



Insight Exchange is designed for citizens with lived experience of Domestic and Family Violence, giving them a free, safe, ethical supported process for sharing their narrative (Insight), on their terms, and in a way that upholds their dignity throughout.

With their consent, their narrative can safely be shared (Exchange) with the wider ecosystem (in a range of formats) so that organisations, institutes, individuals and communities can reflect on the narratives and take steps to drive informed positive social and systemic change.

www.insightexchange.net

My Lived Experience

Through INSIGHT EXCHANGE I have the opportunity to tell my story on my own terms through a safe, ethical supported process into a repository of collected narratives.

Through the telling of my story I am invited to recognise and share where I have resisted, and how I have responded to the violence and oppression in an effort to uphold my dignity.

Insight Exchange

UPHOLDING DIGNITY

My Insight Shared

INSIGHT EXCHANGE enables the insight of my lived experience to be shared (in a range of modes/formats) for the purpose of revealing to others where 'social responses' (formal and informal) played a role in my experience. This serves to reveal where positive changes for other people experiencing violence could be made.

Our Social Response

Through INSIGHT EXCHANGE we (all) have the opportunity to recognise and improve on our roles as preventers and responders to violence, as individuals, communities and organisations.

Our Social Responsibility

Through INSIGHT EXCHANGE we (all) have the opportunity to better understand the lived experiences of people experiencing violence and the role we play (consciously and unconsciously) in concealing violence in our society.

Creating Conversations Events

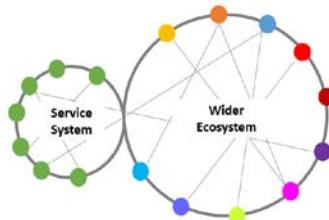
Domestic and Family Violence 'is a shared social issue'

Events based on the belief that:

Society holds the answers as well as the problem.

People experiencing DFV may not engage with the service system, however all rely on many parts of society and the wider ecosystem.

Every individual, group, organisation and community has the potential to play an important role in creating change within our society.



Events designed to:

Provide an opportunity for people and organisations that wouldn't ordinarily intersect or come together.

Create the conditions for conversations that enable sharing and learning about each other's contexts, challenges and contributions.

Discover the possibilities for individual, organisational and collective responses and pathways for progress.

Creating Conversations Kit

ENGAGE | THINK | TALK

This Creating Conversations Kit is designed to support engagement in the content shared at Creating Conversations Events. The content from events is hosted on www.insightexchange.net

Each card can be used in pairs or small groups to foster reflection and discussion in response to the related video.



Watch the 5min Video of 'Introduction to the first 'Creating Conversations' Event' on
www.insightexchange.net

"...We all have a role, we all have a part, whether we want to take it up consciously or not."

Women and children are overwhelmingly the victims of domestic and family violence, and perpetrators are overwhelmingly male.

About Domestic and Family Violence

Domestic and family violence includes any behaviour, in an intimate or family relationship, which is violent, threatening, coercive or controlling, causing a person to live in fear and to be made to do things against their will.

DFV can happen to anyone and can take many forms. It is usually as part of a pattern of controlling or coercive behaviour.

An intimate relationship refers to people who are (or have been) in an intimate partnership whether or not the relationship involves or has involved a sexual relationship, i.e. married or engaged to be married, separated, divorced, de facto partners (whether of the same or different sex), couples promised to each other under cultural or religious tradition, or who are dating.

A family relationship has a broader definition and includes people who are related to one another through blood, marriage or de facto partnerships, adoption and fostering relationships, sibling and extended family relationships. It includes the full range of kinship ties in Aboriginal and Torres Strait Islander communities (See below - Family Violence), extended family relationships, and family of choice within lesbian, gay, bisexual, transgender, intersex or queer (LGBTIQ) communities. People living in the same house, people living in the same residential care facility and people reliant on care may also be considered to be in a domestic relationship if their relationship displays an imbalance of power, which may foster coercive and abusive behaviours.

The behaviours that may represent domestic and family violence include:

- physical violence including physical assault or abuse
- sexual assault and other sexually abusive or coercive behaviour
- emotional or psychological abuse including verbal abuse and threats of violence
- economic abuse; for example denying a person reasonable financial autonomy or financial support
- stalking; for example harassment, intimidation or coercion of the other person's family in order to cause fear or ongoing harassment, including through the use of electronic communication or social media
- kidnapping or deprivation of liberty, as well as unreasonably preventing the other person from making or keeping connections with her or his family or kin, friends, faith or culture
- damage to property irrespective of whether the victim owns the property
- causing injury or death to an animal irrespective of whether the victim owns the animal.

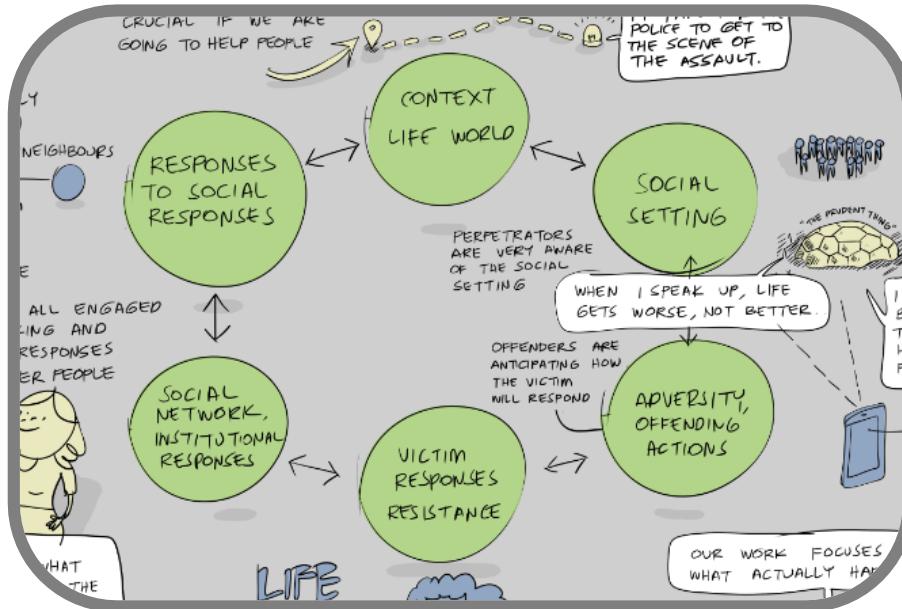
What is Family Violence?

The term 'family violence' is preferred in an Indigenous context. It is used to describe the range of violence that takes place in Aboriginal and Torres Strait Islander communities including the physical, emotional, sexual, social, spiritual, cultural, psychological and economic abuses that may be perpetrated within a family. The term also recognises the broader impacts of violence; on extended families, kinship networks and community relationships. It has also been used in the past decade to include acts of self-harm and suicide, and has become widely adopted as part of the shift towards addressing intra-familial violence in all its forms.

Gordon, S Hallahan, K, Henry, D (2002) Putting the picture together, Inquiry into Response by Government Agencies to Complaints of Family Violence and Child Abuse in Aboriginal Communities, Department of Premier and Cabinet, Western Australia.

Contextual Analysis

Watch the 12min Video of 'Contextual Analysis' on www.insightexchange.net



ENGAGE | THINK | TALK

What surprised you? | What did you appreciate about that? | What might you reflect on?

“It’s important to stress that everyone in this room is in these bubbles. We are all there – some of us in multiple bubbles...in this kind of a map we all have a place, **we all have a role, we all have a part. Whether we want to take it up consciously or not.”**

Dr Allan Wade

“So that’s kind of great news, especially in the area of violence. Often people have this idea – ‘How do we stop a perpetrator of violence when we are not even there?’ Whereas what we are actually saying is ‘It doesn’t matter where you are in these bubbles, we all have a role, we can all do something, **we can all do something in fact to make things substantially better.”**

Dr Linda Coates

“All of us, all the time, are engaged in seeking and providing responses to other people. That’s just inherent in life. Within the first 48hrs of birth infants and mothers are taking turns – we are learning reciprocity right away....We are always engaged with one another giving one another meaning. In other words, the suffering of human beings is always mediated through the responses of others. It is never individual.**”**

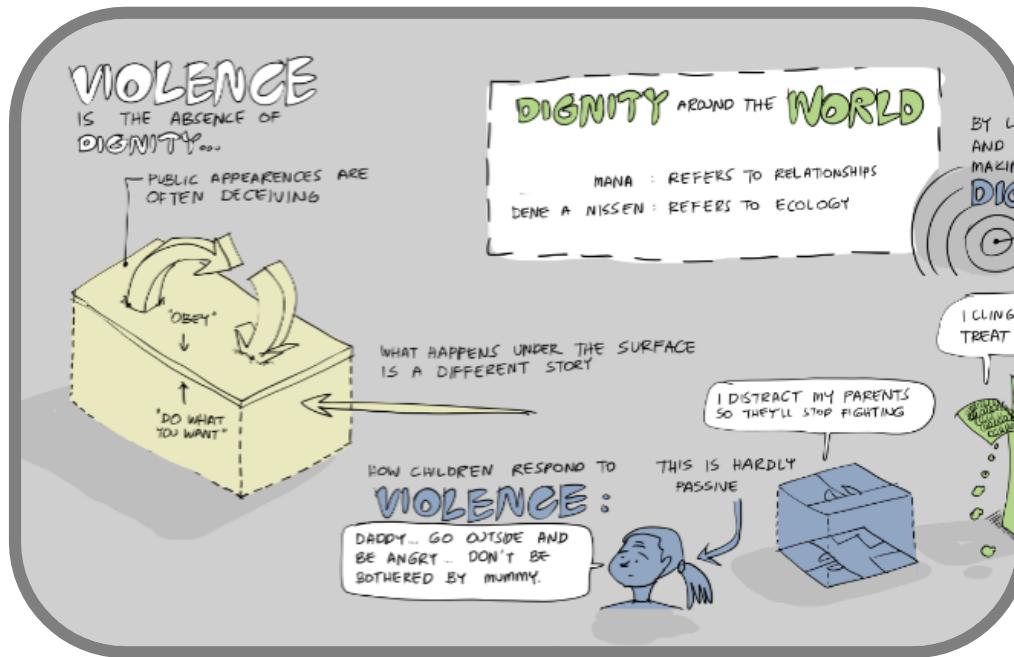
Dr Allan Wade

“...We all have a role, we all have a part, whether we want to take it up consciously or not.**”**

Dr Allan Wade

Dignity

Watch the 10min Video of 'Dignity' on www.insightexchange.net



ENGAGE | THINK | TALK

What surprised you? | What did you appreciate about that? | What might you reflect on?

“All forms of violence are an **affront to a person’s dignity**, and for many people they will say the humiliation is the worst part....”

Dr Allan Wade

“Perpetrators know the force of humiliation. So one of the first guiding principles if we are ever intervening in cases of violence is how we do I uphold the dignity of this person... so that includes offering choice, making safety....etc. **Trying to learn what people already know, feel, believe and do... their existing competencies... rather than jumping in with giving advice for example....”**

Dr Allan Wade

“One of the **most common forms of resistance** is feigned (pretended) obedience.”

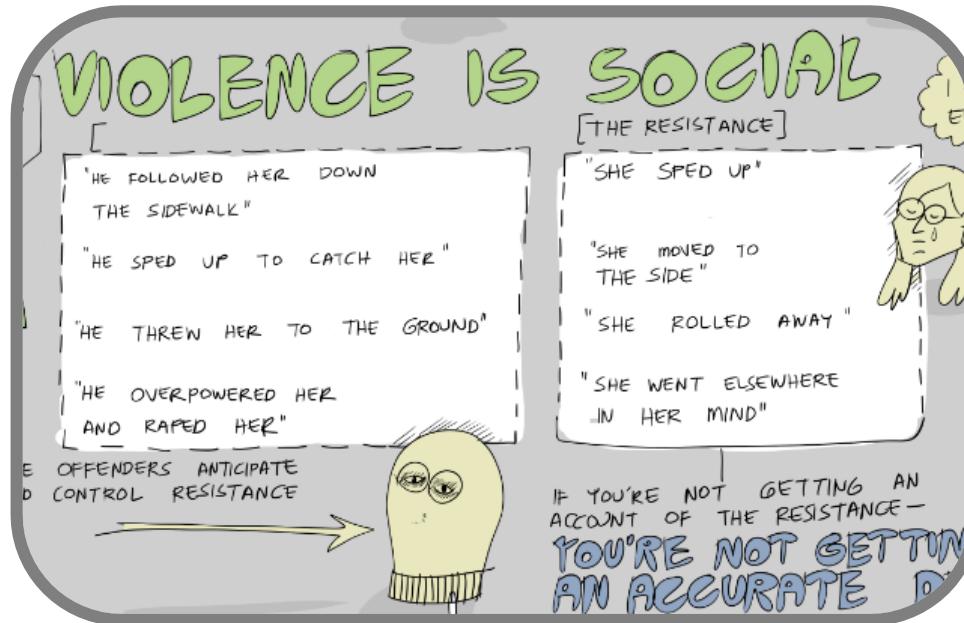
Dr Allan Wade

“**...We all have a role, we all have a part, whether we want to take it up consciously or not.”**

Dr Allan Wade

Violence is Social

Watch the 21min Video of 'Social' on www.insightexchange.net



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What surprised you? | What did you appreciate about that? | What might you reflect on?

“The resistance of the victim is part of the ‘fact-pattern’. We are not just re-framing and trying to be you know ‘positive’ here, people do actually resist violence. **Resistance to violence is as real as violence.**”

Dr Allan Wade

“It is not at all uncommon that people being raped and beaten, that they respond in a way **not only to resist the attacker but to protect other people around them.** Tiny children do that.”

Dr Allan Wade

“...We all have a role, we all have a part, whether we want to take it up consciously or not.”

Dr Allan Wade

Responses to Violence

Watch the 12min Video of 'Social' on www.insightexchange.net



ENGAGE | THINK | TALK

What surprised you? | What did you appreciate about that? | What might you reflect on?

“It’s important when we are trying to understand emotions that we understand them in context and not out of context.”

Dr Linda Coates

“The perpetrator’s history is the history of violence. The victim’s history is the history of resistance (not trauma – that’s different).”

Dr Allan Wade

“Emotion is more like a walk in the park than it is like indigestion. The emotions are activities of a person, right? They are not biological events triggered inside of a person – they are relational, they are contextual.”

Dr Allan Wade

“And so in fact, emotions can be more understood as a moral and ethical response.”

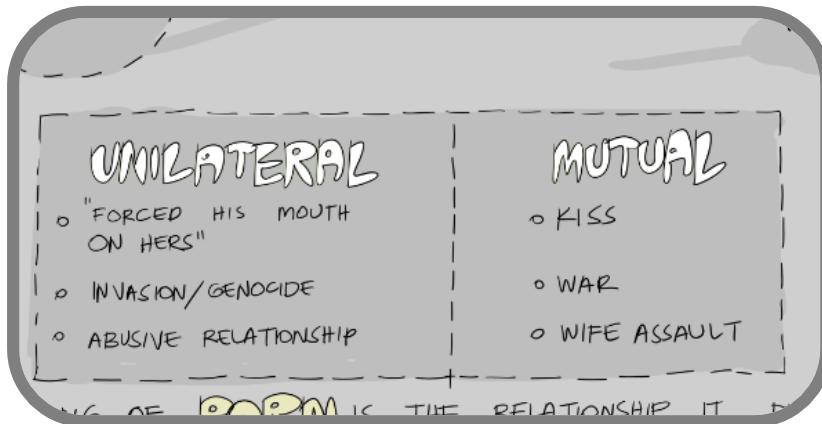
Dr Linda Coates

“...We all have a role, we all have a part, whether we want to take it up consciously or not.”

Dr Allan Wade

Language & Example

Watch 2 x 7min Videos 'Language' & 'Language as Case Sample' on www.insightexchange.net



ENGAGE | THINK | TALK

What surprised you? | What did you appreciate about that? | What might you reflect on?

“Language is inseparable from ourselves, as a community of human beings with a separate form and character, a specific history, a specific relationship to the world.”

Dr Allan Wade

“Violence, of course necessarily involves the application of force against the will and wellbeing of another person.”

Dr Linda Coates

“We need to spend a little bit of time working out what is a mutual social interaction and what is a unilateral social interaction... violence is a unilateral action.”

Dr Linda Coates

“...We all have a role, we all have a part, whether we want to take it up consciously or not.”

Dr Allan Wade

Consent vs Violence

Watch the 8min Video of 'Consent vs Violence' on www.insightexchange.net



ENGAGE | THINK | TALK

What surprised you? | What did you appreciate about that? | What might you reflect on?

“It’s really ironic, really problematic and really troubling , that in other contexts we are so good at understanding when that ‘moment by moment’ collaboration has been changed, and now it’s just a unilateral activity, and yet we pretend that we don’t know how to do this when a sexual act gets hijacked and turned to an act of violence. Of course we know. And these are the types of things we have to hold when we are trying to describe the acts in question.”

Dr Linda Coates

“If you hit someone on the head with a frying pan you don’t call it cooking.”

Dr Allan Wade

“...We all have a role, we all have a part, whether we want to take it up consciously or not.”

Dr Allan Wade

Victim Blaming

Watch the 19min Video of 'Victim Blaming' on www.insightexchange.net



ENGAGE | THINK | TALK

What surprised you? | What did you appreciate about that? | What might you reflect on?

“The more we change the language, the more we move from the facts, the more we change from what has happened.”

Dr Allan Wade

“The problem we have here is transforming the ‘perpetrator into a victim’ of circumstances of ‘forces he cannot understand or control’, and transforming the victim into a ‘perpetrator of her own misfortunes’...”

Dr Allan Wade

“....The problem we have here is as soon as it is made ‘mutual’ the deliberation of it, and the severity of the action is taken away. Because now what happens very quickly is that the ‘argument’ is the perpetrator, not the perpetrator.... so the ‘argument caused the assault’ ...and then when you have done all that, you can start ‘mutualising’ even further and start talking about this as a ‘marital problem’. Because if it’s a ‘mutual argument’, then marriage is also ‘mutual’ and then you can bolster up the ‘mutually’ here by calling it a ‘marital problem’.”

Dr Allan Wade & Dr Linda Coates

“...We all have a role, we all have a part, whether we want to take it up consciously or not.”

Dr Allan Wade