaming.
- As we progress, assisting them in finding focus, creating structures and goals and developing tools for coping and healing – we all have these inside of us already!

EMPOWERMENT = POWER WITH NOT POWER OVER

EMPATHY NOT SYMPATHY

CHOICES NOT ADVICE

HOLDING BOUNDARIES

<u>EVERY PERSON IS THE EXPERT OF THEIR OWN LIFE</u>

bryonybeynon@gmail.com • 2017

4.2 Grounding techniques handout:

GROUNDING TECHNIQUES

Reliving painful memories can impact body and mind. When someone opens up about these their brains can sometimes take their body back to the site of the trauma. Grounding helps us to return to the safety of the present moment.

Technique #1 – Breath and body

Change position, standing or sitting straight up with your feet shoulder width apart. With your eyes OPEN, breathe in through your nose, hold for two seconds and breathe out through your mouth.

Technique #2 – Tracing your hand

Trace your hand on a piece of paper and label each finger as one of the five senses. If a painful memory arises and you don't feel in control of it, hold your hand at eye level and name one thing you can hear, see, smell taste and touch in the current moment.

Technique #3: - Smell of Peace

Hold a cushion or blanket with a calming scent that you like, and spray this scent on your wrists so that you can breathe it in deeply if your trauma is triggered while you're out in the world. Can combine with technique #1 easily in public.

Technique #4 – 54321 Exercise

Name 5 things you can see in the room with you

Name 4 things you can reach out and touch

Name 3 things you can hear right now

Name 2 things you can smell right now

Name 1 thing you love about yourself!

Technique #5 – Questions to ask someone who is disassociating

Where are we right now?

What day of the week is today?

How old are you?

What time is it?

What season is it?

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4.3 Trauma impacts handout:

TRAUMA IMPACTS

Trauma responses are unique to the individual, exist on a continuum or spectrum and can be adaptive or maladaptive. Four main impact areas are:

Intrusion (also called 're-experiencing') • Intrusive images, thoughts and memories • Recurrent dreams or nightmares • Hallucinations, illusions, flashbacks • Intense distress at re-experiencing (as if the traumatic event was happening right now) • Sleeping problems	**Avoidance** Avoiding associated: • Places • People • Conversations • Activities • Feelings • Thoughts • Media
Arousal (also called 'hyperarousal') nb. Refers to our bodily response, not sexual or desire-related arousal: • Difficulty sleeping • Irritability or angry outbursts • Difficulty concentrating • Hyper vigilance • Exaggerated startle response • Reckless behaviour • Tears, shaky hands, headaches	**Cognitive Changes** Changes to our: frame of reference (i.e. identity, worldview, spirituality) self-capacities (i.e our ability to manage feelings, feel entitled to life and love, and maintain a consistent and coherent sense of self) psychological needs (these are grouped as: Safety, Esteem, Trust, Intimacy and Control)

Important to remember these impacts exist on a spectrum and can be adaptive or maladaptive – i.e. they can be useful to a survivor or can become a life problem.

Anyone who is regularly exposed to trauma material, including those who work with survivors or traumatized people will experience similar vicarious trauma impacts.

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5.0 Resources:

Below is a list of some resources for community-based interventions to interpersonal violence, community accountability and transformative justice. It focuses on resources for organisers/activists developed by or used by North American and Canadian organisers/organisations and projects. It also includes some articles and zines that may be helpful to survivors of violence and people who have caused harm. [1] These are intended to add to the host of locally-developed resources.

Community Accountability and Transformative Justice

- What is Transformative Justice & Community Accountability: http://www.transformativejustice.eu/?page_id=16)http://communityaccountability.wordpress.com/
- Generation 5: Towards Transformative Justice: http://www.generationfive.org/wp-content/uploads/2013/07/G5_Toward_Transformative_Justice-Document.pdf
- The Revolution Starts At Home: http://revolutionathome.tumblr.com/
- Timothy Coleman, Esteban Kelly and Em Squires (2008) Philly's Pissed and Philly stands Up Collected Materials: http://www.scribd.com/fullscreen/3108714?access_key=key-233hntor7xmurvy1cd70
- Anne Russo & Melissa Spatz, 'Communities engaged in Resisting Violence': http://www.transformativejustice.eu/wp-content/uploads/2010/11/communities_engaged.pdf
- API Chaya: Community Accountability and Transformative Justice – panel discussion: https://docs.google.com/file/d/0B-DO_x5TVJG4akhKV0djT2owOUk/edit (audio), https://docs.google.com/file/d/0B-DO_x5TVJG4ejZFUjNZMHVOWFk/edit (transcript)
- http://www.newtactics.org/conversation/creating-safe-spaces-tactics-communities-risk
- Communities Against Rape and Abuse (CARA): Taking Risks: Implementing Grassroots Community Accountability Strategies: http://www.transformativejustice.eu/wp-content/uploads/2010/11/Taking-Risks.-CARA.pdf
- Connie Burk, Northwest Network of Bisexual, Trans, Lesbian and Gay Survivors of Abuse: Distinguishing between Violence and Abuse (In the Creative Interventions Toolkit)
- Justice Collective resource list, and AORTA's resources.
- Bench Ansfield and Timothy Colman (Philly Stands Up): Confronting Sexual Assault: Transformative Justice on the Ground in Philadelphia:

[1] Many of the resources and links are drawn from the Creative Interventions Toolkit, the Bay Area Transformative Justice Collective list, and Aorta's resources.

http://www.tikkun.org/nextgen/confronting-sexual-assault-transformative-justice-on-the-ground-in-philadelphia

- Sali Distro project, ‘For a Safer World’ (a guide to local groups, online resources, zines, books and films on trauma, survivor support, communication, mental health, community accountability, anti-sexism, addiction, and conflict mediation: http://zinelibrary.info/safer-world
- The Revolution Starts at Home (booklet) Also available as a book published by South End Press: http://zinelibrary.info/revolution-starts-home-confronting-partner-abuse-activist-communities
- Ching-In Chen, Jai Dulani, Leah Lakshmi Piepzna-Samarasinha & Andrea smith (2011) The Revolution Starts at Home: Confronting Intimate Violence Within Activist Communities’ (book), South End Press: http://www.southendpress.org/2010/items/87941
- Special Issue of Social Justice, 37(4), 2012. Community Accountability: Emerging movements to Transform Violence: http://communityaccountability.wordpress.com/social-justice-journal-issue/
- INCITE! Community Accountability Working Document: http://www.incite-national.org/page/community-accountability-working-document
- INCITE! Community Accountability Within People of Color Progressive Movements: http://www.incite-national.org/page/community-accountability-within-people-color-progressive-movements
- INCITE! and Critical Resistance: Statement on Gender Violence and the Prison Industrial Complex: http://www.incite-national.org/page/incite-critical-resistance-statement
- Philly Stands Up/Philly's Pissed articles (about their organizing models): http://phillyspissed.net/taxonomy/term/1
- Philly Stands Up:A Stand Up Start Up [organizing zine]: http://www.phillystandsup.com/PDFS/A%20Stand%20Up%20Start%20Up.PDF
- Victoria Law, ‘Protection Without Police: North American Community Responses to Violence in the 1970s and Today’, Upping the Anti #12: http://uppingtheanti.org/journal/uta/number-12
- Let's Talk: Adults Talking to Adults about Child Sexual Abuse: http://www.stopitnow.org/files/Lets_Talk.pdf
- Alternatives to Police: http://www.zinelibrary.info/alternatives-police-0
- Revolution in Conflict: Anti-Authoritarian Approaches to Resolving and Transforming Conflict and Harm [audio and text versions]: http://zinelibrary.info/revolution-conflict-anti-authoritarian-approaches-resolving-and-transforming-conflict-and-harm
- Hollow Water [film]: http://www.onf-nfb.gc.ca/eng/collection/film/?id=50027

- The Interrupters [film]: http://interrupters.kartemquin.com/
- James Ptacek (ed): Restorative Justice and Violence Against Women: http://global.oup.com/academic/product/restorative-justice-and-violence-against-women-9780195335484;jsessionid=519F0E488766083E3E26BC4D9CE067C1?cc=au&lang=en&

Toolkits

- Creative Interventions (2012), Creative Interventions Toolkit: A Practical Guide to Stop Interpersonal Violence, Complete pre-release version: http://www.creative-interventions.org/tools/toolkit/
- Mimi Kim (Asia & Pacific Islander Institute on Domestic Violence): The Community Engagement Continuum: Outreach, Mobilization, Organizing and Accountability to Address Violence against Women in Asian and Pacific Islander Communities (Toolkit for community organizing against violence in API communities): http://www.apiidv.org/files/Community.Engagement.Continuum-Report-2005(Rev.2010).pdf
- Critical Resistance (2004) Critical Resistance Abolition Organising Toolkit: http://criticalresistance.org/resources/the-abolitionist-toolkit/

Education curriculums

- Toronto Transformative Justice reading group's 10-week curriculum: http://transformativejusticetoronto.blogspot.com.au/2011/06/toronto-learning-to-action-community.html
- Bay Area Transformative Justice Collective: A one-year, once a month Transformative Justice curriculum: http://niastories.files.wordpress.com/2013/08/tjcurriculum_design_small-finalrev.pdf
- Jane Hereth and Chez Rumpf (Community Accountability for Survivors of Sexual Violence Reading Group): Community Accountability for Survivors of Sexual Violence Toolkit: http://carceralfeminism.files.wordpress.com/2014/04/cassv-reading-group-toolkit_shifting-from-carceral-to-tj-feminisms_final.pdf

Stories and storytelling, reflections and critique

- Storytelling Organising Project (STOP): http://www.stopviolenceeveryday.org/, http://www.bellbajao.org/wp-content/uploads/2012/08/Bell-Bajao-Most-Significant-Change-Stories1.pdf

- ‘It’s down to this: stories, critiques and ideas on community and collective response to sexual violence and accountability’ (2012) (zine), AK Press: http://www.indybay.org/uploads/2012/01/26/itsdowntothis.pdf
- API Chaya: Community Accountability and Transformative Justice Panel: https://drive.google.com/file/d/0B-DO_x5TVJG4ejZFUjNZMHVOWFk/edit?usp=sharing (Transcript), https://docs.google.com/file/d/0B-DO_x5TVJG4akhKV0djT2owOUk/edit (Audio)
- Young Women’s Empowerment Project: Girls Do What They Have to Do to Survive: Illuminating Methods Used by Girls in the Sex Trade and Street Economy to Fight Back and Heal: http://ywepchicago.files.wordpress.com/2011/06/girls-do-what-they-have-to-do-to-survive-a-study-of-resilience-and-resistance.pdf

More on gender Violence and the PIC

- Communities Against Rape & Abuse: Making connections: The Gender violence movement actively resisting the Prison Industrial Complex: http://www.incite-national.org/sites/default/files/incite_files/resource_docs/9261_anti-prisonbrochure.pdf

Survivor Support

- Support: http://phillyspissed.net/node/18, Apoyo (Spanish-language version of Support): http://microcosmpublishing.com/catalog/zines/2420/
- Supporting a Survivor of Sexual Assault (10 Steps): http://brokenbeautifuldowloads.wordpress.com/
- ‘Support’ zine, Cindy Crabb: www.dorisdorisdoris.com
- No! The Rape Documentary [film]: http://notherapedocumentary.org/
- Male Survivor: http://www.malesurvivor.org
- Trans and Intersex Survivors of Domestic Violence: http://www.survivorproject.org/defbarresp.html

Accountability Processes

- Kelly, Esteban Lance & Jenna Peters Golden (2010) ‘Philly Stands up Portrait of Praxis: Anatomy of Accountability’: http://www.phillystandsup.com/PDFS/portrait%20of%20praxis.pdf
- As If They Were Human: A Different Take on Perpetrator Accountability [three Tod Augusta-Scott articles in booklet form]: http://zinelibrary.info/if-they-were-human-different-take-perpetrator-accountability
- What is the opposite of accountability (section from Community Accountability Within People of Color Progressive Movements by INCITE!): http://www.incite-

national.org/page/community-accountability-within-people-color-progressive-movements

- Alan Jenkins (2006) ‘Shame, Realisation and Restoration: The Ethics of Restorative Practice,’ Australian and New Zealand Journal of Family Therapy, Volume 27, Issue 3, pages 153–162, September 2006

For people called out for violent or abusive behaviour

- Tips for Seeking a Therapist [for People Who Have Done Sexual Harm], by Anonymous: http://www.creative-interventions.org/wp-content/uploads/2012/06/5.CI-Toolkit-Other-Resources-Pre-Release-Version-06.2102.pdf
- Taking the First Step (zine form): http://zinelibrary.info/taking-first-step-suggestions-people-called-out-abusive-behavior
- What to do when you’ve been called out: http://zinelibrary.info/what-do-when-youve-been-called-out

For Allies and Men doing work against gender violence

- Why Misogynists Make Great Informants (zine form): http://zinelibrary.info/why-misogynists-make-great-informants-how-gender-violence-left-enables-state-violence-radical-moveme
- Philly Dudes Collective Year One (and a half): http://www.microcosmpublishing.com/catalog/zines/1791/
- On the Road to Healing: http://dualpowerproductions.com/?page_id=18
- Dealing With Our Shit: Six Years of Men's Group and Accountability Work: http://zinelibrary.info/dealing-our-shit-six-years-mens-group-and-accountability-work
- Experiments in Transformative Justice by the Challenging Male Supremacy Project: http://zapagringo.blogspot.com.au/2010/06/challenging-male-supremacy-project.html
- When Calling Me Your Beautiful Sister is Not Enough: http://www.coloursofresistance.org/723/when-calling-me-your-beautiful-sister-is-not-enough
- Going to places that scare me: Personal reflections on challenging male supremacy: http://www.xyonline.net/content/going-places-scare-me-personal-reflections-challenging-male-supremacy

Affirmative consent

- Learning Good Consent: http://phillyspissed.net/node/32
- Break the Silence: How to Put Together Your Own Consent Workshop (Safer sex and relationships zine, facilitators guides, curriculum, resources and sample agendas): http://nwbreakthesilence.wordpress.com/zine-project/

- Generation 5: My Body My Limits My Pleasure My Choice: http://phillyspissed.net/node/9
- Abuse is Not S/M and S/M is Not Abuse: http://zinelibrary.info/abuse-not-s-m-and-s-m-not-abuse

Workshops and trainings

- Break the Silence: How to Put Together Your Own Consent Workshop (Safer sex and relationships zine, facilitators guides, curriculum, resources and sample agendas): http://nwbreakthesilence.wordpress.com/zine-project/
- R3 collective: Anti-oppression and burnout: http://sandboxproject.wordpress.com/2012/04/18/a-great-workshop-on-anti-oppression-and-activist-burnout-by-r3collective/
- AORTA Facilitators guides and trainings: http://aortacollective.org/sites/default/files/ao_facilitation_resource_sheet_july_2014.pdf http://www.aortacollective.org/ourwork/workshops
- Philly Stands Up (2011) 'Rehearsing Community Accountability': http://phillystandsup.wordpress.com/tag/perpetrator-accountability/
- Vicky Reynolds: Witnessing Our Collective Ethics (2012)
- An Inquiry into Ally Work (2011)
- The problem with normal: A gift from queer theory (2011)

Organisations, collectives and projects (websites with further resources, articles and information)

- Incite!: http://www.incite-national.org/
  Incite! Blog: http://inciteblog.wordpress.com/
- The Northwest Network: http://nwnetwork.org/
- Philly Stands Up: http://www.phillystandsup.com/
- Philly's Pissed: http://www.phillyspissed.net/
- Creative Interventions: http://www.creative-interventions.org/
- Generation 5: http://www.generationfive.org/
- AORTA: http://www.aortacollective.org/
- Audre Lorde Project: http://alp.org/
- Project Nia: http://www.project-nia.org/
- Everyday Abolition: http://everydayabolition.com/
- Bay Area Transformative Justice Collective: http://batjc.wordpress.com/
- Communities Against Rape & Abuse (CARA) Seattle: http://cara-seattle.blogspot.com.au/

- API Chaya: http://www.apichaya.org/
- Support NY: http://supportny.org/
- For Crying Out Loud: http://forcryingoutloud206.wordpress.com/
- Young Women's Empowerment Project: http://ywepchicago.wordpress.com/

Community accountability, anti-oppression, intersectionality and allyship: Resources for counsellors, agencies and the interface between community accountability and services.

- Bay Area Transformative Justice Collective: Community Support Network: http://batjc.wordpress.com/community-support-network/
- Reynolds, V. (2014, In press). A solidarity approach: The rhizome & messy inquiry. In Simon, G. & Chard, A. (Eds.) Systemic Inquiry: Innovations in Reflexive Practice Research. London, UK: Everything Is Connected Books.
- Reynolds, V. (2013). The problem's oppression not depression. In M. Hearn & the Purple Thistle Centre, (Eds.), Stay Solid! : A Radical Handbook for Youth. Oakland, CA: AK Press.
- Reynolds, V. (2010). Doing Justice: A Witnessing Stance in Therapeutic Work Alongside Survivors of Torture and Political Violence, in J. Raskin, S. Bridges, & R. Neimeyer (Eds.), Studies in meaning 4: Constructivist perspectives on theory, practice, and social justice. New York: Pace University Press.
- Everett, B., MacFarlane D., Reynolds, V., & Anderson, H. (2013). Canadian Journal of Counselling and Psychotherapy, 47(1), 14-28.
- Munro, A., Reynolds, V., & Plamondon, R. (2013). Lessons from self-organizing communities: 'We were already a community and you put a roof over us'. The International Journal of Narrative Therapy and Community Work, 2, 61-78.
- Reynolds, V. (2013). “Leaning in” as imperfect allies in community work. Narrative and Conflict: Explorations in theory and practice, 1(1), 53-75.
- Reynolds, V. & Hammoud-Beckett, S. (2012) Bridging the worlds of therapy & activism: Intersections, tensions & affinities. The International Journal of Narrative Therapy and Community Work. (4) 57-61.
- Reynolds, V. & White, J. (2012). Hate Kills: A social justice response to “suicide”. Retrieved from http://discoursesofprevention.com/post-symposium-activities/.
- Reynolds, V. (2011). The role of allies in anti-violence work. Ending Violence Association of BC Newsletter. (2) 1-4
- Reynolds, V. (2010). Fluid and Imperfect Ally Positioning: Some Gifts of Queer Theory. Context. October 2010, Association for Family and Systemic Therapy, UK, 13-17.
- Reynolds, V. (2008). An ethic of resistance: Frontline worker as activist. Women Making Waves19 (1), 5.

Trauma and Recovery

- The Icarus Project: Emotional Trauma First Aid Handout: http://theicarusproject.net/files/trauma_first_aid_fact_sheet08-07.pdf
- Connie Burk & Laura van Dernoot: Trauma Stewardship: An Everyday Guide to Caring for Self While Caring for Others: http://traumastewardship.com/the-book/inside-the-book/
- Ellen Bass, Survivor's Guide to Sex/Healing Sex: http://www.cleispress.com/book_page.php?book_id=218
- Judith Herman Lewis, Trauma and Recovery: http://www.amazon.com/Trauma-Recovery-Aftermath-Violence-Political/dp/0465087302
- Thema Bryant-Davis, Thriving in the Wake of Trauma: A Multicultural Guide: https://rowman.com/ISBN/9780759111714
- Babette Rothschild, The Body Remembers: The Psychophysiology of Trauma and Trauma Treatment: http://www.booktopia.com.au/the-body-remembers-babette-rothschild/prod9780393703276.html
- Peter A Levine, Waking the Tiger: http://www.traumahealing.com/somatic-experiencing/waking-tiger.html

Burnout and self-care

- Reynolds, V. (2011). Resisting burnout with justice-doing. The International Journal of Narrative Therapy and Community Work. (4) 27-45.
- Reynolds, V. (2009). Collective ethics as a path to resisting burnout. Insights: The Clinical Counsellor's Magazine & News., December 2009, 6-7