

Facilitator Instruction Guide

Recognising the Drivers of Sexual Violence: A Framework for Working with LGBTIQ+ SB Mob

Purpose of This Guide

This facilitation guide supports practitioners, community workers, and advocates to deliver sessions focused on identifying and discussing the social, structural, and systemic drivers of sexual violence experienced by LGBTQIA+ Sistergirl and Brotherboy (SB) mob. It is designed to:

- Foster culturally safe and trauma-informed dialogue.
 - Empower mob through shared knowledge and experiences.
 - Challenge systems of harm and raise collective awareness.
 - Promote healing, respect, and accountability.
 - Begin to unpack the drivers of violence for LGBTIQASB mob to increase awareness and understanding
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Core Principles

Facilitators must uphold the following principles:

1. **Cultural Safety** – Respect Aboriginal and Torres Strait Islander knowledge, leadership, and lived experience.
2. **Trauma-Informed Practice** – Be mindful of triggers and promote emotional, spiritual and physical safety.
3. **LGBTQIA+SB Inclusion** – Use affirming language and recognise intersectional identities.
4. **Consent and Choice** – Participation is voluntary. Always seek consent before beginning or sharing.



5. **Strengths-Based Yarning** – Focus on collective strength, resilience, and resistance to systemic violence.
 6. **Cultural Humility** - Acknowledge the cultural reciprocity and two way learning that occurs through sacred yarns.
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Preparation Steps

1. **Honouring Cultural Protocols** - Respecting Aboriginal and Torres Strait Islander people's ways of knowing, being and doing. Acknowledging protocols will differ across many countries and local consultation should occur.
 2. **Know Your Audience** – Understand the identities and needs of the individuals, group or community.
 3. **Create a Safe Space** – Choose a quiet, comfortable, culturally safe and private location. Consider healing spaces and places on Country.
 4. **Gather Resources** – Bring the sexual violence drivers framework, visual aids, paper, art supplies, and support service contacts.
 5. **Plan for Support** – Arrange a co facilitator to support throughout the yarning circle. In addition to this, consider identifying a cultural mentor, elder, healer or support person who can be present or on-call.
 6. **Self-Check** – Reflect on your own biases, grounding, and readiness to hold space for sensitive yarns.
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Session Structure

Estimated Duration: 90- 120 minutes (adaptable depending on context)

1. Welcome and Grounding (10–15 minutes)

- Acknowledgement or Welcome to Country
- Invite participants to introduce themselves, pronouns and share what brought them here.
- Explain the purpose of the session.



- Set group care agreement around confidentiality, respect, and cultural safety.
- Offer a grounding practice: breathing, cultural meditation, listening to country.

2. Introducing the Framework (30- 45 minutes)

- Provide copies of the 'recognising drivers of sexual violence framework' to the group as a handouts (refer to appendix A)
- Use plain, inclusive language to explain:

- What sexual violence is (beyond physical acts).

Sexual assault is any sexual action or attempt that happens without a person's clear and willing consent. It includes any behaviour that makes someone feel uncomfortable, scared, or threatened in a sexual way. This can happen through force, pressure, or manipulation.

Sexual assault isn't just physical contact. It can also include things like forcing someone to watch sexual content or sharing private sexual images or videos without their permission. Consent must always be given freely, and without fear, pressure, or guilt. (Family Safety Victoria, 2025)

- What is meant by "drivers" – the underlying causes or enablers.

In the context of preventing sexual violence, "drivers" refer to the underlying causes, conditions, and social norms that enable or increase the likelihood of this violence occurring. These are not just individual risk factors or isolated incidents, but deeply rooted societal issues that shape attitudes, behaviours, and power dynamics. Drivers operate across all levels - individual, relational, community, and societal and contribute to environments in which sexual violence is more likely to happen.

Key drivers include colonialism, patriarchy, ableism, homophobia, transphobia and racism. These drivers are the underlying enablers of gender inequality, rigid gender roles, power imbalances that normalise disrespect, control, and violence, sexism, heteronormativity, cisnormativity. Understanding these complex and intersecting drivers is essential for shifting from reactive responses to proactive, inclusive, and culturally responsive prevention strategies that address the root causes of violence for all communities. (Our Watch, 2018).

- The difference between individual acts and systemic drivers.

The difference between individual acts and systemic drivers lies in understanding the root of the issue versus its surface level symptoms.



Individual acts of sexual violence are the specific incidents where harm occurs — such as assault, coercion, or harassment. These acts are committed by individuals and are often treated as isolated behaviours or the result of personal failings, mental health issues, or substance use. While addressing these acts is important for justice and safety, focusing only on individuals ignores the broader conditions that allow such violence to be widespread and repeated.

Systemic drivers, on the other hand, are the underlying social, political, and cultural forces that create the conditions for individual acts of violence to occur and recur. Systemic drivers shape attitudes, normalise harmful behaviours, and influence institutions in ways that condone, excuse, or fail to prevent violence especially against LGBTQIA+ SB Aboriginal and Torres Strait Islander people. For example, when media stereotypes blame victims or overlook First Nations people's experiences, or when institutions fail to provide culturally safe and responsive support, they reinforce the systemic drivers of violence.

To truly prevent violence, it's essential to go beyond responding to individual acts and focus on changing the systems and structures that enable and perpetuate them. (Our Watch, 2018).

- Present the core drivers relevant to LGBTQIA+ SB mob using the framework, provide copies of the 'defining sexual violence' to the group as hand outs (refer to appendix B):

- **Colonialism**

Colonialism is a system dependent on the idea that one group of people are better than others, this thinking often justified violence against Aboriginal and Torres Strait Islander peoples to establish control and ownership of resources (centring making money/amassing wealth). The belief that one group is superior can be used to justify sexual violence towards the group viewed inferior. (Kashyap, M, 2023)

Example: The media and Coalition party in 2025 portraying sexual abuse as an issue specific to Aboriginal communities "the Coalition has committed to holding a royal commission into sexual abuse in Aboriginal and Torres Strait Islander communities, If this was occurring elsewhere in our society, a royal commission would be demanded." Jacinta Price (Brennan, D, 2025)

- **Racism**

Racism is a system of oppression creating power imbalances at every level in society.

Example: Australia introduced the assimilation policy in an attempt to try and breed Aboriginality out of the population. Children were trafficked (stolen) from their families by Governments, churches and welfare bodies based on



race, then forced to live in institutions where many experienced sexual abuse. (Australian Law Reform Commission, 2010)

- **Transphobia**

Negative beliefs about what it means to be transgender, two-spirits, nonbinary, and gender nonconforming, fundamentally rejecting trans identity and a refusal to acknowledge that it could possibly be real or valid. Transphobia is deeply institutionalised and causes direct harm and loss of life for transgender people.

Example: Unwanted sexually suggestive comments, intrusive questions about their gender identity or sex lives, and unwelcome sexual jokes. It can also include threats of sexual violence to "fix" someone's gender.

- **Homophobia**

Negative attitudes, beliefs, prejudice, discrimination and actions towards people of diverse sexualities. Homophobia is deeply institutionalised and causes direct harm and loss of life for LGBTQIA+SB individuals.

Example: A religious group using sexual violence as a conversion practice.

- **Patriarchy**

Patriarchy is defined as an ideology that upholds men's systemic dominance over women, justifying male superiority and rejecting equal structures.

Example: A male manager sexually harassing a female staff member, he knows she won't report the incident because there are no policies in place and she is afraid to lose her job.

- **Ableism**

Discrimination or prejudice towards people with disabilities. It can be described as the systemic and interpersonal exclusion and oppression of people with disability

Example: Lack of healthy relationship and sex education targeted at people with disabilities due to society not viewing them as sexual beings, this increasing vulnerability to sexual violence.

3. Yarning Circle or Discussion (30–40 minutes)

- Pose open questions (adapt if needed):
 - "What stands out to you in this framework?"
 - "How do you see these drivers showing up in community?"



- "What are the strengths and wisdom mob bring in response to these harms?"
- Use the 'participant community template tool' (refer to appendix C) to capture how these drivers show up in their community.
- Hold space gently – validate contributions and listen deeply.
- Monitor emotional responses; offer breaks or support if needed.

4. Reflection and Moving Forward (15–20 minutes)

- Ask:
 - "What sat with your spirit today?"
 - "What would you like mob to know about these drivers?"
 - "What steps can we take, as individuals or community, to respond to these harms?"
- Provide follow-up resources, including counselling, health, and LGBTQIA+SB support services.
- Close with a strength-based reflection or cultural practice (song, poem, affirmation, or grounding).

Tips for Facilitators

- **Use visual tools** (e.g., the framework diagram, storyboards, or art materials) to support different learning styles.
- **Stay adaptable** – some sessions may need to be slower or more conversational.
- **Avoid re-traumatising language** – use soft, respectful phrasing when discussing violence or harm.
- **Watch for power dynamics** – ensure all voices have space, especially the most marginalised.

After the Session



- Debrief with a co-facilitator or cultural support person.
 - Follow up with any participants who showed distress (with consent).
 - Reflect on what went well and where the session could improve.
 - Document insights anonymously (if appropriate) to inform broader community work.
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Useful Phrases

- “Take your time, you don’t have to share if you’re not ready.”
 - “This space is for you, and we honour your story.”
 - “Our communities have always had strength and wisdom – we’re reconnecting with that today.”
 - “Let’s look at the systems that create harm, not just individuals.”
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References

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- Our Watch. (2018). *Changing the picture A national resource to support the prevention of violence against aboriginal and torres strait islander women and their children*. <https://assets.ourwatch.org.au/assets/Key-frameworks/Changing-the-picture-AA.pdf>



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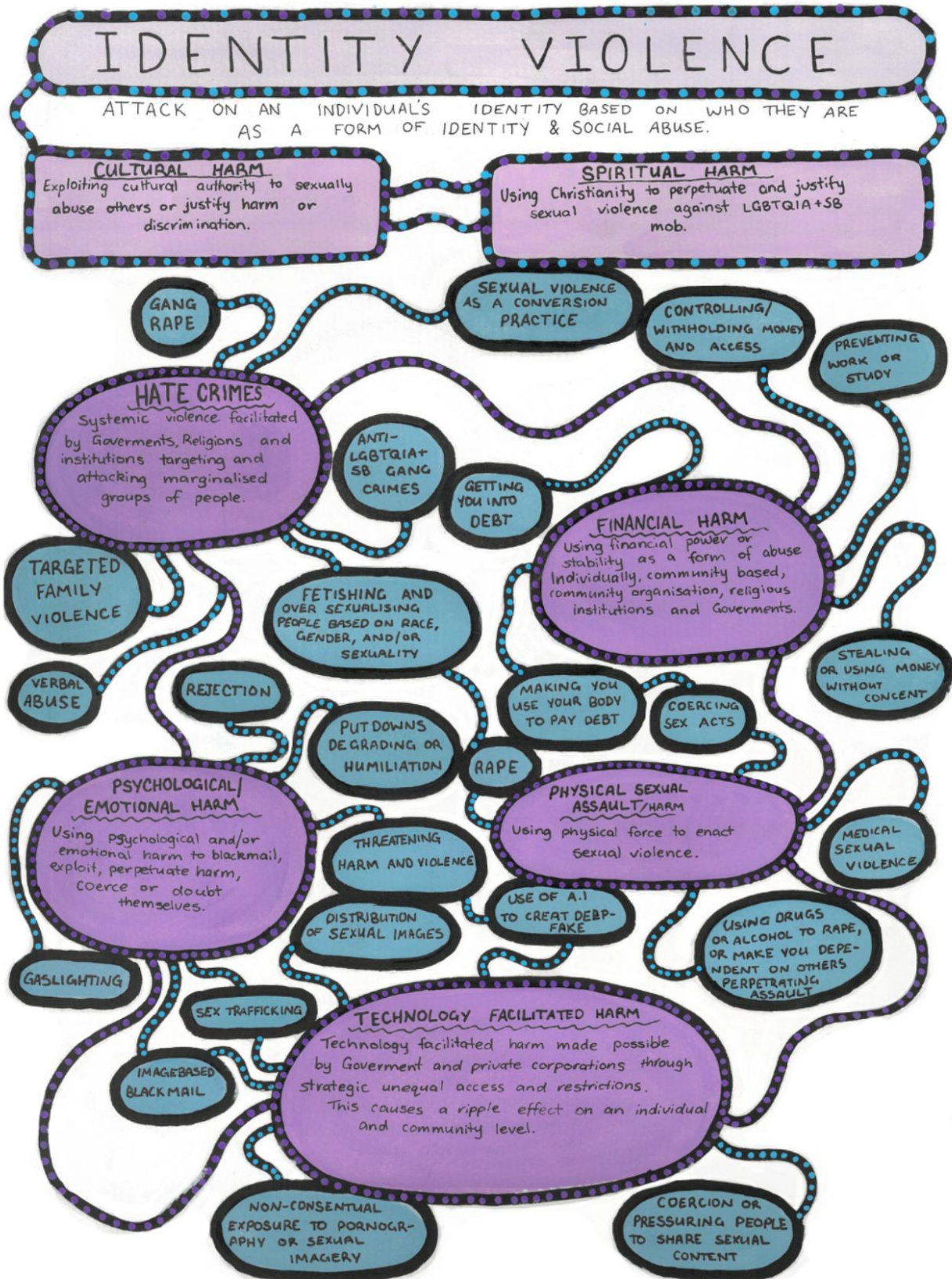
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Appendix A



Appendix B



Appendix C

