

ATTACHMENT SC-2

This is the attachment marked SC-2 referred to in the witness statement of Scott Andrew Holmes dated 26 June 2015.



Northern Interfaith Respectful Relationships Project



Equipping faith leaders to
Promote respectful relationships in the
Prevention of violence against women



City of
DAREBIN



VicHealth

The Northern Interfaith Respectful Relationships Project is run by Darebin City Council in partnership with VicHealth.

This program has been developed by the Northern Interfaith Respectful Relationships Project Coordinator, Scott Holmes

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Northern Interfaith Respectful Relationships Project Peer Mentoring Program 2011

WELCOME!

Thank you for choosing to be involved in this exciting new program, part of the final year of the Northern Interfaith Respectful Relationships (NIRR) Project.

A growing number of faith communities are beginning to be involved with the challenge of violence against women. However, in almost all cases the involvement has been concerned with learning how to *respond* to what is already happening, or how to work with women and men who *already* know that their circumstances and behaviours need to change.

The NIRR Project recognises that things will not change for women in the long-term until we start to change the conditions that *contribute* to violence. This *prevention-focused* approach is based on research that identifies three contributing factors – gender inequity, rigid gender roles, and low-sanctions against violence.

The research also highlights that faith communities are an important setting for a *prevention-based* approach. Why? Because faith communities are a significant source of learning about values, ethics, and behaviour for many people in our community. Faith Communities are also people-focused, and therefore an important place to begin to explore the relational issues at the heart of violence against women.

However, it is no secret that faith communities have been, and often continue to be, strongly patriarchal organisations. A *prevention-focused* approach in faith communities will be one that takes the time to explore carefully and respectfully the complex issues involved in changing attitudes to gender equity, gender roles, and violence.

Thus this Peer Mentoring Program for Faith Leaders. It is hoped this program will provide the right approach to build the knowledge and confidence of Faith Leaders as they lead their communities to explore what it means not just to *respond* to violence against women, but also to take a lead in *preventing* it.

You have already taken a step in the right direction by being involved in this pilot program. May it be the first step of many for you, and for many others also.

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DIRECTIONS

In this folder you will find all that you need for the Peer Mentoring Program.

The contents are arranged session by session for the 6 session series of conversations.

For each of the sessions you will find a front page with:

- Theme
- Aim
- Summary of the theme
- Central conversation area
- List of reading resources for that theme

This is followed by the reading resources themselves.

Then follows a page with suggested questions for reflection / conversation starters. You will see that these are arranged under three headings:

- When I reflect on my own experience
- When I reflect on my faith tradition and experience
- When I reflect on the community I live in

Please ensure that you spend some time in your preparation and in your conversation with at least one question from each section.

Finally, at the end of each section there is a page for you to note down your own thoughts, questions, observations and ideas that emerge either in your own preparation, or during the conversation. As well, you are encouraged to reflect on the difference each session has made to the personal and professional choices you make each day.



Northern Interfaith Respectful Relationships Project Peer Mentoring Program 2011

HAVING A GO

This Peer Mentoring Program is about both knowledge and action. Sometimes the best way to learn is simply to have a go, evaluate, and try again. Therefore, included in each resource list as the last resource is an example of a Primary Prevention activity. They are as follows:

Session 1	Poster Presentation	p.	15
Session 2	'Let's talk about gender' conversation	p.	27
Session 3	Developing a declaration	p.	38
Session 4	Film Discussion Night	p.	52
Session 5	Fact Sheets / Newsletter Inserts	p.	64
Session 6	Getting involved in the White Ribbon campaign	p.	74

All participants are encouraged to attempt at least one primary Prevention activity in their faith setting during the course of the Program. If this does not happen earlier, it is suggested participants use the time between session 5 and 6 to have a go at one of the 6 suggested Primary Prevention Activities.

In preparation for having a go at an activity, it may be helpful to refer to the questions for reflection/conversation starters for session 6 (p. 76).

Where appropriate, it would also be useful for participants to make use of teaching / preaching occasions as an opportunity to introduce the topic of violence against women to their faith community.

Time can be spent at each session discussing these activities both before and after their implementation. If it is not appropriate in your situation to implement an action, it would still be helpful to be thinking and talking about what *could* be done.

Please remember that whenever the issue of domestic violence / violence against women is raised, there is the possibility that disclosures of actual incidents will be made to you or other leaders in your community. On the following page are some guidelines for responding to such disclosures.



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RESPONDING TO DISCLOSURES OF VIOLENCE

Find a safe place to talk.

Have someone else present – if this is acceptable to the victim.

Allow time for the person to talk.

Listen to what she has to say – and take it seriously.

Believe her, her description of the abuse is probably only the tip of the iceberg.

Give priority to her immediate safety.

Empower her to make her own decisions.

Support and respect her choices. Even if she chooses initially to return to the abuser, it is her choice.

She has the most information about how to survive. However if there are children involved their safety must come first.

Give her information about relevant support agencies and if appropriate, offer to contact the agency on her behalf and do so in their presence or offer a safe and private place from which she can contact the relevant agency.

Do not offer counselling – refer her to those who are properly trained in this area.

Reassure her that this is not her fault, she doesn't deserve this treatment, and it is not God's will for her.

Let her know that what the abuser has done is wrong and completely unacceptable.

Protect her confidentiality.

Important Contact Numbers

Women's Domestic Violence Crisis Service	1800 015 188
Men's Referral Service	1800 065 973
Sexual Assault Crisis Line	1800 806 292
Kids Helpline	1800 55 1800



Northern Interfaith Respectful Relationships Project Peer Mentoring Program 2011

PROGRAM PRACTICALITIES

MENTOR

Name _____

Contact Phone _____

Contact Email _____

MENTEE

Name _____

Contact Phone _____

Contact Email _____

MEETING DETAILS

	Date and time	Venue
Session 1		
Session 2		
Session 3		
Session 4		
Session 5		
Session 6		

NIRR Project Coordinator:

Scott Holmes _____

PROGRAM LAUNCH AND BRIEFING DETAILS

PROGRAM DEBRIEFING AND CELEBRATION DETAILS



Northern Interfaith Respectful Relationships Project Peer Mentoring Program 2011

Session 1: Why promote respectful relationships?

Aim of this session

To understand the connection between well-being, the determinants of well-being, and the affects of violence against women.

Summary of theme

All of us want to be as healthy as we can, and we want our loved ones to be healthy also. We know that there are things we can do to improve our chances of being well, such as exercise, a good diet, a balanced lifestyle. We also know there are things that contribute to poor health, such as smoking, obesity. For women and girls, a major contributor to poor health is the violence they experience from past or present intimate partners. Improving the health of women involves changing the factors that lead to this violence. Promoting respectful relationships is one way we can all make a difference to the health of women and girls in our society, including the ones that are closest to us.

Central conversation area

Making the connections between violence and well-being.

List of resources for this session

Resource 1: Some key facts and statistics

Resource 2: The Factors affecting health and well being

Resource 3: Media article from The Age

Resource 4: Story of a personal experience of family violence

Resource 5: Primary Prevention example – Poster Presentation

Session 1: Resource 1

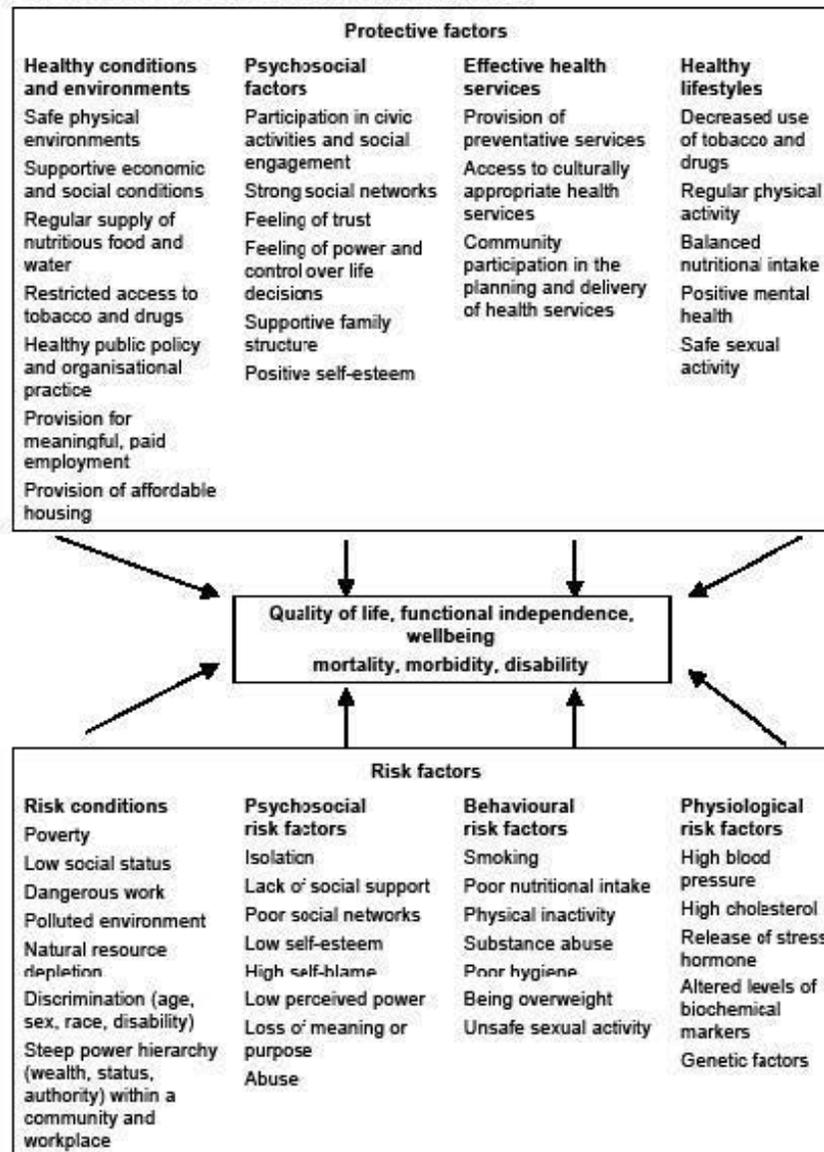
Some key facts and statistics

The information below comes from 'Responsible Reporting Guidelines for Journalists' and is available at www.evas.org.au (Eliminating Violence Against Women Media Awards)

- Intimate partner violence is responsible for more ill-health and premature death in Victorian women under the age of 45 than any other of the well-known risk factors, including high blood pressure, obesity and smoking. 59% of the health impact experienced by women is anxiety and depression.
- At an individual level, the most consistent predictor of the use of violence among men is their agreement with sexist, patriarchal, and/or sexually hostile attitudes.
- More than one in three Australian women (34%) who have had an intimate partner, have experienced violence from a partner or ex-partner.
- Of all physical assaults against women, 74.9% occurred in the home by a man they knew. 31% of women who experienced physical violence in the last 12 months were assaulted by a current and/or ex-partner, compared to 4.4% of men.
- A woman is killed in Australia almost every week by a partner or ex-partner.
- Women and girls constitute the majority of reported victims of family and sexual violence to Victoria Police. 77% of reported family violence victims and 89% of reported rape victims are women and girls.
- Nationally, only 19% of women who experienced sexual assault by a male perpetrator and 36% of women who experienced physical assault by a male perpetrator reported to police.
- An estimated one in four children have witnessed domestic violence.
- Violence against women and their children cost the Australian economy \$13.6 billion in 2009; \$3.4 billion for Victoria.
- One in five people do not believe that 'controlling a partner by denying them money' is a form of domestic violence.
- 34 % of the general community mistakenly believe that rape occurs because of men 'not being able to control their need for sex'.
- In Victoria during 2009/2010 there were 35,720 incidents where Victoria Police submitted family incidents reports.
- More than half all intimate partner homicides have a recorded history of prior police involvement.
- Of the 4,378 sexual assaults reported to Victoria Police in 2008-2009, 62% were for children, and most of these were perpetrated against girls.
- For every woman whose experience of violence can be prevented, \$20,766 can be saved.
- More than half of people believe that a woman could leave a violent relationship if she really wanted to.

Session 1: Resource 2

The factors affecting health and wellbeing¹



1. Adapted from Labonte, R. (1998), *A community development approach to health promotion: a background paper on practice, tensions, strategic models and accountability requirements for health authority work on the broad determinants of health*, Health Education Board of Scotland, Research Unit on Health and Behaviour Change, University of Edinburgh, Edinburgh.

Session 1: Resource 3**From the Age March 2011**

MORE than a third of female students have been sexually harassed and one in 10 have experienced sexual violence during their university days, a National Union of Students survey shows.

The survey of almost 1500 students across Australian university campuses found 63 per cent of respondents only sometimes felt safe on their university campus at night and 12 per cent never felt safe.

Union women's officer Courtney Sloane said the figures confirmed what student associations already knew — that “campus-based violence against women is widespread and not enough is being done to address the issue”.

“These figures are plainly unacceptable. Female students need to be able to rest in the knowledge that they, like their male colleagues, can focus on their studies without fearing for their safety,” Ms Sloane said.

Common complaints from survey respondents in Victoria included concerns about lighting, security and walking paths around campuses.

“There are often a few cars left in the car park at night so I worry about who may be waiting there,” one said. “Some areas of the university have poor lighting so people could be loitering in the shadows, and I have also heard of people being mugged or attacked at night on campus.”

SARAH-JANE COLLINS

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Session 1: Resource 4

██████████ Story (from the Emerge website www.emergesupport.org.au)

I met ██████████ at a time in my life when I was quite vulnerable. He was very charming and softly spoken and I thought he was the most considerate, caring and sensitive man. There wasn't anything I didn't like about him.

However, not long into the relationship things began to change and he became highly controlling and was often abusive and threatening. He always had excuses for his behaviour and would say things like "if only we moved away from here to WA, things would be better" and "If only I had the money to buy a Harley I would be happy." Within 6 months ██████████ had bought a Harley and we shifted to WA but neither of these things changed his level of happiness or improved his behaviour. In actual fact, once we had shifted to WA things got worse. I was subjected to physical violence, which was quite terrifying. I had no family or friends I could go to - I was totally isolated.

By this time I was experiencing a myriad of emotions. I was ashamed for trusting him and for telling people how great he was.

I lasted in WA for only 6 months, when a good friend flew over. We drove back together, but not before the police were called so we could safely leave.

On our way back to Victoria, ██████████ called me, saying he'd been to a GP to be referred for help. He said he'd told the doctor "I abuse drugs and I abuse my girlfriend." I believed this, and about 6 months later he returned to Victoria and we reconciled.

Over the next three years I left him on numerous occasions. I experienced physical, sexual, verbal, social and financial abuse during that period. By this time I was extremely anxious and depressed, and envisaged death as the only way out. I had lost an extreme amount of weight and my baby was failing to thrive. I wasn't suicidal though; I had a baby to care for but didn't know how to get out of the situation without involving my family and putting them at risk.

In early January I left ██████████ took our baby and went interstate. I had counselling and was put in touch with a domestic violence support service. I learnt that there were services available to assist women and children in my situation, but being interstate left me feeling totally isolated from my family, so I returned to Victoria, and although I had no intention of reconciling with ██████████, I still felt compelled to stay with him, as he kept threatening suicide if I left.

I stayed with him for a month, even though I knew there were services that could assist. Then the last straw happened. He threatened "to punch my head in" and I decided to leave. I'd put the baby in the car and was about to get in when he almost yanked the car door off, screaming "I'm mad enough to kill my own blood!" I truly believed he would kill our child just to get back at me.

I went to Emerge the day before Good Friday. I can still remember being shown to my room seeing a cot set up with a little woollen dog in it for my daughter. I felt safe and this was very reassuring.

During the time we were at Emerge, with the assistance and support of staff I obtained an Intervention Order, made a police statement, had counselling, spent a week at the Queen Elizabeth Centre to assist with establishing better eating and sleeping patterns for my daughter and did a personal development course. My worker applied for a THM and an Office of Housing property for

us. She also helped me see the reality of my situation and face the fact that my partner was not going to change and that I should concentrate on changing things in my life rather than his.

The 3 years that followed I put a lot of energy into trying to keep my daughter safe and trying to stop [REDACTED] from having unsupervised contact and from getting overnight access. I went back to school to continue my study, first doing Justice subjects and then subjects that included women's studies, gender and crime and men and masculinities, trying to make sense of society and the constraints put on women. Eventually in 2006 my daughter began to go to [REDACTED] overnight, but by this stage she was 5 years old.

Also in 2006 my daughter started school and I was successfully in applying for part-time work, I have been working in the Community Services Sector for the past 3 years. I'll be forever grateful to Emerge and every so often I make contact with the service as they were instrumental in me being able to move on from that relationship and create a safe, stable life for myself and my child.

Session 1: Resource 5

Primary Prevention Example – Poster Presentation

Rationale

One of the most simple and yet important aspects of Primary Prevention is raising community awareness of the issue of concern. This is particularly important in the case of violence against women. Because it is a subject that is both highly personal and highly confronting there is a tendency in our community to avoid dealing with it in any sort of public way, whether that be in our mass media, in our schools, or in our faith communities. Of course, this avoidance doesn't make the reality of family violence go away. Change can only begin when we acknowledge that there is a problem in the first place. Awareness raising is a way of doing this.

Options for awareness raising

Awareness raising can take either an active or passive form. Active forms might include an oral presentation (such as a sermon) on the topic, or a dramatic presentation, or a forum with guest speakers. Passive forms might include an insert in a regular newsletter, a brochure, or a poster presentation.

Poster Presentation

A poster can be an effective way of displaying either a simple message or a larger amount of information. They can be developed using MS Powerpoint or MS Publisher or other desktop publishing tools and then printed at a local print shop, such as Officeworks.

Things to consider when designing a poster

- Where will it go, and therefore how large should it be?
- What will be the main eye catching feature of the poster?
- What is the primary message you want people to take from the poster?
- Is the font large enough to read at a distance?
- Is there too much information?
- Is it relevant and sensitive to the context it will be used in?

Resources

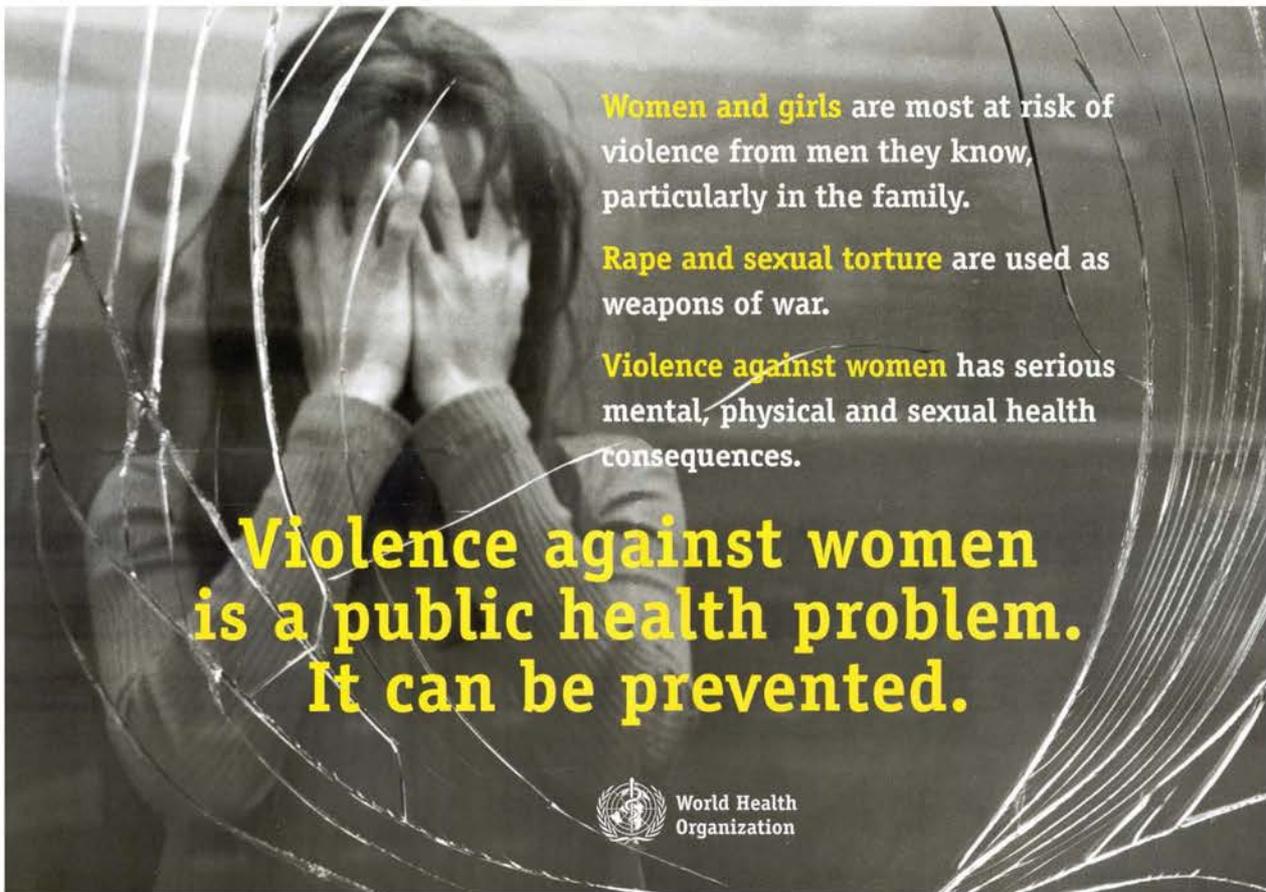
There is lots on the web about designing posters! Much of it concerns scientific posters. See the resource page at the end of this booklet for websites that can provide ideas for the information you want to present.

In particular you may want to check out www.dvposters365.net

See also the example from the World Health Organisation on the next page.

Remember! When making any sort of presentation on family violence there is always the possibility that it will lead to someone choosing to seek help. Therefore, it is important to have the telephone numbers of the main help lines available. These are also listed on the Resources pages at the end of this booklet.

Example of a poster – see previous page, Poster Presentation



Session 1: Why promote respectful relationships?

Central conversation area: Making the connections between violence and well-being.

Questions for reflection / conversation starters

a) When I reflect on my own experience:

1. What do I do to stay healthy?
2. What are the things which have an adverse effect on my health?
3. Have I, or someone I am close to, had an experience of violence which has affected my health? What was the impact of this experience?

b) When I reflect on my faith tradition and experience:

4. Is staying healthy something that is discussed in my faith tradition as a theological or spiritual issue?
5. Is the health of its members something my faith tradition is actively concerned about?
6. What does my faith tradition have to say about violence?

c) When I reflect on the community I live in:

7. Do I think our community/society understands violence against women as a health issue?
8. Would I expect most people in our community/society to appreciate the prevalence of violence against women?
9. In what ways might I expect promoting respectful relationships can make a difference to our community/society?

Session 1: my personal notes

Thoughts, questions, observations and ideas.....

Personal and professional learnings and planned actions.....



Northern Interfaith Respectful Relationships Project

Peer Mentoring Program 2011

Session 2: Gender roles and definitions

Aim of this session

To explore the construction of gender, and how rigid gender roles affect the lives of women and men.

Summary of theme

We come into this life with physical traits that identify us either as girls or boys. This simple distinction in biology is one of the building blocks of personal identity. But there is more to being women and men than our biology. Most of the characteristics and roles that we define as 'male' or 'female' – our gender - are formed from cultural settings, ideas and expectations that have little or nothing to do with the biology of our sex. These social norms about gender (also called constructs) can be used to limit and control the opportunities we have in life, as well as the way we express our identity. Research indicates that where gender roles are rigidly enforced there is greater likelihood of violence against women. Preventing violence means changing the way we think about what it means to be female or male.

Central conversation area

What does it mean to be female? What does it mean to be male?

List of resources for this session

Resource 1: What do we mean by sex and gender

Resource 2: Being an 'ocker', by Anne Summers

Resource 3: 'I thought I was one of the good guys', by Stephen Glaude

Resource 4: Refusing to be a man, by Steven Botkin

Resource 5: Primary Prevention example – 'Let's talk about gender' conversation

Session 2: Resource 1

What do we mean by "sex" and "gender"?

Sometimes it is hard to understand exactly what is meant by the term "gender", and how it differs from the closely related term "sex".

"Sex" refers to the biological and physiological characteristics that define men and women.

"Gender" refers to the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women.

To put it another way:

"Male" and "female" are sex categories, while "masculine" and "feminine" are gender categories.

Aspects of sex will not vary substantially between different human societies, while aspects of gender may vary greatly.

Some examples of sex characteristics :

- Women menstruate while men do not
- Men have testicles while women do not
- Women have developed breasts that are usually capable of lactating, while men have not
- Men generally have more massive bones than women

Some examples of gender characteristics :

- In the United States (and most other countries), women earn significantly less money than men for similar work
- In Viet Nam, many more men than women smoke, as female smoking has not traditionally been considered appropriate
- In Saudi Arabia men are allowed to drive cars while women are not
- In most of the world, women do more housework than men

From World Health Organisation

Session 2: Resource 2

From The Age Sunday 10 April 2011

It is puzzling that the idea of the “ocker” still carries so much weight, writes Anne Summers.

SO OFTEN in Australia we resort to stereotypes when we talk about masculinity. Why are Shane Warne, Sam Newman and their ilk seen as epitomising the Aussie bloke? Why is it only footballers, shearers or Diggers who are deemed to be the authentic article? Most Australian men are not the stereotype. Far from it.

Men have changed a great deal in the past 30 years.

They not only look (and smell) different, they are — overwhelmingly — very different from their fathers and grandfathers. Men today routinely wear wedding rings — and plenty sport earrings. They plaster themselves with cologne and aftershave and hair product, often overdoing it in their quest to avoid “ponging” . They mostly care what they wear, and will shop for themselves. The metrosexual is not a myth.

They cook, not just on the barbie, but in the kitchen, and can talk knowledgably about whether the vitello is better boiled or roasted. They increasingly prefer wine to beer. They show emotion, and not just when their team loses. It is OK for guys to cry. They are comfortable around gay men; some of them are themselves gay and out.

But by far the most profound change has been the involvement of men in the birth of their children. In my father’s day the role of the proud dad was confined to pacing outside the labour ward, then handing out cigars to celebrate the new arrival. Both activities are frowned on today.

It seems archaic, and even cruel, that men used to be denied the right to be present for the miracle of birth. The remoteness of fathers from their children, which was a given as late as the 1970s, may well be linked to their not being permitted to be there when the children arrived. Today, the meaning of “father” ’ has been totally redefined.

Once, you never saw a man pushing a pram, certainly not without a woman beside him. Today, the sight does not attract a second glance. Many, if not most, fathers are totally immersed in the experience. And it has changed them. How could it not?

Yet the stereotype persists of the gruff, laconic, larrikin incapable of showing feelings but quick to express sexist, racist or homophobic sentiments. Whole television shows are built on the premise that this is a recognisable and likeable representation of Australian men. Sure, the Matt Prestons and Adam Hills and Jamie Duries of this world are there as well, but sitting alongside, not replacing, the ocker.

Why does the ocker have such a strong grip on our imagination and on our sense of who we are? This version of masculinity was elaborated in the 19th century by poets and short-story writers, largely based on the exigencies of a tough rural existence, at a time when Australia’s population was 3.7 million, a majority of them men and almost all of them from Britain.

Today in our highly urbanised nation there are 22.5 million of us, with origins in more than 200 countries, and with only 99 men for every 100 women. The ocker ought to be struggling to hold his own.

And in many ways he is. The changes in men have come about in large measure because of the momentous changes in women's lives over the same period. The women's revolution forced and fostered changes that many men welcomed because it freed them from a straitjacket of behaviour and expectations.

But the stereotype survives, even when it is being parodied — as it often is in advertising, especially for beer — or romanticised. It can be seen as almost atavistic, epitomising an earlier, more straightforward era when mateship was all that mattered. Maybe it is just shorthand for saying: I'm a bloke.

Or is it clinging to a point of difference?

Perhaps the paradox is that as men have become free to unshackle themselves from the ocker stereotype, they still need a notion of what it means to be masculine.

Women too are still struggling, having thrown off the feminine mystique all those years ago, to define what it means to be female in a world where we enjoy (or aspire to) equality. For both sexes, it is likely to be an ongoing quest as we struggle for definition of our differences — as genders but also as individuals. The trouble is, there is no default definition for women. We can't resort to a simple stereotype — even if we wanted to. Perhaps that makes us better off. We have no option but to embrace the new selves we are becoming, and to see ourselves as individuals rather than typecast by our sex. Men have the ocker option. Even when they are sending it up, as Warnie does so artfully, it is there, available and acceptable, even viewed with some affection. And a whole lot easier than having to reinvent oneself.

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Session 2: Resource 3**I thought I was one of the good guys: erasing old masculinity's tapes****By Stephen Glaude****From VoiceMale: Changing Men in Changing Times, Spring 2009**

A number of things became shockingly apparent to me my first three days as the newly appointed president and CEO of Men Can Stop Rape (MCSR). It was January 2008 and I began my new job by attending the organization's three-day "Theory to Practice Training." The training is designed to help participants understand many aspects of male socialization and how it makes us custodians, if not active contributors, of the culture of violence against women in our society. Up to that moment, with the exception of a couple of detours in life, I thought I was one of the "good guys." I have never hit a woman, sexual assault is inconceivable to me, and to my conscious knowledge I have never discriminated against a woman in my employ or sought to undermine a female co-worker because of her gender. I thought this made me a man my daughters could be proud of and my son would want to emulate. Then the training happened and everything I thought of as the construction of a good man came tumbling down. All my positions previous to MCSR had been with the federal government and national nonprofits, none of them focusing on sexual and domestic violence, so I knew I was heading into new waters. I didn't realize how much territory I would need to navigate.

Acceptance

By the end of the three days, I had come to realize that I needed to hit the rewind and erase buttons, holding them down until 53 years were wiped away. I became aware for the first time that I had willingly joined an informal fraternity of men who had set low standards and definitions of what it means to be a good man and that these standards were reinforced by almost everything I saw, read, and experienced. I learned that you can hurt without meaning to or knowing that you are hurting and that even though you may not be directly violent toward women you can greatly contribute to a culture that is. I learned that not only laughing at jokes in poor taste but also not challenging the joke teller contributes. I learned that the socialization of men to be who we are to each other and to the women in our lives starts at infancy, and is propped up by everything we experience in every relationship we have. As I traced my own socialization, I travelled all the way back to my favourite childhood cartoon. In almost every Popeye episode there is a scene where he and Brutus (his arch enemy) fight over Olive Oyl (the woman they both desire). The fight always ends up with Popeye and Brutus each pulling one of Olive's arms, stretching them further and further apart. To a child, this is a funny scene but the message is dangerous, one that says "women are objects"; that women do not have choice. As far as we know, Olive Oyl did not want either one of them and wasn't being given a choice.

I recall another one of those "I thought I was a good guy" examples when my now ex-wife first became pregnant. My response, fervently believing this was the correct thing to do, was to figure out ways to make more money so that she could stay home with our new child as long as she wanted. Although there was some dialogue about her being home, that dialogue assumed she wanted to stay home. Indeed, I was earning enough money for her to stay home through the birth and early child rearing of all three children, a total of 10 years when she was away from her own career. For years I felt great pride about being able to afford her that opportunity. I learned years later that while she had wanted to be at home with the children, she also had wanted a different dialogue about the decision. She wanted a dialogue that equally assumed she might want to work. She wanted a dialogue that included me offering to help with child care, transportation and sharing responsibility if in fact she wanted to work and have children as well. I assumed in the moment—innocently, but incorrectly—that there was only one way to be a "good guy." I was wrong.

I also realized that many of the women in my life who allowed me the comfort of thinking I was one of the good guys really didn't believe that but probably felt unsafe to let me know otherwise. This might have been the hardest awareness to come to of all. It, more than anything else, confronted me with some important choices: at 53 years of age, would change be too long a journey for me, would there be too much work to do, and would I have to concede too much power? I decided these were questions I could not walk away from.

Challenges

The most important realization I had was the need to create a safe space to learn from women about how my behaviour affects them. This is not easy to do, even when I think I am doing it. It's a constant struggle, particularly because I am in leadership positions that uphold these dangerous postures by their very nature and structure. I am fortunate to have some courageous women and men in my personal life, my family, and the staff at MCSR who, despite perceived risk, remind me that creating that space takes a lot more than what I have done so far. Another big challenge has been acting on what I say I will do. When I hear of the attitudes and behaviour I need to change, it's easy to embrace, most of the time. Putting that embrace into practice, however, is elusive and seemingly costly. Sometimes, it seems like it would be so easy to take my hand off the rewind and erase buttons when I reach one of those places from the past that served me well. The hardest part is developing a new belief system that, in my heart, I accept is a better way to be— for the women in my life and the work I do, but also for myself in personal ways that are rich and rewarding. It's easy to say, but it takes real transformation to believe and even more to practice.

Rewards

While people have admired me for the work I do, I can only imagine what the real rewards are like. I have not erased that much of my tapes or realized deep change at this point in my journey. Those rewards include the relief from putting down the burden of traditional masculinity and how it affects me and the people in my life. I believe the rewards can be genuine respect from the women I encounter and the increasing numbers of men I meet who are also struggling to change. I can imagine a real sense of pride from mustering the sustained courage to continue examining myself and how that might serve as encouragement to others. I can imagine the benefit of knowing healthy masculinity and new definitions of strength. I can imagine being viewed as an ally to women in their quest for gender equity and a healthy existence in this skewed world of gender relationships. I can envision these rewards but have more rewinding and erasing to do before they can be realized. I am convinced, though, that even though it's much more complicated than I realized, it's never too late to become one of the "good guys."

Stephen Glaude is president and CEO of Men Can Stop Rape, Inc. The organization is committed to deconstructing traditional masculinity and building in its place a healthy masculinity based on new definitions of strength and being allies with women in preventing violence against women.

www.mencanstoprape.org

Session 2: Resource 4**Refusing to “BE A MAN!”***Voice Male Magazine – Winter 1999*

Steven Botkin

“Be a man!”

The effects of those three words continue to echo through our lives long after we’ve realized the lies behind them. Listen to the inflection, the emotional message we can hear so clearly in this simple phrase, carrying equal parts promise and threat.

Be a man!

If we can achieve this goal we are promised a sense of power, pride, confidence, mastery, control, and invulnerability. If we do not “cut the mustard,” “make the grade,” “step up to the plate,” and “box our corner,” we are threatened with isolation, shame, abuse, and violence. But what does it mean to “be a man”? For years I have regularly asked groups of people what comes to mind when they hear that expression. The responses, from men and women of all ages, are frighteningly consistent. And everyone knows what happens to boys or men who do not fit inside this “box.”

We remember schoolyards and street corners, and often homes, with our own or our friends’ families, where proving that we had an “acceptable” degree of masculinity was an ongoing theme of our daily lives. We learned that any nonconformity to the rules of this masculinity risked making one the target of brutality and ridicule. And we learned that we could have prestige and privilege, power and control, to the extent that we were able to “be the man.” And yet, especially as children, we knew we really did not and could not meet this impossible and inhuman standard. Sometimes we did get sad, scared, and hurt. We did, at times, want to cry and be comforted. If we had enough safety as children we might respond to the command “be a man” with the truth: “but I’m not a man.”

But it wasn’t always safe to tell the truth. So, in subtle and not-so-subtle ways we practiced hiding or minimizing our gender nonconformities, because we were told that’s not how men are. How we dressed, walked, talked, used our hands, expressed our emotions, related with other males, and talked about and behaved toward females was all carefully scrutinized so that we would not betray any deviance from the prescribed rules for being a man. We did not want to be standing alone feeling shame about our difference. So we denied parts of ourselves in order to feel safe and accepted within a dominant culture that demanded of us: “Be a man!”

What would it mean now if we were to create a culture in which men join together to reclaim these parts of ourselves that we once hid and denied? If we discovered that, as we peek out from behind our fear, we find the shy and smiling face of another, reflecting our own remembered wholeness. What would it mean if together we found the courage to stand and face the dominant culture, saying with determination and pride, We do not want to “be a man”?

We refuse the rigid box of gender conformity. What if we created a community where we could feel safe and accepted in the infinite variety of our gender nonconformities? It would mean the end of the system of patriarchy, wherein the promise of power is leveraged by the threat of violence. Homophobia, violence against women, and war—the ultimate weapons of gender conformity—would disappear, no longer needed to prove and protect our “manhood.” Men would show up in the full rainbow of our expressions. We would inhabit our homes and families, remembering the delights of nurturing relationships. And we would seek out the close, loving companionship of other men and other women. It would mean hope for the world in places where we have long felt only hopelessness.

I believe this is all happening now. Yes, it can often seem agonizingly slow and painful, and there is certainly plenty of overt and covert resistance; however, there is a tremendous wave of liberation moving through our world. Men breaking free from the individual and cultural demand to “be a man” is one key ingredient in this movement.

It’s time for us now to assert that we will not be boxed into masculinity by seductive promises of power or intimidating threats of violence. It’s time for us now to break through our fear and isolation and come out as gender nonconformists who do not fit or accept prescribed rules of manhood. It’s time for us now to call each other out of the shadows of the box with a welcome of acceptance and safety. In this way we are creating a new culture where being a man is an open-ended, ever-expanding expression of possibilities.

For information: www.mensresourcesinternational.org

Session 2: Resource 5

Primary Prevention Example – ‘Let’s talk about gender’ conversation

Rationale

Primary Prevention need not involve major activities. It is often the combined affect of small but regular activities that produce significant change over the long haul. One possible element in this mix of activities could be an opportunity for a group of people in your faith community to have a relatively informal conversation on a topic relevant to promoting respectful relationships. Such a conversation, without any agenda or expectations, can often prove just as fruitful as more formal occasions.

‘Let’s talk about gender’ conversation

- We all know that conversations generally move better when they are lubricated with some food and beverages, so make sure there are some present.
- It is often easier to get a conversation going if there is a common input to begin with. Resources 3 or 4 in this section could be distributed to the participants at the start of the meeting, or even beforehand, as a way of steering the conversation down the desired path. Alternatively, there may be something in the newspaper that could be used.
- Gender is a very personal part of all our lives, so it would be useful to remind the group of some ground rules for the conversation – respecting each other’s opinions, not criticizing other people’s experiences, confidentiality, etc. It is also usually helpful to make clear how long the conversation will go for.
- Having some questions ready is always a good idea. Be wary of questions that can be answered simply with ‘yes’ or ‘no’.
- Care needs to be given to how the conversation is facilitated, striking a balance between allowing it to go in the directions where there is most energy, but not allowing it to stray too far off the main path.
- As part of an ongoing commitment to primary prevention, the conversation could conclude by asking the participants where they would like to take the conversation from here? Has it stimulated any ideas for action? Any topics for further conversation?

Session 2: Gender roles and definitions

Central conversation area: what does it mean to be female? What does it mean to be male?

Questions for reflection / conversation starters

a) When I reflect on my own experience:

1. What expectations of behaviour or roles have I experienced because of my [biological] sex?
2. What behaviours or personality traits or roles do I tend to attribute to gender? What has influenced this tendency in me?
3. How does my own experience of gender affect the way that I relate to other people?

b) When I reflect on my faith tradition and experience:

4. What does my faith tradition and experience have to say about the roles of men and women?
5. What particular theological principles are used to explain the differences between genders? Any particular uses of sacred texts?
6. Does gender make a difference to the roles that men and women can play within my faith tradition?

c) When I reflect on the community I live in:

7. In the community in which I live, where does gender still seem to make a difference to the opportunities men and women have in life?
8. What are some ways in which I have noticed a positive expansion of our understanding of the definition of gender and gender roles? What are the benefits of these changes?
9. Do I think contemporary changes to the roles and expectations of women and men are improving the quality of relationships between them?

Session 2: my personal notes

Thoughts, questions, observations and ideas.....

Personal and professional learnings and planned actions.....



Northern Interfaith Respectful Relationships Project Peer Mentoring Program 2011

Session 3: Gender equity, equality and power

Aim of this session

To explore the relationship between gender equity, equality and power, and the ways in which women are impacted by these issues.

Summary of theme

It is apparent from the news we hear every day that people across our world experience vastly different outcomes in their lives. Some of this is due to the environment they are born into and grow up in. Some is due to unavoidable accidents or disease. But much is due to imbalances of power and equality that favour some people at the expense of others. Across our world, the inequity and inequality between women and men remains one of the most significant of these imbalances of power. Evidence shows that where there is greater inequity, there is greater likelihood of violence against women. Preventing violence means changing the way we structure relationships between women and men so that there is greater equity and equality.

Central conversation area

How does our gender affect the opportunities and outcomes of our lives?

List of resources for this session

Resource 1: A Definition of gender equity and gender equality

Resource 2: 'Losing my religion for equality', by Jimmy Carter

Resource 3: Power and control wheel, from the Domestic Abuse Intervention Project

Resource 4: Report linking control and sexual abuse

Resource 5: Primary Prevention Example – Developing a Declaration

Session 3: Resource 1

Gender Equity and Gender Equality

From 'Health Systems and Policy Analysis: Policy Brief 12: How can gender equity be addressed through health systems', by Sarah Payne. World Health Organisation 2009, on behalf of the European Observatory on Health Systems and Policies 2009.

Gender equity and gender equality are terms that are sometimes used differently in different countries and in different contexts, and there is some disagreement as to which term is most appropriate. However, in this policy brief we follow the definition of these terms as used in the Madrid Statement on gender mainstreaming in health policy in Europe:

Gender equity

“Gender equity means fairness and justice in the distribution of benefits, power, resources and responsibilities between women and men. The concept recognizes that women and men have different needs, power and access to resources, and that these differences should be identified and addressed in a manner that rectifies the imbalance between the sexes.”

Gender equality

“Gender equality means the absence of discrimination on the basis of a person’s sex in opportunities, allocation of resources or benefits, and access to services.”

In terms of health, these definitions are important. Health inequalities between women and men will reflect both biological factors, which are fixed, and gender differences, which are socially constructed and which are open to change. Thus, in terms of health policy the goal is often described as one of gender equity not gender equality. For example, policy should not aim to produce equal levels of mortality or morbidity among men and women, as some of the differences that exist reflect biological influences on health. However, it is difficult, if not impossible, to know what percentage of the health gap between women and men can be attributed to biology and what to gender. Gender equity in relation to health is not intended to produce equal outcomes for men and women, but instead must address inequalities between women and men in terms of their resources and their opportunities for health, including differences in how well health systems meet their specific needs.

Session 3: Resource 2

Losing my religion for equality

Statement released by Jimmy Carter, president of the United States 1977 to 1981, July 15, 2009



Women and girls have been discriminated against for too long in a twisted interpretation of the word of God.

I HAVE been a practising Christian all my life and a deacon and Bible teacher for many years. My faith is a source of strength and comfort to me, as religious beliefs are to hundreds of millions of people around the world. So my decision to sever my ties with the Southern Baptist Convention, after six decades, was painful and difficult. It was, however, an unavoidable decision when the convention's leaders, quoting a few carefully selected Bible verses and claiming that Eve was created second to Adam and was responsible for original sin, ordained that women must be "subservient" to their husbands and prohibited from serving as deacons, pastors or chaplains in the military service.

Illustration: Dyson

This view that women are somehow inferior to men is not restricted to one religion or belief. Women are prevented from playing a full and equal role in many faiths. Nor, tragically, does its influence stop at the walls of the church, mosque, synagogue or temple. This discrimination, unjustifiably attributed to a Higher Authority, has provided a reason or excuse for the deprivation of women's equal rights across the world for centuries.

At its most repugnant, the belief that women must be subjugated to the wishes of men excuses slavery, violence, forced prostitution, genital mutilation and national laws that omit rape as a crime. But it also costs many millions of girls and women control over their own bodies and lives, and continues to deny them fair access to education, health, employment and influence within their own communities.

The impact of these religious beliefs touches every aspect of our lives. They help explain why in many countries boys are educated before girls; why girls are told when and whom they must marry; and why many face enormous and unacceptable risks in pregnancy and childbirth because their basic health needs are not met.

In some Islamic nations, women are restricted in their movements, punished for permitting the exposure of an arm or ankle, deprived of education, prohibited from driving a car or competing with men for a job. If a woman is raped, she is often most severely punished as the guilty party in the crime.

The same discriminatory thinking lies behind the continuing gender gap in pay and why there are still so few women in office in the West. The root of this prejudice lies deep in our histories, but its impact is felt every day. It is not women and girls alone who suffer. It damages all of us. The evidence shows that investing in women and girls delivers major benefits for society. An educated

woman has healthier children. She is more likely to send them to school. She earns more and invests what she earns in her family.

It is simply self-defeating for any community to discriminate against half its population. We need to challenge these self-serving and outdated attitudes and practices - as we are seeing in Iran where women are at the forefront of the battle for democracy and freedom.

I understand, however, why many political leaders can be reluctant about stepping into this minefield. Religion, and tradition, are powerful and sensitive areas to challenge. But my fellow Elders and I, who come from many faiths and backgrounds, no longer need to worry about winning votes or avoiding controversy - and we are deeply committed to challenging injustice wherever we see it.

The Elders are an independent group of eminent global leaders, brought together by former South African president Nelson Mandela, who offer their influence and experience to support peace building, help address major causes of human suffering and promote the shared interests of humanity. We have decided to draw particular attention to the responsibility of religious and traditional leaders in ensuring equality and human rights and have recently published a statement that declares: "The justification of discrimination against women and girls on grounds of religion or tradition, as if it were prescribed by a Higher Authority, is unacceptable."

We are calling on all leaders to challenge and change the harmful teachings and practices, no matter how ingrained, which justify discrimination against women. We ask, in particular, that leaders of all religions have the courage to acknowledge and emphasise the positive messages of dignity and equality that all the world's major faiths share.

The carefully selected verses found in the Holy Scriptures to justify the superiority of men owe more to time and place - and the determination of male leaders to hold onto their influence - than eternal truths. Similar biblical excerpts could be found to support the approval of slavery and the timid acquiescence to oppressive rulers.

I am also familiar with vivid descriptions in the same Scriptures in which women are revered as pre-eminent leaders. During the years of the early Christian church women served as deacons, priests, bishops, apostles, teachers and prophets. It wasn't until the fourth century that dominant Christian leaders, all men, twisted and distorted Holy Scriptures to perpetuate their ascendant positions within the religious hierarchy.

The truth is that male religious leaders have had - and still have - an option to interpret holy teachings either to exalt or subjugate women. They have, for their own selfish ends, overwhelmingly chosen the latter. Their continuing choice provides the foundation or justification for much of the pervasive persecution and abuse of women throughout the world. This is in clear violation not just of the Universal Declaration of Human Rights but also the teachings of Jesus Christ, the Apostle Paul, Moses and the prophets, Muhammad, and founders of other great religions - all of whom have called for proper and equitable treatment of all the children of God. It is time we had the courage to challenge these views.

Session 3: Resource 3



DOMESTIC ABUSE INTERVENTION PROJECT

202 East Superior Street
Duluth, Minnesota 55802
218-722-2781
www.duluth-model.org

Session 3: Resource 4

Study Links Relationship Violence Reported by Young Women to Having an Overly Controlling Male Partner

For women, having a male partner who exhibits controlling behaviors such as limiting contact with friends and insisting on knowing one's whereabouts at all times, may be associated with increased physical and sexual relationship violence.

However, young women experiencing these behaviors are more hesitant to answer questions about relationship violence—a fact that presents challenges for healthcare providers and others seeking to assist woman who are at risk.

The study conducted at Columbia University's Mailman School of Public Health is published in the April [2011] issue of *Archives of Pediatrics and Adolescent Medicine*, one of the *JAMA/Archives* journals.

“High rates of relationship violence have been reported among adolescents and young adults,” said Marina Catalozzi, MD, of the Mailman School of Public Health and assistant professor at Columbia University's College of Physicians & Surgeons. “We wanted to explore the correlation between controlling behaviors by male partners and relationship violence.”

To do so, the authors conducted an anonymous audio computer-assisted self-interview including 603 female patients in relationships the previous year, the ages of 15 to 24, in a reproductive health center in New York City. The women were asked about relationship violence. Controlling behaviors by the women's partners in the past 12 months was assessed using seven items from the 2003 World Health Organization's Multi-Country Study on Women's Health and Domestic Violence against Women: *Tries to keep me from seeing my friends, tries to restrict contact with my family, insists on knowing where I am at all times, ignores me and treats me indifferently, gets angry if I speak with another man, is often suspicious before seeking health care for myself.*

Overall, 411 women (68%) reported experiencing one or more episodes of controlling behavior; 38.1% reported experiencing only controlling behavior; 11.4% and 10% reported receiving controlling behaviors plus physical or sexual victimization respectively; and 8.6% reported all forms of relationship violence. The most commonly reported forms of controlling behavior exerted by the male partner were suspiciousness of infidelity (40.5%); anger if the woman spoke to another man (40.8%) and insistence on knowing the woman's location at all times (45.9%). Also common were attempts to keep the women from seeing friends (26.5%) and being ignored or treated indifferently (24.7%).

The authors found that being a younger adolescent (between the ages of 15 and 18), Hispanic ethnicity, childhood exposure to domestic violence, having reported one or more pregnancies, recent physical or sexual victimization, and being uncomfortable asking for condom use were all significantly associated with increased episodes of controlling behaviors by a partner.

“These data demonstrate the high frequency of controlling behaviors in the relationships of adolescents and young adults and support a nuanced approach to universal screening of controlling behaviors,” stated Dr. Catalozzi, first author of the study.

“This awareness of the high rates of controlling behavior and the overlap with relationship violence, particularly for young people, may affect how they view health care provider-based screening and how honestly they might answer screening questions,” noted Leslie Davidson, MD, MSc, professor of Clinical Epidemiology and Clinical Pediatrics, a director at the Mailman School’s Center for the Prevention of Youth Violence, and principal investigator. “Awareness that young women may not be comfortable disclosing information honestly should prompt carefully crafted, repeated, and novel screening to improve identification, referral and treatment.”

The study was supported by a cooperative agreement from the Centers for Disease Control and Prevention.

Session 3: Resource 5

Primary Prevention Example – Developing a Declaration

Rationale

Primary Prevention is about preventing violence before it occurs. This means changing the factors that contribute towards violence. An important step in implementing change within a community is to come to a common mind about the importance of that change and of the values being aimed for. While there may still be differing levels of commitment to the values by individuals within the community, the existence of an agreed statement of the values creates a reference point which can be returned to at times of uncertainty. The process of coming to a common mind is also important. It is often in the hard work of coming to a common mind that the opportunity arises for genuine conversation to occur, and from this conversation can arise a real passion for change.

Declarations

Communal declarations are a useful process of coming to, and affirming, a common mind on a particular subject. They have been used in a great variety of situations and often to great effect. Once finished, they can be signed and displayed as a permanent reminder of a particular value held by that community. Developing a declaration is usually done via a workshop session or sessions.

Developing a Declaration

- a. The leadership team agrees to the process, and sets time for the workshops session(s).
- b. The session times and purpose are advertised, and community members are encouraged to sign up and attend.
- c. Community members are given some information prior to the workshop. They might be asked to prepare by considering the following questions:
 1. What is it that we want to declare?
 - What is being promoted?
 - What is being rejected or disapproved?
 2. What are the elements that we all agree to?
 - Definition of family violence
 - Family violence is a gendered crime (i.e., Recognising all family violence, however, acknowledging that most violence is perpetrated against women)
 3. What is the commitment by signing the declaration?
 - what are we all committing to together?
 - what actions are we promising to take?
- d. It usually helps to have some examples of declarations and some suggested wording to begin with. See on the following pages for two examples: the Declaration prepared by the Darebin Interfaith Network, and a National Declaration from the USA.

- e. A skilled facilitator will be required to steer the workshop through the process. The three basic questions listed under point c. above are a useful way of working, but the facilitator may have their own process.
- f. The actual signing of the declaration may take place at a different time than the workshop, and be an opportunity for more people to sign than were at the workshop.
- g. Once completed and signed, it is important that the declaration be displayed as a visible reminder of the community values that it declares.

Example of a declaration, see page 36 and following page




**DAREBIN
INTERFAITH
COUNCIL**

**Darebin Interfaith Council
Taking Responsibility:
Reducing violence
against women.**

Declaration Against Family Violence

As faith leaders we believe in a greater story. Our voices are far reaching. Working together to reduce family violence supports individuals, families and our local neighbourhoods. The influence of our work will permeate towns, this country of Australia and our global community.

We declare, together as the Darebin Interfaith Council and through our own faith communities, that no faith in Darebin accepts family violence, particularly violence against women and children.

We commit to leading change in community attitudes that accept violence against women. We undertake a journey together to develop our understanding of family violence. We adopt an interfaith approach that recognises barriers. By creating partnerships we will link our faith communities to improve access to services that ensure safety for women and work to reduce family violence.

We promote respect, responsibility, equality and the right to feel safe. To protect the integrity of the family bond we must work to stop family violence. Reducing family violence is possible. Those who have used violence have the choice to stop and rebuild healthy connections with their families and communities.

We recognise that family violence is a gendered crime, a criminal act that is against the law in Australia.

Family violence is violent, threatening, coercive or controlling behaviour that occurs in family, domestic or intimate relationships. Family violence includes physical injury, threats, sexual assault, emotional torment, economic control, property damage, social isolation and behaviour which cause a person to live in fear. Family violence is predominantly, but not exclusively, perpetrated by men against women and children. It occurs in all kinds of relationships and families. It is an abuse of power.

For more information call Darebin City Council on 8470 8589

APRIL 5, 2006
NATIONAL DECLARATION

BY RELIGIOUS AND SPIRITUAL LEADERS
TO ADDRESS VIOLENCE AGAINST WOMEN

WE PROCLAIM WITH ONE VOICE AS NATIONAL SPIRITUAL AND RELIGIOUS LEADERS THAT VIOLENCE AGAINST WOMEN EXISTS IN ALL COMMUNITIES, INCLUDING OUR OWN, AND IS MORALLY, SPIRITUALLY AND UNIVERSALLY INTOLERABLE.

WE ACKNOWLEDGE THAT OUR SACRED TEXTS, TRADITIONS AND VALUES HAVE TOO OFTEN BEEN MISUSED TO PERPETUATE AND CONDONE ABUSE.

WE COMMIT OURSELVES TO WORKING TOWARD THE DAY WHEN ALL WOMEN WILL BE SAFE AND ABUSE WILL BE NO MORE.

WE DRAW UPON OUR HEALING TEXTS AND PRACTICES TO HELP MAKE OUR FAMILIES AND SOCIETIES WHOLE.

OUR RELIGIOUS AND SPIRITUAL TRADITIONS COMPEL US TO WORK FOR JUSTICE AND THE ERADICATION OF VIOLENCE AGAINST WOMEN.

WE CALL UPON PEOPLE OF ALL RELIGIOUS AND SPIRITUAL TRADITIONS TO JOIN US.

Signed

Tillie Black Bear
White Buffalo Cal/Woman Society
Lakota Traditionalist

His Eminence Metropolitan Christopher
Serbian Orthodox Church

Mr. Kirit C. Daffary
President
Federation of Jain Associations
in North America

Rabbi Elliot N. Dorf, Ph.D.
The Rabbinical Assembly Worldwide
Association of Conservative Rabbis

Rabbi Daniel Ehrenkrantz
President
Reconstructionist Rabbinical
College

Rev. Dr. Marie M. Fortune
Founder and Senior Analyst
FaithTrust Institute

Senior Bishop Marshall Gilmore
Christian Methodist Episcopal
Church

Dr. Raymond B. Goldstein
International President
The United Synagogue
of Conservative Judaism

The Most Rev. Frank T. Griswold
Presiding Bishop and Primate
The Episcopal Church

Imam Mohamed Hag-Magid AB
Islamic Society of North America

Rev. Mark S. Hanson
Presiding Bishop
Evangelical Lutheran Church in
America

Bishop Roger W. Haskins, Jr.
Western Area Free Methodist
Church

Rev. Stan Hasteley
Executive Director
Alliance of Baptists

Rev. Dr. Bernice Powell Jackson
North America President
World Council of Churches

Bishop Joseph F. James
Central Area Free Methodist Church

Archbishop Mor Cyril Aphrem Karim
Syriac Orthodox Church

Bishop David W. Kendall
Hearland Area Free Methodist
Church

Rev. Dr. Clifton Kirkpatrick
Stated Clerk of the General
Assembly
Presbyterian Church (U.S.A.)

Christine M. Laitner
President
The Swedenborgian Church
of North America

Rabbi Norman Lamm
Chancellor and Rosh HaYeshiva
Yeshiva University

Rev. Brian D. McLaren
Emergent

Rev. Dr. A. Roy Medley
General Secretary
American Baptist Churches in the
USA

Most Rev. Robert M. Nemkovich
Prime Bishop
Polish National Catholic Church

Socho Koshin Ogui
Bishop
Buddhist Churches of America

Rev. Glenn R. Palmberg
President
Evangelical Covenant Church

Imam Hassan Qazwini
Religious Director
Islamic Center of America

Skip Sandman
Traditional Healer
Ojibwe Nation

Tinker Schuman
Ojibwe Elder
Ojibwe Nation

Dr. Muzammil H. Siddiqi
President
The Fiqh Council of North America

Rev. William G. Sinkford
President
Unitarian Universalist Association
of Congregations

Bishop Richard D. Snyder
Eastern Area Free Methodist
Church

Dr. Sayyid M. Syeed
Secretary General
Islamic Society of North America

Commissioner Carol A. Basset
National President of Women's
Ministries
The Salvation Army

Rev. John H. Thomas
General Minister and President
United Church of Christ

President Stephen M. Veazey
Community of Christ

Archbishop Vsevolod of Scopelos
Ukrainian Orthodox Church of
U.S.A.

Rev. Dr. Sharon E. Watkins
General Minister and President
Christian Church (Disciples of
Christ)

Bishop Peter D. Weaver
President, Council of Bishops
United Methodist Church

Rev. David L. Wickmann
President
Moravian Church, Northern
Province

Rev. Elder Nancy Wilson
Moderator
Metropolitan Community Church

Rabbi Eric H. Yaffe
President
Union for Reform Judaism

**Rabbi Zalman Schachter-
Shalomi**
ALEPH: Alliance for Jewish
Renewal

Rev. Dr. Bob Edgar
General Secretary
National Council of Churches

Rev. Dr. Dwight J. Friesen
Coordinating Group
Emergent Wilage

Winnie Bartel
National Association of Evangelicals

Rev. Kathryn Goering Reid
Association of Brethren Caregivers
Church of the Brethren

FaithTrust
INSTITUTE

*Working together to end
every form of domestic violence*

www.faithtrustinstitute.org/declaration

Session 3: Gender equity, equality and power

Central conversation area: how does gender affect the opportunities and outcomes of our lives?

Questions for reflection / conversation starters

a) When I reflect on my own experience:

1. Where in my life do I feel most powerful? Where least powerful?
2. Have I mostly experienced my gender as opening doors or closing doors?
3. In which areas of my life do I most experience a sense of gender inequity or inequality?

b) When I reflect on my faith tradition and experience:

4. In what ways does gender make a difference to the way people are treated in my faith tradition?
5. Are there particular theological / philosophical beliefs in my faith tradition that have an impact on equity and equality between the men and women?
6. How is power exercised in my faith tradition?

c) When I reflect on the community I live in:

7. What signs do I see of greater equity and equality in the community I live in? What are the benefits that this brings to society as a whole?
8. What are the links between inequality and violence against women that I see in the community/society?
9. Who do I believe are the most powerful people in my community/society? How does gender play a role in their power?

Session 3: my personal notes

Thoughts, questions, observations and ideas.....

Personal and professional learnings and planned actions.....



Northern Interfaith Respectful Relationships Project

Peer Mentoring Program 2011

Session 4: Gender and violence

Aim of this session

To understand the way male violence and power operate in our world, and the particular impact they have on the lives of women and girls.

Summary of theme

It is one of the sad realities of our world that it is beset by violence done by humans to each other. This violence takes many forms: physical, sexual, emotional, verbal, psychological, financial, spiritual and more. Unfortunately, evidence shows that women and girls bear the greater burden of this violence, most of it from current or former intimate partners. Not only do they experience greater amounts of violence, but what they do receive has far more severe consequences, including death. Violence, and the threat of it, is most often used to exert power and control over others. Evidence shows that where violence remains unchallenged there is a greater likelihood of violence toward women. Preventing violence means challenging the place of violence and power in our lives, particularly in the life of men.

Central conversation area

Why are men violent toward women?

List of resources for this session

Resource 1: One rape every minute in Congo

Resource 2: Violence against women is a men's issue

Resource 3: Story from 'The Age'

Resource 4: Types of Domestic Violence

Resource 5: Primary Prevention Example – Film Discussion Night

Session 4: Resource 1

From The Age, Friday 13 May 2011

ONE RAPE EVERY MINUTE IN CONGO US study finds 2 million women have been violated

By JEFFREY GETTLEMAN NAIROBI

A STUDY by American scientists estimates that nearly 2 million women have been raped in the Democratic Republic of Congo, with women victimised at a rate of nearly one every minute.

The study, published in the American Journal of Public Health, is one of the first comprehensive looks at the prevalence of rape in Congo. It says that the problem is much bigger and more pervasive than previously thought. Women have reported alarming levels of sexual abuse in the capital and in provinces far from Congo's war-torn east, a sign that the problem extends beyond the nation's primary conflict zone.

“Not only is sexual violence more generalised,” the study said, “but our findings suggest that future policies and programs should focus on abuse within families.”

For the past 15 years, Congo has been racked by rebel groups that terrorise civilians, particularly in the east, often to exploit the country's mineral riches. UN officials have called Congo the centre of rape as a weapon of war, and US Secretary of State Hillary Clinton visited rape victims in eastern Congo in 2009 in an effort to draw more attention to one of Africa's most intractable and disturbing conflicts.

Many areas of Congo are inaccessible — cut off by thick forests and warring groups — and many victims have been too frightened to speak out.

The conclusions in the new study, by three public health researchers — Amber Peterman of the International Food Policy Research Institute, Tia Palermo of Stony Brook University and Caryn Bredenkamp of the World Bank — are based on extrapolations from a household survey done in 2007 of 3436 Congolese women nationwide. The researchers found that around 12 per cent were raped at least once in their lifetime and 3 per cent were raped in the one-year period before the survey.

Around 22 per cent had been forced by their partners to have sex or perform sexual acts against their will, the study showed. The women, aged 15 to 49, were interviewed in a demographic and health survey partly financed by the US government.

The study's authors used current population estimates, which put Congo's population at around 70 million, to extrapolate that as many as 1.8 million women have been raped, with up to 433,785 raped in the one-year period — almost a rape a minute.

Michael VanRooyen, director of the Harvard Humanitarian Initiative, which has sent doctors to Congo to treat rape victims, said that there were “some limitations in the methodology, such as the sampling methods and the sample sizes” of the study. But “the important message remains: that rape and sexual slavery have become amazingly commonplace in this region of the DRC and have defined this conflict as a war against women.”

The authors believe the rape problem may be worse than their study suggests. The findings are based on survey results from females of reproductive age, but many reports and witness accounts have shown that armed men often gang-rape young girls — some even toddlers — and elderly women in their 70s and older, in addition to a growing number of men and boys. Also, many rape victims never report being assaulted because of the shame and stigma.

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Session 4: Resource 2**Violence against women is a men's issue.**

Violence hurts the women and girls we love.

Violence against women makes all men seem a potential threat.

Violence hurts our communities.

Violence against women is the product of narrow, dangerous norms about being a man which also limit men.

Men are bystanders to other men's violence.

Some of us have used violence ourselves.

Challenging violence is part of challenging inequalities of power and oppression

Ending violence against women is part of the struggle to ensure safety and justice for all.

From 'Where men Stand: Men's role in ending violence against women', by Michael Flood. Melbourne: White Ribbon Prevention Research Series No. 2, 2010

Session 4: Resource 3

From The Age, Sunday 7 May 2011

Its early morning in Anj Barker's Melbourne home and despite the rising humidity outside, Anj's house is a hive of activity. Her carer, Michelle, and Anj's mother, Helen, 51, scurry between the living room and bedroom; clearing up, swivelling the fans and helping Anj get ready.

She emerges in a wheelchair, splints on both her calves and a butterfly tattoo etched on her right ankle. Bracelets adorn her wrists; her left arm lies contorted against her frame, her slim fingers splayed out.

Lifting her good arm to push strands of blonde hair away from her face, Anj smiles widely, her eyes bold, bright and full of a cheeky warmth. "It's so hot, isn't it!" she cries falteringly; the brain injuries responsible for palsyng Anj's limbs have also torn the hard edges from her speech.

In 2002, when she was 16, Anj was bashed by her 20-year-old ex-boyfriend. As she lay in intensive care, eyes open but unresponsive, her body rigid with spasticity, doctors warned she would remain in a vegetative state forever. But they hadn't counted on Anj's resolve and tenacity.

It took five months before Anj responded and 15 months of intense physiotherapy to begin unfurling her limbs. It was five years before she spoke her first words. This year she took her first steps.

Nine years after the near-fatal attack, she has moved from her parents' home in the country to her own home in Melbourne. Her eyes burn, not just with a desire to be alive, but to truly live her life.

With a disarming and engaging sense of humour, Anj glances through her hospital photos: "That's me at my most beautiful," she quips.

"You'll see she's got quite a dark sense of humour," her mother says. "Luckily the injuries didn't affect Anj's personality."

Her bright and optimistic manner has led Anj to work with schools across the state and beyond, sharing her story with more than 10,000 teenagers to educate them about domestic violence. With the Australian Bureau of Statistics figures showing that one in seven women will be attacked by their current or former partner, Anj's message could be saving lives. In one of her family's proudest moments, last November Anj was voted Victoria's Young Australian of the Year for 2011.

At school, Anj was a popular student: by her own admission, a bit of a rebel, but fun and personable with a mischievous sense of humour. She played centre in netball, was an accomplished high jumper and loved soccer. Her mother fondly recalls how each day after school Anj would sit on the kitchen bench, animatedly entertaining her with stories from her day.

She fell for her boyfriend when she was 14. "He was one of the cool guys and that drew me to him," she remembers. "We had a lot of fun together at the beginning but sometimes he'd pick a fight with me and lose his temper."

The first time was when Anj took a lift home from school with her mother instead of him. As both cars drove away from the school gates, his broke down and Anj went to help. "He shouted that I hadn't cared about him two minutes ago so why was I here now. He wouldn't stop screaming at me."

"She came back to the car shaking and crying," continues Helen. "I said, if he speaks to you like that Anj, he'll be belting you in six months. I was disgusted and Anj was really upset too — but even though they broke up, they were back together within three weeks."

It was a familiar cycle through their relationship. "He was such a charmer each time we broke up. He'd shower me with gifts and insist we stay best friends," says Anj. "He didn't like me spending time with my friends, he'd always say that he was all I needed. When he then went and got my name tattooed across his stomach, I thought it was romantic . . . that it must've meant he loved me."

"I thought it was sick," adds Helen. "I tried to keep Anj away from him but each time we made him stay away, they became more infatuated with each other. How can you stop a 16-year-old girl seeing who she wants to? We didn't have any control."

Anj was confused and hurt by her boyfriend's behaviour. He would overwhelm her with attention and impassioned pleas that he couldn't live without her. Then he'd dictate who she could and couldn't speak to, saying she was lucky to have him and that she wasn't pretty enough to get another boyfriend. "Once you hear it that many times, you start believing it," Anj says.

"Patterns of abusive behaviour include attempting to control who you speak to, where you go out and when you go out," explains Dr Lorana Bartels, senior research analyst from the Australian Institute of Criminology. "Often this is to try to weaken the partner's confidence and independence, so that they feel isolated from family and friends. It's insidious and subtle and can be long before any physical violence manifests itself."

And inevitably for Anj, after the verbal abuse came the physical. Before the 2002 attack, Anj was on different occasions strangled, beaten and dragged out to the backyard by her hair. Every time, her boyfriend apologised profusely, promising to change and even threatening to kill himself if she left him.

“I know I should’ve told someone what was going on but I really thought that I needed him . . . and that he needed me,” she says. Family and friends had no idea.

“I didn’t like him but I never dreamt he’d be treating Anj like that. I found out much later, after she was in hospital, that she’d cover up her bruises with long-sleeved tops or scarves. I didn’t have a clue,” her mother says.

“There’s often a co-dependency in these relationship where the victim thinks, ‘Well, he said he won’t do it again and I want to believe him — I’ll be the one who makes him stop,’” Dr Bartels says.

“Many victims and survivors say that their partner is a good partner, other than when they’re violent, so there’s a sense of wanting to take the good over the bad. For those living with their abusive partners, there are also the logistical issues of where would they go and would the abuser follow them? How would they support themselves financially and so on. A lot of people are just too fearful to leave.”

But Anj did leave. “I told him we weren’t going to get back together until he proved that he’d stopped being violent,” she says. On his insistence, the two stayed friends and on a cool March night in 2002 they met, ending up at the deserted school grounds in Benalla. “He wanted to get back together and when I said no, he did this.” Leaning her head forward, eyes blazing, Anj explains.

“He strangled me. Then he repeatedly bashed my head against a steel park bench. He kicked me in the face and then jumped on my cheek, snapping my jaw.”

Afterwards, Anj lay unconscious beside a tree, her ex’s footprint embossed on her cheek. As blood and brain fluid gushed from her right ear, a passerby stumbled across her as Anj’s attacker spat out, “You can f---ing look after it now”, before running from the scene. He later turned himself in to the police.

Anj spent eight weeks in the Royal Melbourne Hospital, five months in rehab and two years in a nursing home. “It was pure hell,” she recalls, grimacing.

At his trial, her attacker showed no remorse, and has never apologise to Anj or her family. He was sentenced to serve a minimum of 7 1/2 years in prison and was released in August 2009, aged 28. Anj shakes her head. “I want to feel nothing for him, to erase him completely, but every day I’m reminded of what he did to me. He never got a life sentence — I did.”

As Anj was a victim of crime, rather than a survivor of an accident, she wasn’t eligible for government financial support to help pay for rehabilitation.

Helen wonders how much better Anj might have recovered with appropriate aid. “What might have been if they’d given it to Anj when she needed it?”

For the first year of her recovery, Anj couldn’t move her body, couldn’t communicate in any way and had to be fed via a tube through her stomach. “My bullet wound,” she says wryly, as she lifts her vest to reveal a small scar on her abdomen.

There were few signs of progress until, at a doctor’s suggestion, Anj’s medication, pain-killers and drugs to relieve the spasticity of her limbs, were stopped. “Two months later Anj moved her thumb and not long after, could press the bell for her nurses,” Helen says. A year later she could lift a pen for the first time. “I had a spelling board where I had to point out letters,” Anj explains, “then I got so fast that I was given a Lightwriter, where you type everything you want to say.”

“We couldn’t keep up with her!” Helen adds, laughing, “We kept saying, Anj, slow down! She wouldn’t put any full stops at the end of her sentences, she was in such a rush to get the words out!”

Anj says “it was amazing to communicate with my family again”. Her voice came five years later. And her first word? “Mum,” she recalls, with a smile.

Encouraged by her steady recovery, Anj’s parents took her home to Benalla. Restricted financially, her father Ian developed a do-it-yourself physiotherapy program, setting up an elaborate rope and pulley system in the backyard to help Anj walk again. It worked.

Anj now lives in a modified flat in Melbourne and with the aid of her family and carers, explores the city in the van she’s dubbed “The Anj-mobile”. Being more independent and mobile has made it easier for her to forge new friendships too. “I did a leadership course at RMIT and met some good people there. We’ve been out for meals and to the cinema; it’s great,” she says.

She doesn’t really see her old school friends any more. “When you come out of hospital, you’re normally better but when Anj came out, she wasn’t,” Helen says. “I think the guilt took over. It was hard for her friends to see her the way she was and to know she couldn’t do the same things as them.”

There’s a pause as Helen adds: “Not having friends over the last few years has nearly broken Anj’s heart.” Gazing at her hands, Anj sits quietly before admitting how much she misses them.

Threat of isolation can be acute for brain injury victims but Anj's determination has seen her reconnect with society and touch the lives of others in spectacular ways. "I run training sessions for young people and meet with youth workers and police to visit schools. I talk about what I've been through and discuss having healthy relationships — I don't want anyone to go through an experience like mine."

Cases like hers are no rarity in Australia. The latest figures, released by the Australian Institute of Criminology last December, show that 62 women and 18 men were murdered at the hands of their partner in 2007-08. That's at least one woman killed every week. Moreover, research by VicHealth shows that in Victoria domestic violence is the biggest single contributor to death, illness and disability in women aged 15 to 44.

The response to Anj's talks has been overwhelming; one young girl wrote a letter to her explaining how she'd been sexually abused and hearing Anj's story gave her the courage to report it. Another young teenager dragged his mother into school with him the day after hearing Anj speak, asking for help because she too was a victim of domestic violence. "It's so encouraging to know that I'm helping people and that what I've been through hasn't been for nothing," Anj says.

Now, she says, "I want to eventually have a job, get a boyfriend and be fully independent." Her mother adds: "She doesn't want me around her house all the time, butting into her life. I suppose my friends went through this with their grown-up daughters a few years ago but still . . ." she pauses before laughing, "I'm devastated!"

As we head towards The Anjmobile for a rehab appointment, Anj motions to her butterfly tattoo, explaining how it reminds her that she can do anything. "The butterfly represents me . . . they come from a cocoon, which is how I was when I was in hospital, and gradually they get to spread their wings and fly, which is what I'm doing now."

Contemplating how far Anj has come in her recovery, Helen says: "You know, just the other day Anj was trying to hop up onto the kitchen bench . . . It brought tears to my eyes."

Her face lights up. "I haven't seen her do that for nine years. When I asked, 'What are you doing, Anj?' she replied really matter of factly, 'I'm getting up on the bench, aren't I?' It was just so beautiful to see her do that again."

As Michelle helps Anj into the van, Helen says: "People always ask me what our relationship is like. They think I've got a raw deal because of Anj's difficulties. And yes, our relationship is different to the one I thought I'd have with my daughter at this age. But we're still incredibly close. We've had our bad times and we've experienced things that no mother and daughter should have to, but we've got through it.

"We joke a lot, we talk about everything and we can finish each other's sentences, it's uncanny. I'll always miss the daughter I had but you know what? I absolutely love the daughter I've got."

If you or someone you know is experiencing domestic violence or is at risk, call the National Sexual Assault, Family & Domestic Violence Counselling Line on 1800 RESPECT (1800 737 732).

Session 4: Resource 4

Types of Domestic Violence

Physical

Hitting; Punching; Dragging by hair; Choking; Burning; Slapping; Pinching; Stabbing; Pushing/shoving; Restraining; Tying up; Gagging; Physical intimidation; Use of body language e.g. standing over/invasive personal space; Threatened with gun/other weapons; Damage to possessions/property; Dragged out of bed in middle of night to perform tasks e.g. housework; denying medication or over medicating; putting something out of reach of a person with disability

Social

Prevented from studying or advancing self/skills; Denigration/putdowns before family friends & others; Public humiliation; Isolating by being obnoxious in front of friends and family-driving them away; Interfering with car to control movements; Prevent from having contact with friends/families; Imprisoned at home; Phone calls monitored e.g. STD calls on bill; Denied access to phone e.g. phone locked; Threats to 'out' a gay or lesbian; Preventing a woman from attending medical appointments on her own

Sexual

Coerced sexual activities e.g. forced to perform acts which find humiliating; Forced to have sex with and/or in front of others; Forced to have sex with animals; Rape with objects; Forced to wear clothes which make you feel degraded; Forced to be constantly sexually available no matter how tired, sick or uninterested; Waking up to find you are being raped; Mutilation of genitals/breasts; Sexual harassment; Forced sterilisation; Forced abortion or pregnancy

Financial

Controlling all finances and denying access to money; Coercion to sign contracts without being an equal partner or fully informed; Gambling all the money and assets away leaving family destitute; Overzealous scrutiny of expenditures; Dragging out Family Court proceedings in order to force all funds to be spent in legal costs; Forced to hand over the pay; Incurring debts and then disappearing leaving the debts to be paid by the partner left behind

Spiritual

Undermining spiritual beliefs/practices; Use of spiritual/religious rituals to abuse; Denial of access to religious practices/networks; Within some cults-use of brainwashing and controls over all aspects of life; Forced to participate in religion you don't want to join; Forced to participate in rituals

Emotional

Yelling abuse; Name calling; Mind games; Crazy making behaviours; Undermining parenting skills; Criticising beliefs; Criticising abilities; Put downs; Emotional withdrawal at times of need silent treatment; Threats to kill/to harm/to suicide; Harming/killing pets; Use of anger to control; Excessive controlling jealousy; Prevent from studying; Destroying books, notes, essays; Stalking/harassment behaviour

Systemic

Myths and stereotypes about people (eg indigenous, gay and lesbian, people with disabilities) prevent people from obtaining their basic human rights. They have a direct effect on the development and also the absence of services, laws, public programs and social policies. Myths, stereotypes and social systems not only influence public opinion, but can also influence the action of individuals. There may be times when a person experiences individual and systemic abuse at the same time. What is especially harmful about systemic abuse is that people (e.g. with disabilities) are often dependent on the people or systems that are abusing them.

Based on material taken from the manual "Responding to family violence and abuse: an Independent Living Approach", Canadian

Session 4: Resource 5

Primary Prevention Example – Film Discussion Night

Rationale

Primary Prevention is a long term process of change. Most of us find change difficult, especially attitudinal and behavioural change. Story telling can play a role in this type of change because it allows us to explore sensitive issues in a way that that is not overly confronting. The external story becomes a vehicle for us to explore our own inner story. Story telling used to happen around the campfire – now it happens in the cinema!

Film Discussion Night

A film discussion night is a simple way to create an environment in which the issue of violence against women can be explored. On the next pages is a list of potential films, at least some of which should be readily available from a local video store. Thought needs to be given to how the night is advertised in your community, and to how the discussion will be managed. It is usually helpful to have some questions ready to prompt and guide the conversation. Some sample questions are listed below.

Sample discussion questions

In what ways was violence against women a part of the storyline in this film?

What was the affect of this violence on the women in the film? What was the affect on the men?

How was the domestic violence portrayed in the film? What are the different forms that violence can look like? (Reference can be made to the Power and Control wheel – Session 3: Resource 3)

What did the film suggest about the causes of violence against women? Do you agree with these ideas?

Were there any attempts to prevent the violence? What was the outcome of these actions?

Did the film have anything to say about the larger social issues around violence against women?

Are there any things in your own life that you might do differently as a result of watching this film?

Suggested Films

North Country **Director:** Niki Caro **Country:** USA, 2005

Plot: A semi-fictionalised account of a group of female miner workers that win a land mark sexual harrassment case.

The Promise **Director:** Bethany Rooney **Country:** USA, 1999

Plot: Based on a true story. A woman seeks justice after discovering that her sister was murdered by her abusive husband.

Nil by Mouth **Director:** Gary Oldman **Country:** UK, 1997

Plot: Set in a working class London district, this film looks at the life of Raymond, who is a rough and violent person that leads to problems in the life of his family.

Sleeping with the Devil **Director:** William A. Graham **Country:** USA, 1997

Plot: After a wealthy man helps out a poor woman, the couple eventually get married. But when the woman attempts to leave the marriage, her husband tries to murder her. This is a true story based on a book of the same title.

Once were Warriors **Director:** Lee Tamahori **Country:** NZ, 1994

Plot: Set in Aukland New Zealand this film follows the lives of the Heke family. Jake Heke is a violent man who beats his wife frequently when drunk. The movie follows a period of several weeks in the family's life showing Jake's frequent outburst of violence and the effect that this has on his family.

What's Love Got to do With It? **Director:** Brian Gibson **Country:** USA, 1993

Plot: Chronicles the career of Tina Turner from the time she met musician-songwriter Ike Turner until the launch of her solo career in the early 1980's. Anna Mae, determined not leave as her mother did when she was a child, endures the violence of her frustrated and unstable husband.

Sleeping with the Enemy **Director:** Joseph Rubin **Country:** USA, 1991

Plot: Laura and Martin have been married for four years. Martin is an abusive and brutally obsessed husband. Laura is living her life in constant fear and waits for a chance to escape. She finally stages her own death, and flees to a new town and new identity. But when Martin finds out that his wife is not dead he will stop at nothing to find and kill her.

The Colour Purple **Director:** Stephen Spielberg **Country:** USA, 1985

Plot: This film follows the life of Celie, a young black girl growing up in the early 1900s. The first time we see Celie, she is 14 - and pregnant - by her father. We stay with her for the next 30 years of her tough life...

Boxing Helena (1993)**Director:** Jennifer Chambers Lynch

Plot: A top surgeon is besotted with a beautiful woman who once ditched him. Unable to come to terms with life without her, he tries to convince her that they need each other. She has other ideas, but an horrific accident leaves her at his mercy. The plot is bizarre and perhaps sick at times, ending abruptly and with a twist.

Crimes of the Heart (1986)**Director:** Bruce Beresford

Plot: Three sisters with quite different personalities and lives reunite when the youngest of them, Babe, has just shot her husband. The oldest sister, Lenny, takes care of their grandfather and is turning into an old maid, while Meg, who tries to make it in Hollywood as a singer/actress, has had a wild life filled with many men. Their reunion causes much joy, but also many tensions.

Enough (2002)**Director:** Michael Apted

Plot: A blue-collar beauty who marries the really wrong guy. Eventually, of course, she discovers his philandering and spends the rest of the movie in nomadic flight from his hot-tempered brutality. Bankrolled by her estranged father, she protects her young daughter, but knowing she must face the inevitable showdown, she turns to self-defense courses for empowerment.

Fried Green Tomatoes (1991)**Director:** Jon Avnet

Plot: Evelyn Couch is having trouble in her marriage, and no one seems to take her seriously. While in a nursing home visiting relatives, she meets Ninny Threadgoode, an outgoing old woman, who tells her the story of Idgie Threadgoode, a young woman in 1920's Alabama. Through Idgie's inspiring life, Evelyn learns to be more assertive and builds a lasting friendship of her own with Ninny. Central to the tale is the case of the missing batterer.

Session 4: Gender and violence

Questions for reflection / conversation starters

Central conversation area: why are men violent toward women?

a) When I reflect on my own experience:

1. What type of behaviours do I associate with the word violence?
2. Have there been situations in which I have used violence to exert power over others?
3. How has my life been impacted by experiences of violence?

b) When I reflect on my faith tradition and experience:

4. Are there ways in which violence features in the narratives and sacred texts of my faith tradition?
5. What theological principles does my faith tradition apply to issues of violence in the contemporary world?
6. In my faith tradition, is violence against women understood and treated in the same way as other forms of violence?

c) When I reflect on the community I live in:

7. In which aspects of our contemporary society are we most tolerant of violence? In which are we least tolerant?
8. Which social changes do I think have had the most positive affects in changing communal attitudes to violence?
9. What are the factors still prevalent in society which allow men to have power and control over women?

Session 4: my personal notes

Thoughts, questions, observations and ideas.....

Personal and professional learnings and planned actions.....



Northern Interfaith Respectful Relationships Project

Peer Mentoring Program 2011

Session 5: Promoting respectful relationships

Aim of this session

To understand what is meant by primary prevention and promotion, and to explore how this applies to violence against women.

Summary of theme

We all know how hard it can be to change some aspect of our behaviour. Will power alone is often not enough. We need to understand what drives our behaviour so that we can change the conditions that allow the patterns to continue. We also need the support and encouragement of friends, colleagues and family. The same is true of the changes we want to see in our broader society. If we want there to be less violence against women and girls, we need to understand the factors that drive the violence (the determinants), and promote values and activities that can influence those drivers to change. This is called health promotion. The opposite of violent relationships are respectful relationships, and preventing violence means promoting respectful relationships.

Central conversation area

How does health promotion and prevention make a difference in our lives?

List of resources for this session

- Resource 1: What is Primary Prevention (White Ribbon Fact Sheet)
- Resource 2: Women breaking the glass ceiling, article from the Herald/Sun
- Resource 3: Men showing up, from Men's Resources International
- Resource 4: What Religious Leaders Can Do, from Faith Trust Institute
- Resource 5: Primary Prevention Example: Fact Sheets / Newsletter Inserts

Session 5: Resource 1

What is primary prevention?

The main focus of the White Ribbon campaign is primary prevention on the issue of violence against women. By engaging men as part of the solution, the White Ribbon aims to challenge the cultural norms that inform the attitudes and behaviours that ‘give licence’ to some men to be violent towards women.

Primary prevention efforts complement work with victims and survivors, but do not replace or take priority over it. Activities to prevent and respond to sexual violence can be classified in a number of ways. One of the most common is a three-part classification of activities according to when they occur in relation to violence:

Before the problem starts: **Primary prevention**

Activities which take place before sexual violence has occurred to prevent initial perpetration or victimisation.

Once the problem has begun: **Secondary prevention**

Immediate responses after sexual violence has occurred to deal with the short-term consequences of violence, to respond to those at risk, and to prevent the problem from occurring or progressing.

Responding afterwards: **Tertiary prevention**

Long-term responses after sexual violence has occurred to deal with the lasting consequences of violence, minimise its impact, and prevent further perpetration and victimisation.

Primary prevention strategies are implemented before the problem ever occurs. In relation to sexual violence by boys and men against girls and women, primary prevention strategies aim to lessen the likelihood of boys and men using violence or girls and women suffering violence in the first place. They strive to circumvent violence before it occurs (Cornelius & Resseguie, 2007, p.363). They are successful when the first instance of sexual violence is prevented (Foshee, et al., 1998, p.45).

Primary prevention strategies seek to remove the causes or “determinants” of sexual violence, to prevent the development of risk factors associated with violence, and/or to enhance the factors protective against violence (Chamberlain, 2008, p.3). To give some examples, prevention efforts may address rape-supportive attitudes and norms through public information and awareness campaigns in mass media or in particular contexts such as sports and workplaces, education programs, or “edutainment”. They may address gender inequalities and patriarchal power relations through policies promoting gender equality, skills training in respectful relationships, or community development and the mobilisation of women’s and men’s networks for change (Harvey, Garcia-Moreno, & Butchart, 2007).

Secondary prevention focuses on early identification and intervention, targeting those individuals at high risk for either perpetration or victimisation and working to reduce the likelihood of their further or subsequent engagement in or subjection to violence. Secondary prevention aims “to identify the problem before it becomes evident and to intervene as soon as possible to prevent the problem from occurring or progressing” (Chamberlain, 2008, p.3). It is intended to reverse progress towards sexual violence and to reduce its impact. For example, activities may focus on reducing

opportunities for sexual violence by supporting the men who are at risk of perpetrating violence. Secondary prevention efforts are successful “when victims stop being victimized [e.g. by leaving violent relationships] or perpetrators stop being violent” (Foshee, et al., 1998, p.45).

Tertiary prevention is centred on responding after sexual violence has occurred. Activities focus on responding to or treating the problem by minimising the impact of violence, restoring health and safety, and preventing further victimisation and perpetration (Chamberlain, 2008, p.3). Mostly, these activities include: crisis care, counselling and advocacy; referral for victims and survivors of sexual violence; efforts to prevent additional abuse (Chrisler & Ferguson, 2006, p.245); and criminal justice and counselling responses to perpetrators of violence aimed at punishment, rehabilitation, and the prevention of further violent behaviour. Some would suggest that ‘tertiary’ activities are not strictly about ‘prevention’ but are really forms of ‘intervention’, as they take place after sexual violence already has occurred. Certainly, tertiary activities such as work with perpetrators or victims should not be all we do in the name of prevention. However, they do contribute directly to the prevention of sexual violence. For example, rapid and coordinated responses to individuals perpetrating sexual violence can reduce their opportunities for and likelihood of further perpetration, while effective responses to victims and survivors can reduce the impact of victimisation and prevent revictimisation (Chamberlain, 2008, p.4). Tertiary responses also contribute indirectly to prevention. For example, when community members perceive that the criminal justice system intervenes in and punishes domestic violence, they are also more likely to have supportive attitudes towards victims and towards legal responses to violence (Salazar, Baker, Price, & Carlin, 2003). Tertiary activities therefore are legitimate components of the prevention spectrum. Their effective and systematic application complements and supports primary prevention.

Reference:

© Carmody, M., Evans, S., Krogh, C., Flood, M., Heenan, M., & Ovenden, G. (2009). Framing best practice: National Standards for the primary prevention of sexual assault through education, National Sexual Assault Prevention Education Project for NASASV. University of Western Sydney, Australia.

White Ribbon Foundation PO Box 20, Killara NSW 2071 www.whiteribbonday.org.au

Session 5: Resource 2

Going home for dinner key to gender equality - Sue Morphet

- AAP, Herald Sun, May 28, 2011 12:00AM



Pacific Brands chief executive Sue Morphet says Australia's work culture needs to change.

WOMEN will break the glass ceiling when Australian corporate culture dictates that everyone goes home for dinner, Pacific Brands chief executive Sue Morphet says.

Ms Morphet says long, family-unfriendly hours are killing off women's chances of progressing into senior management positions.

"The most important thing we have to do is look after women through their 30s," she said yesterday.

"I've got daughters that age myself, and I'm watching them come in and out of their careers with babies.

"The most important thing to keep women on their way to senior executive roles ... is to ensure that men and women take accountability for the domestic environment."

Ms Morphet said simple cultural changes, such as making sure people to go home for dinner, could make a difference.

"If we can encourage a go-home-for-dinner culture, so that everyone has a chance to do what they have to do with their day, then we are more likely to get women working in corporate roles," she said.

"Many companies expect management to be there for such late hours.

"With all the technology we've got, they should go home for dinner and work on the dining room table afterwards instead of making corridor decisions late at night.

"Women who have got young children can't do that unless they've got a partner who can go home."

Ms Morphet said she leads by example.

"The upside of being a working mother is that it forces you to go home for dinner," she says.

"You do literally pack up, put stuff in your bag, go home and have dinner and then when the kids are doing their homework, you do yours, too."

Picture: Stuart Mcevoy *Source: The Australian*

Session 5: Resource 3

Men Showing Up

Adapted from an essay first published in Voice Male Magazine - Fall 2002

Steven Botkin

A growing interest in “men’s work” is blossoming around us. Social services organizations and health providers are recognizing boys and men as important constituencies with unmet needs. Women’s organizations are actively recruiting men as volunteers and staff. Corporations, sports clubs and government agencies are providing sexual harassment and violence prevention training to their (often mostly male) staff. Grassroots men’s groups are forming to address men’s isolation, men’s violence against women, men’s health, fathering, and mentoring.

As calls come in to Men’s Resources International from around the world, we are often asked how to create and sustain community-based men’s initiatives. While a thorough answer to that question is provided in our leadership training programs, the following lessons from the past 25 years seem particularly valuable to share at this time of great possibility and great challenge.

Demystify the costs and benefits of masculinity. One essential foundation of our approach to men’s work is a firm understanding that men are both privileged and damaged by gender roles and sexism. While these two aspects of male socialization (men as oppressor and men as victim) have often been presented as contradictory and politically incompatible, we recognize that men’s actual experience, in fact, combines both dimensions into a powerful system of social conditioning. As a result of this more complete picture of men’s experience we have been able to develop effective outreach, education and support strategies.

Affirm men’s nature. Our belief that men are naturally loving, caring and sensitive with women, children and other men has informed all of our work. We recognize that this is often buried under layers of mistrust and fear and protected by a hard crust of privilege, so that what we may see is isolation, dehumanization, and/or abusiveness. However, we also know that with support, safety and encouragement men can reclaim their ability to be open and connected. This belief goes a long way toward creating an environment where learning and growth can happen.

Commit to being allies with women. Women have clearly led the way for us to examine the role of masculinity, gender relations and institutional sexism in our lives. It is also clear that we have an important part to play as men in challenging rigid gender roles and dominating forms of masculinity. Building ally relationships with women and women’s organizations has to be a vital goal from the beginning. As we develop relationships of equality, respect and trust we contradict the legacies of hurt, anger and fear, and model what is possible between women and men. Together, we become a strong voice in the community.

Attend to men’s emotional experience. The women’s movement taught us that “the personal is the political.” Men’s emotional repression, isolation and illiteracy are a primary symptom of rigid masculinity and often lead to controlling, addictive and abusive behaviors. By creating opportunities for men to learn how to safely and compassionately attend to their own and others’ emotional experience we help men reclaim their full selves, teach an essential life skill, build a strong community of connection and support, and create a new culture of masculinity.

Directly challenge men’s violence. All of us have been impacted in some way by men’s violence or abuse. A code of silence often surrounds these experiences. We have learned to be afraid of “breaking ranks” and speaking out. One of the most powerful things we can do is to create an environment that supports men to find ways to take a stand in challenging the masculine culture of

violence – by talking together about our own experiences, by confronting others about their attitudes and behaviors, or by making a statement in our community.

Celebrate diversity among men. The dominant male stereotype assumes that there is one right way to be a powerful male. This leaves most of us feeling devalued, marginalized and disempowered, while we attempt to “pass” by hiding the parts of ourselves that don’t fit the image. By highlighting and honoring the great diversity among men we expose the lie of the stereotype, and make room for the full range of men’s self-expression.

Show up. Many men and women have experienced physical and/or emotional abandonment or betrayal by men who were important in their lives. We have lost confidence we can count on men to consistently show up. At Men’s Resources International we have always seen men’s work as a long term commitment. After 25 years of showing up, week after week and year after year, we have demonstrated that this work can be more than a passing fad.

For information: www.mensresourcesinternational.org

Session 5: Resource 4

www.faithtrustinstitute.org

What Religious Leaders Can Do to Respond to Sexual and Domestic Violence

1. Work to change the conditions that perpetuate violence against women.
2. Give a sermon, a *dvar torah*, a *ktubah*, or spiritual teaching.
3. Create an environment of awareness by displaying [books and brochures](#).
4. Host an information and awareness event with [educational materials](#).
5. Arrange for a guest speaker for your congregation or community.
6. Implement a healthy relationships curriculum, like FaithTrust Institute's [Love – All That and More Curriculum](#), in your religious school and with your youth groups.
7. Support the safety and well-being of survivors.
8. Hold abusers accountable for their behavior.
9. Screen for domestic violence during premarital counseling.
10. Sign the [National Declaration](#) by Religious & Spiritual Leaders to Address Violence Against Women.
11. Get to know your local domestic violence, sexual assault, elder abuse, and child abuse service providers.
12. Provide training for staff and volunteers on how to recognize and respond to signs of abuse.
13. Utilize the texts, traditions, and values of your religion as resources for addressing violence. Click here to read [A Commentary on Religion and Domestic Violence](#).
14. Stay current on the issues by signing up for [FaithTrust Institute's newsletter](#).
15. Hear what Marie Fortune has to say about the issues on [her blog](#).

Session 5: Resource 5

Primary Prevention Example: Fact Sheets / Newsletter Inserts

Rationale

Because Primary Prevention is about changing long standing attitudes and behaviours, the actions we take will often need to be repeated over long periods of time. Marketing experts are aware that it takes more than one exposure to a brand name for the branding to become familiar to us. Even well established brands need to keep up their advertising profile. The same is true of primary prevention messages. One way of doing this is to provide a regular fact sheet, or have a regular insert or article in your community's newsletter.

Fact Sheets / Newsletter Inserts

Most faith communities have some area for displaying information as well as some sort of regular newsletter or bulletin. These can be utilised for information about the issues surrounding violence against women, and what can be done to prevent this violence. By providing a series of facts sheets or newsletter inserts, more detailed information can be presented over time than could be easily done once-off.

Accessing Fact Sheets

A number of organisations have produced fact sheets that can be used or, with permission, adapted for your local situation. Here are some suggestions:

1. White Ribbon Day Australia has produced a series of 14 fact sheets. These can be accessed at www.whiteribbonday.org.au following the link to the Resources Section.
2. Women's Health in the West has a range of publications, including fact sheets, many free to download. Their site is www.whwest.org.au. Follow the link to family violence support.
3. The GLOVE Project (Gender, Local Governance, and Violence Prevention) produced four fact sheets which may be of use. These can be accessed at www.abp.unimelb.edu.au/research/funded/glove. (An example of the first page of one of these can be found on the next page.)
4. The United Nations campaign UNiTE to End Violence Against Women, has a range of publications, including fact sheets, that can be accessed at www.un.org/en/women/endviolence. Follow the link to Resources.

FACT SHEET

#3

APRIL 2008

GENDER, LOCAL GOVERNANCE, AND VIOLENCE PREVENTION
WWW.ARE.UINMELB.EDU.AU/RESEARCH/FUNDED/GLOVE

CREATING LOCAL POLICIES, PROGRAMS AND PRACTICES TO PREVENT VIOLENCE



WHAT WE HAVE LEARNED FROM OUR PROJECT

- About 14 of Victoria's 79 local governments have violence prevention as a priority in either their Municipal Public Health Plan or Community Safety Plan, while many others are interested in incorporating violence prevention
- Local government-community partnerships need support from State government, particularly in areas of dissemination of best practice and training in policy and program development

POLICIES, PROGRAMS, PRACTICES

A policy is a plan of action, usually developed by a government, to tackle a problem that has been identified as a priority. A program is a specific time-limited action or activity undertaken by governments, non-profit organizations, and the private sector, often deriving from a policy. A practice is a customary way of operation or behaviour.

WHAT IS GENDER MAINSTREAMING?

In this project, we promote **gender mainstreaming** of policies, programs, and practices to prevent violence.

We use the definition of gender mainstreaming developed by the UN Social and Economic Council in 1997:

"...the process of assessing the implications for women and men of any planned action, including legislation, policies, or programmes, in any area and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension in the design, implementation, monitoring, and evaluation of policies and programmes in all political, economic, and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality."

- *The City of Maribyrnong has used gender mainstreaming in its work with Leisure and Open Space Services to analyse new proposals for parks and recreation centres. Are they providing equal access to men and women? Are they providing equal services? Do budgets reflect needs of both men and women? Does evaluation consider different impacts on male and female users?*

Session 5: Promoting respectful relationships

Questions for reflection / conversation starters

Central conversation area: how does health promotion and prevention make a difference in our lives?

a) When I reflect on my own experience:

1. Which health promotion / prevention messages have had most impact on my life?
2. Has the old saying, “prevention is better than cure” tallied with my experiences of health and well being?
3. What helps me strengthen my resolve to make positive changes in my life?

b) When I reflect on my faith tradition and experience:

4. Are there any practices within my faith tradition which could be described as a type of health promotion activity?
5. Is faith itself a type of primary prevention? If so, what are its limitations?
6. What theological principles or sacred texts in my faith tradition could be used to support the idea of promoting respectful relationships?

c) When I reflect on the community I live in:

7. What primary prevention / health promotion activities in our community am I aware of? Which do I think have been most successful?
8. What do I think are the major obstacles in our community to promoting respectful relationships?
9. If I were designing a large billboard to promote respectful relationships, what slogan would I choose?

Session 5: my personal notes

Thoughts, questions, observations and ideas.....

Personal and professional learnings and planned actions.....



Northern Interfaith Respectful Relationships Project

Peer Mentoring Program 2011

Session 6: Where to from here?

Aim of this session

To have a clear idea about what strategies each participant can take to put into action the prevention ideas covered in this Peer Mentoring Program.

Summary of theme

How often have we each heard the phrase, ‘All talk and no action’! Some of us find it easier than others to initiate new activities, and some initiatives are easier than others to put into place. When the new initiatives are about complex and significant change, it can be particularly difficult to know how to translate good ideas into great actions. There are a couple of things that can help. One is to take the time to develop a strategy that sets out step by step what needs to be done. Another is have a clear action plan, listing what you want to achieve, how you are going to achieve it, the resources you will need, and who else will be involved. Violence against women is not going to change overnight. But if each of us is committed to a prevention focused strategy – no matter how small – together we can make a difference.

Central conversation area

What will help me to stay involved and committed to prevention focused action?

List of resources for this session

Resource 1: What is the White Ribbon Campaign?

Resource 2: Resources

Resource 3: Partnering / Stakeholder Possibilities

Resource 4: Sample Strategic Plan

Resource 5: Primary Prevention Example: Getting involved in the White Ribbon Campaign

Session 6: Resource 1

What is the White Ribbon Campaign?

In Australia, one in three women will be assaulted or abused in her lifetime. These women are our mothers, our girlfriends, our wives, our daughters, our colleagues and our friends. How have we allowed this to occur? Not only is it unacceptable for this violence to take place, it is unacceptable that we allow certain behaviours and attitudes to go unchallenged. Some of us experience violence first hand. Others hear stories of violence against women. Others observe it or look on from afar. The worst part? We remain silent. If we are to move our society forward and prevent violence against women from occurring, we must speak out. We must take action to challenge attitudes and behaviours. We must not remain silent. The White Ribbon Campaign is the only national violence prevention campaign, and it is unique in that it aims to raise awareness among Australian men and boys about the roles they can play to prevent violence against women. The campaign calls for men across Australia to speak out and take an oath. An oath swearing never to commit, excuse or remain silent about violence against women. The campaign culminates on White Ribbon Day (25 November) each year, when men and women across Australia are called to wear a white ribbon or wristband as a visual symbol of their commitment and oath. In swearing and wearing a white ribbon, men and boys can act as positive role models and advocates for change by challenging behaviours and attitudes that have allowed violence against women to occur.

The White Ribbon Campaign in Australia is led by more than 1000 White Ribbon Ambassadors. Ambassadors are men who are leaders in their careers, sporting code or communities and who actively support the White Ribbon Campaign, and encourage other men and boys to become aware and engaged in the campaign. Women also support and expand the campaign through their networks, workplaces and community organisations, as White Ribbon Champions.

Why the White Ribbon?

In 1999, the United Nations General Assembly declared November 25 the International Day for the Elimination of Violence Against Women (IDEVAW) and the White Ribbon has become the symbol for the day. Wearing a White Ribbon or Wristband on or around White Ribbon Day lets others know that you've taken action to stand up against violence against women. Selling Ribbons or Wristbands demonstrates your school, workplace or community's commitment to ending violence against women. Selling Ribbons and Wristbands can also be an easy way to add a fundraising element to your corporate or community events.

It means that this man believes that violence towards women is unacceptable. It is a visible sign that the wearer does not support or excuse the use of violence against women. Everyone can show their commitment to ending violence against women by wearing a white ribbon. Proceeds from purchasing a White Ribbon go towards changing community attitudes through high impact awareness campaigns.

White Ribbon Campaign - History

White Ribbon Day was created by a handful of Canadian men in 1991 on the second anniversary of one man's massacre of fourteen women in Montreal. They began the White Ribbon Campaign to urge men to speak out against violence against women. In 1999, the United Nations General Assembly declared November 25 the International Day for the Elimination of Violence Against Women (IDEVAW) and the White Ribbon has become the symbol for the day. From 2000, the Commonwealth Government Office for Women ran awareness activities on the International Day, and, in 2003, the Australian branch of the United Nations Development Fund for Women, UNIFEM, began a partnership with men and men's organisations to make this a national campaign. Ten thousand white ribbons were distributed in 2003. Today hundreds of thousands of white ribbons are worn by men and women across Australia - men at work; men and women in all Australian police forces; men in national and local sporting matches and organisations; men in the media; men and women in politics; men in the defence forces; men and women in capital cities and in rural and regional Australia.

Taken from the White Ribbon Australia website

Session 6: Resource 2

Resources

Websites

www.whiteribbonday.org.au Australian site for the White Ribbon Campaign.

www.ntv.org.au No To Violence is an Australian organisation working to eliminate violence against women.

www.un.org/en/women/endviolence United Nations site.

www.vichealth.vic.gov.au/en/Programs-and-Projects/Freedom-from-violence.aspx Information on the various VicHealth programs and projects, as well as resources.

<http://toolkit.endabuse.org> This website contains some practical resources that can be used in working with men and boys.

www.faithtrustinstitute.org The Faith trust Institute is an American Interfaith Organisation working to end violence against women. It has some excellent faith-based resources.

www.evas.org.au Site of the Elimination of Violence Against Women Media Awards. Has some very good resources.

www.mensresourcesinternational.org A networking organisation promoting violence prevention and positive masculinity.

www.futureswithoutviolence.org Prevention of Violence Against Women Organisation.

www.engagingmen.net. A Gender Justice Information Network. Very good resource listing.

www.lgpvaw.net.au. Initiatives being undertaken in local government in Victoria. Includes a great range of resources.

www.xyonline.net One of the largest collections of resources on the topic men, masculinities and gender politics.

Magazines

Voicemail : an American magazine focusing on new masculinities, including much on ending violence against women. www.voicemalemagazine.org

Toolkits / Manuals

Created in God's Image - From Hegemony to Partnership - A Church Manual on Men as Partners: Promoting Positive Masculinities, World Communion of Reformed Churches, Geneva 2010. Available from www.wcrc.ch.

Created in God's Image – From Hierarchy to Partnership: a church manual for gender awareness and leadership development, World Communion of Reformed Churches, Geneva, 2003. Available from www.wcrc.ch.

Films See the list in Session 4: Resource 5

Important Contact Numbers

Women's Domestic Violence Crisis Service	1800 015 188
Men's Referral Service	1800 065 973
Sexual Assault Crisis Line	1800 806 292
Kids Helpline	1800 55 1800

Session 6: Resource 3

Partnering Possibilities

There are no end of organisations in the community that could be engaged as partners in the prevention of violence against women. Consider the following.

Other local faith communities

A good place to begin is with the other faith communities in your area. Prevention of violence against women is a powerful issue around which to do some shared activity.

Faith Based Networks

Most faith communities will have local networks within that tradition. These can be a good place to begin. You may also have within your tradition a social justice unit, or social policy unit, that may be interested in working with a local faith community.

Interfaith Networks

There are Interfaith Networks in most local areas, including all those covered by the Northern Interfaith Respectful Relationships Project – Banyule, Darebin, Hume, Moreland and Whittlesea. Contact your local council for further information.

The Northern Interfaith Intercultural Network (NIIN www.niin.org.au) is a new Network operating across the northern region of Melbourne with a commitment to working with local organisations on projects encouraging harmony and justice issues.

Domestic Violence Networks

Most local government areas have Domestic Violence Networks, which consist of practitioners working in the field. These Networks are often keen to do more work in the primary prevention area. Contact your local council for further information.

Men and Violence Networks / organisations

The two main organisations are No to Violence Male Family Violence Prevention Organisation (www.ntv.org.au) and the White Ribbon Campaign Australia (www.whiteribbonday.org.au). There may be other smaller organisations in your local area.

Local Government

Many local governments are now becoming actively involved in Prevention of Violence Against Women. Check the LGPVAW website (www.lgpvaw.net.au) for details in your area.

Service Groups

These groups, such as Rotary, Lions, etc, are often keen to partner with other local groups for specific projects. *Soroptimists* is a lesser known but important women's service group that has a particular focus on issues concerning women.

Welfare Agencies

Many welfare agencies, such as Anglicare, Good Shepherd, etc, have local offices which can be approached to develop some local partnerships around specific projects.

Schools

Schools are often looking for practical projects that tie in with their educational programs.

Session 6: Resource 4

Developing Goals and Objectives – sample Strategic Plan

Faith communities are moving more and more towards a greater level of planning and review. Strategic Plans are a relatively simple tool by which an organisation can be clear about the direction it is moving in, the objectives it wishes to achieve, and the actions that it will do to achieve those objectives. There are many different ways to write a Strategic Plan. Below is a sample of what one might look like.

Context	Prevention of Violence Against Women in Faith Communities	
Goal	To decrease violence against women in our faith community and beyond by implementing evidence-based primary prevention activities within our faith community	
Objectives	Objective 1 Promote Respectful Relationships as an ongoing element of all our activities. To be reviewed at {date}.	Objective 2 Promote Gender Equity within our faith community. To be reviewed at {date}.
Actions	a Develop and display one poster promoting respectful relationships by {date}.	a Develop a declaration by {date} on saying no to violence, to be signed by as many members of our faith community as possible, and displayed at the entrance of our facility.
	b Invite a White Ribbon Ambassador to address breakfast meeting of between 15 and 20 community members on {date}.	b Arrange a forum by {date} for the men in our community on the topic of 'Being male in the 21 st century'.
	c Purchase 50 sets of White Ribbon ribbons and bracelets to sell during November.	c Arrange a consultation by {date} with the female members of our community on the topic, 'What can we do to make our faith community more welcoming for women?'
	d Develop a policy for our faith community by {date} on how to respond to any observations of family violence between members of our faith community.	d Organise film night for week of White Ribbon Day (November 25).
Partners	Invite neighbouring faith community to share in resources.	Invite local Domestic Violence Network to be involved.

The **Context** is the larger picture in which you are developing this Strategic Plan.

The **Goal** represents the long term benefits of the changes that you want to see happen.

The **Objectives** represent the intermediate out comes that you are looking for. Notice that they include a date at which they are to be reviewed.

The **Actions** are the steps you will take to achieve the objectives. Notice that they contain, where practicable, specific elements that can be measured, including dates to be achieved by. This is in line with the SMART process – **S**pecific, **M**easurable, **A**chievable, **R**elevant, **T**ime scale.

Session 6: Resource 5

Primary Prevention Example: Getting involved in the White Ribbon Campaign

Rationale

Developing support within your faith community for primary prevention may well meet with a range of obstacles. As an initial step, it may be easier to encourage members of your faith community to get involved in activities that are already happening, rather than trying to get something off the ground yourself. This will also provide an opportunity for members of your community to experience events which they may then feel more comfortable replicating in their own context.

Alternatively, there is a range of material available on the White Ribbon website which can be used and adapted to develop your own activities within your faith community.

White Ribbon Campaign

Information about the White Ribbon Campaign is contained in Resource 1 in this section. On the following page is further advice from White Ribbon about getting involved.

Faith Community Ideas

Here are some further ideas for White Ribbon type activities that could happen within your faith community:

- Develop a special worship activity around the theme of 'Saying no to Violence' to be held either on White Ribbon Day itself or the nearest regular worship day.
- Ask members of your community to write prayers that reflect their concerns about violence against women, and their hopes for respectful relationships, that can be used at worship.
- Develop, or purchase, a simple item, such as a white prayer candle or prayer card, which members of your community can take home and use on White Ribbon Day.
- Invite a guest speaker / preacher to speak on Family Violence / White Ribbon at a community worship meeting or other meeting.
- Give a report, verbal or written, about your involvement in this Peer Mentoring Program and its effect on your understanding about prevention of violence against women.
- Invite a survivor of domestic violence to do a presentation. Contact the Media section of the Women's Domestic Violence Crisis Service at www.wdvcs.org.au, 9928 9614.

WHITE RIBBON



2. What can you do?

Wear a White Ribbon

The **simplest thing** you can do is to wear a white ribbon on November 25 and for the weeks leading up to the day. Wearing a white ribbon is a personal pledge that the wearer does not excuse violence against women, and is committed to supporting community action to stop violence by men against women. Men who wear a white ribbon demonstrate their opposition to violence against women and their commitment to equality between women and men.

Visit the My Oath Campaign website and swear! (www.myoath.com.au)

Another way to show your support is to visit the My Oath Campaign website and swear:

*Never to commit violence against women,
Never to excuse violence against women, and
Never to remain silent about violence against women*

Encourage all your mates to swear as well. We aim to see all Australian men swear this oath eventually in the hope that we acknowledge and commit to personal leadership on this issue.

Contact and recruit

If you want to get more involved, consider contacting and recruiting other people and organisations to also wear a white ribbon during the campaign. Ask your friends, relatives, work mates, and others – especially men – to show their support. Ask colleagues and acquaintances to spread the word and recruit men in their organisations to wear the white ribbon on November 25, and to participate in community promotions and events before and on the day.

Some ideas about organisations you might approach include:

- Men's and young men's organisations, including sports organisations such as football, rugby and cricket clubs, swimming and athletics, Scouts and Rovers;
- Service clubs such as Lions and Rotary;
- Relevant or interested businesses and industries – such as hospitality and food retail services that employ young men and women, legal firms with young law graduates or partners, and so on;
- Police officers in your area;
- Men and women in media and show business, especially younger people.

Plan and Host a White Ribbon Day guest promotion or event

On or before the day consider the following activities:

- Host a breakfast meeting, after business hours social hour, or a 'BYO' lunch meeting.
- Invite all the recruited women and men to attend, and to bring a male colleague as a White Ribbon guest.
- Invite a recruited male speaker (from among the many male Ambassadors for the campaign) to give a 3-minute talk on how men benefit from taking part in White Ribbon Day annually and to accept a ribbon from the host of the event.

Promote Public Interest

- Recruit businesses and other organisations to implement an e-ribbon campaign before or on November 25 by circulating the e-ribbon on their business intranet.
- Sell white ribbons to every contacted and recruited individual and organisation.
- Help to distribute white ribbons as widely as possible to regular meetings you attend and to contacted and recruited organisations, businesses and workplaces.

Other Suggestions

- Run a poster competition
- Volunteer for a radio interview
- Do a presentation in your workplace

Session 6: Where to from here?

Central conversation area: what will help me stay involved and committed to prevention-focused action?

Questions for reflection / conversation starters

a) When I reflect on my own experience:

1. What attitudes and/or fears do I recognise in myself as obstacles to staying involved in preventing violence against women?
2. Is there further information and/or skills that I need to develop?
3. What aspects of this Peer Mentoring Program have most helped to enhance my capacity to be an advocate for Primary Prevention / Health Promotion activities?

b) When I reflect on my faith tradition and experience:

4. What do I perceive to be the main obstacles in developing a primary prevention focus on violence against women in my faith community?
5. What resources will my faith community and I need to continue the work of preventing violence against women?
6. Can I imagine my faith community as one which promotes respectful relationships in all that it does? What would this look like?

c) When I reflect on the community I live in:

7. Am I aware who I can partner with to support my role as an advocate of prevention of violence against women?
8. What role do I see myself having in the wider community?
9. How can I strategically place myself to be an advocate for prevention of violence against women in the community?

Session 6: my personal notes

Thoughts, questions, observations and ideas.....

Personal and professional learnings and planned actions.....

Northern Interfaith Communities

**SAY
'NO'
TO FAMILY
VIOLENCE**

OTHER FAITH
CHRISTIAN FAITH
JEWISH FAITH
SIKH FAITH
BAHAI FAITH
HINDU FAITH
ABORIGINAL & TORRES STRAIT ISLANDER SPIRITUALITY
ISLAMIC FAITH
BUDDHIST FAITH

“Husbands love your wives, just as Christ loved the church”
Eph 5:25a, Christian Faith

“A husband must love his wife as himself and honour her more than himself”
Sota 47a, Jewish Faith

“Both wife and husband, living as ethics bid self-controlled, well spoken, respectful and loving - manifold the blessings that come to them; and to them the blessing of pleasant life is born”
Gradual sayings, The Book of Fours, Buddhist Faith

“Why condemn a woman or call her inferior when she gives birth to all human beings including Kings, Preceptors, Prophets and Saints”
P473 - Guru Granth Sahib, Sikh Faith

“And among His signs is this; that He created for you mates from among yourselves, that you may find repose/tranquility in them; and He has placed between you affection and mercy, which are indeed signs for a people who reflect”
Surah Ar-rum 30, Part 21, Noble Qur'an, Islamic Faith

“The male and female are like the two wings of a bird and when both wings are reinforced with the same impulse the bird of humanity will be enabled to soar heaven-ward to the summit of progress”
Abdu'l-Baha-p.83, Baha'i Faith

“Wherever women are revered, there the gods reside”
Neethi Shathakam, Hindu Faith

“The Creator dreamed the Universe and the laws of nature were put in place, with men and women having sole responsibility for the care of the land and its resources, to ensure survival for all.”
Aboriginal & Torres Strait Islander Spirituality

Promoting Respectful Relationships Between Men, Women, Boys and Girls



PROJECT FUNDED BY: PROJECT PARTNERS: BANYULE, DAREBIN, HUME, MORELAND AND WHITTLESEA COUNCILS, CENTRE FOR DIALOGUE, DAREBIN INTERFAITH COUNCIL, IMMIGRANT WOMEN'S DOMESTIC VIOLENCE SERVICE, MAYA ABORIGINAL HEALING CENTRE, NO TO VIOLENCE, SPECTRUM MRC, WOMEN'S HEALTH IN THE NORTH



COMMUNITY HELP SERVICES

W O M E N	dvrcv.org.au
Women's Domestic Violence Crisis Service (24 hours)	1800 015 188
Berry Street Northern Family Violence Service	9458 5788
Immigrant Women's Domestic Violence Service	8413 6800
Elizabeth Hoffman Aboriginal Women's Refuge (24 hours)	1800 015 188

M E N	mrs.org.au
Men's Line (24 hours)	1300 789 978
Kildonan Men's Behaviour Change Program	9471 0108
Men's Referral Service (12-9pm M-F)	9428 2899

M O R E I N F O	darebin.vic.gov.au/interfaith
Multilingual Telephone Line	8470 8470
TTY (Hearing Impaired)	8470 2096

Y O U N G P E O P L E	burstingthebubble.com
Kids Help Line (24 hours)	1800 551 800