

ATTACHMENT SC-4

This is the attachment marked SC-4 referred to in the witness statement of Scott Andrew Holmes dated 26 June 2015.



ANGLICAN DIOCESE
OF MELBOURNE

A report on the Anglican Diocese of
Melbourne Violence Prevention Pilot Project

Preventing violence against women: what works and what doesn't in Anglican communities

March 2013

Prepared for the Anglican Social
Responsibilities Committee
by Ree Boddé (PhD)

In collaboration with
Anglicans Promoting Respectful
Relationships for Violence Prevention



© Copyright Anglican Diocese of Melbourne

The Anglican Centre
209 Flinders Lane
Melbourne VIC 3000
(03) 9653 4220

Published in March 2013

This project was jointly funded by Anglicare Victoria and VicHealth.



FOREWORD

In affirming this important report, let me offer some reflections.

In the Holy Bible at 1 John 4:7–8, 12 we read: ‘Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. No one has ever seen God; if we love one another, God lives in us and God’s love is perfected in us.’

‘God is love.’ This is the essential Gospel – good news. God’s love, as we respond, draws us into communion with God and one another, till Heaven and Earth are One. This is the divine plan to which we are all entirely free to respond. In the humility of God we are free to respond as, when and if we choose! This is the meta-narrative of our lives. The narrative of our personal lives can fit into this.

Alas, as we know, there is not enough love in the world. Instead there is too much cruelty and violence: actions and words that wound. We all know and see the sadness of this, including as it impacts on vulnerable women and their children. Hence the need for our Anglicans Promoting Respectful Relationships for Violence Prevention project.

Whenever people are in a loving, non-violent relationship this is to be celebrated. Their love gives hope, fills the hole in the world where there should be more love. However and with whomever people find love together without violence, this is good! Our task is to try and make this the normal and assumed condition for everyone, all made in the divine image.

Clearly, we still have a lot of work to do in the area of primary prevention – preventing violence before it occurs. This work must continue, even as we try to respond to women who are current victims of violence and as we provide therapeutic interventions for perpetrators of violence.

This important report on the Anglicans Promoting Respectful Relationships for Violence Prevention Project has been skilfully prepared by Dr Ree Boddé. It indicates that, within the Anglican Diocese of Melbourne, we have taken a small step in the right direction. The task now, as the recommendations convey, is to persist with the attitudinal and institutional change that makes violence against women completely unthinkable. This is a matter of true religion! Following Jesus’ commandment to love God and one another, the key questions we should all ask ourselves are simply: ‘Am I becoming a more loving and more peaceable person?’ and ‘Are my thoughts, words and actions becoming more loving and peaceable?’

As we take seriously the insights and recommendations of this report, there are many levels at which they can be implemented, beginning with ourselves. This means becoming the change we seek, under God! Then too, it means persisting with the recommended reforms and improvements, which will help prevent violence against women.

Bishop Philip Huggins
Chair, Social Responsibilities Committee
Anglican Diocese of Melbourne

CONTENTS	Page
ABSTRACT	5
ACKNOWLEDGEMENTS	5
ACRONYMS AND TERMINOLOGY	6
EXECUTIVE SUMMARY	8
1. BACKGROUND	11
1.1 <i>Violence against women</i>	
1.2 <i>Federal government responses</i>	
1.3 <i>State government responses</i>	
1.4 <i>Anglican context</i>	
1.5 <i>Anglicans Promoting Respectful Relationships for Violence Prevention pilot</i>	
1.6 <i>Purpose and limitations</i>	
2. SUMMARY OF WORK UNDERTAKEN TO IMPLEMENT PVAW PROJECT OBJECTIVES	16
2.1 <i>Project plan</i>	
2.2 <i>Project management</i>	
2.3 <i>Training</i>	
2.4 <i>Peer mentoring</i>	
2.5 <i>Adaptation of learning materials</i>	
2.6 <i>Prevention resources developed and technologies used</i>	
2.7 <i>Whole-of-church primary prevention activities</i>	
3. PROJECT SUCCECESS AND CHALLENGES	27
3.1 <i>Under-utilisation of the primary prevention resources</i>	
3.2 <i>Ability to participate</i>	
3.3 <i>Violence prevention: an organisational priority</i>	
3.4 <i>The magnitude of VAW in Anglican communities</i>	
3.5 <i>Recognising VAW and speaking directly about it</i>	
3.6 <i>Men's role in violence prevention</i>	
4. DISCUSSION	31
4.1 <i>Working for cultural change</i>	
4.2 <i>The link between safe, respectful communities for women and gender equality</i>	
4.3 <i>Resourcing Parishes effectively</i>	
4.4 <i>Guidelines for responding to disclosures of domestic violence</i>	
4.5 <i>Awareness of PVAW policy and resources</i>	
4.6 <i>Championing the cause</i>	
4.7 <i>Project sustainability</i>	

5. CONCLUSION	34
6. WORKS CITED	35
7. APPENDICES	38
<i>Appendix 1: Anglican strategic policy for the PVAW proposal (2011)</i>	
<i>Appendix 2: Position description – Project Officer APVAW project (2011)</i>	
<i>Appendix 3: Strategic action plan – APVAW project (revised 2012)</i>	
<i>Appendix 4: Presentation – Soroptimists International (2012)</i>	
<i>Appendix 5: Primary prevention poster – APVAW project (2012)</i>	
<i>Appendix 6: Brochure – Anglican Peer Mentor Program (2012)</i>	
<i>Appendix 7: Diocesan PVAW media releases (2012)</i>	
<i>Appendix 8: Parish newsletter article (2012)</i>	
<i>Appendix 9: ADoM Synod PVAW motions (2011, 2012)</i>	
<i>Appendix 10: PVAW e-bulletin – February issue (2013)</i>	

ABSTRACT

The Anglican Diocese of Melbourne has clear strengths that make it an effective setting for embedding prevention of violence against women (PVAW) strategies. Interviewee responses and the range of primary prevention activities reported show that Anglican leaders are proactive in promoting PVAW messages, though most do not directly address the cultural mores that support its occurrence. Ultimately, PVAW is about breaking down systemic and cultural imbalances that foster inequality and violence and supporting individuals as they learn how to have healthy, equal relationships. The report also highlights lessons learned in the implementation of the pilot and offers recommendations to progress the project in an Anglican setting.

This report was commissioned by the Anglican Diocese of Melbourne and funded by Anglicare Victoria and the Victorian Health Promotion Foundation (VicHealth).

Key words: primary prevention, gender inequality, rigid gender stereotypes, gender equality, prevention of violence against women, family violence, Anglican Diocese of Melbourne

ACKNOWLEDGEMENTS

This report was supported by a generous grant from Anglicare Victoria and the Victorian Health Promotion Foundation (VicHealth).

The author is also indebted to the Most Revd Dr Philip Freier, Rt Revd Philip Huggins (Chair, Social Responsibilities Committee), Rt Revd Barbara Darling and Rt Revd Paul White.

The author gratefully acknowledges the invaluable contributions of the survey respondents and interview participants and of Dr Wei Leng Kwok, Research Practice Leader at VicHealth.

The following individuals were instrumental in producing the report:

- Revd Canon Dr Stephen Ames (Chair, Anglicans Promoting Respectful Relationships Committee for Violence Prevention and Executive Officer, Social Responsibilities Committee)
- Revd Scott Holmes (Healthy Workplaces Senior Advisor, YMCA Victoria)
- Kaye Swanton (CEO, Life Works)
- Winsome Thomas (Member, Social Responsibilities Committee)
- Liz Murphy (Senior Project Officer, VicHealth).

A special thanks to Kaye Swanton (Life Works) for providing the Steering Committee with a place to meet over the year.

Finally, thanks to Vice Chancellor Professor Peter Sherlock and Associate Professor Dr Mark Lindsay (Director of Research Institution MCD, University of Divinity).

For all correspondence, please contact Revd Canon Dr Stephen Ames at
[REDACTED]

ACRONYMS AND TERMINOLOGY

ADoM	Anglican Diocese of Melbourne
APRRVP	Anglicans Promoting Respectful Relationships for Violence Prevention
NIRRP	Northern Interfaith Respectful Relationships Project
PVAW	Prevention of Violence Against Women
SRC	Social Responsibilities Committee
VAW	Violence Against Women

Violence against women

‘Any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or in private life. Other forms of violence can be financial, spiritual, and social.’

(United Nations, Declaration on the Elimination of Violence against Women 1993)

Primary prevention

Preventing violence before it occurs. This means interventions that engage groups within the broader population, rather than directly targeting those who have experienced or perpetrated violence against women, delivered to the whole population or to particular groups. Such interventions are aimed at addressing the social determinants or causal factors that lead to violence-supportive cultures and work to promote respectful and gender equitable attitudes and behaviours, systems and structures.

Secondary prevention

Early intervention aimed at changing behaviours or increasing the skills of individuals or groups (e.g. addressing controlling behaviours before they become established patterns).

Tertiary prevention

Interventions following violence. This includes social and therapeutic support for victims as well as criminal justice and therapeutic interventions for perpetrators.

Determinants

Determinants are influencing factors or elements that determine outcomes. VicHealth identifies the key determinants of and contributing factors to the perpetration of violence against women as: unequal power relations between men and women, adherence to rigid gender stereotypes and broader cultures of violence (VicHealth 2007).

The Diocese

The Diocese refers to all segments of Diocesan life, including Parishes, the Anglican Centre, Anglican Schools, chaplaincy services, the Episcopacy and all ordained and lay staff of the Diocese.

Parish Prevention of Violence Against Women Coordinator

This PVAW Coordinator acts as a link person between the APRRVP Steering Committee and the Parish and helps to facilitate PVAW initiatives in their setting.

DISCLAIMER

This report was commissioned by the Anglican Social Responsibilities Committee and prepared as part of the Anglicans Promoting Respectful Relationships for Violence Prevention Project. The views, opinions and conclusions expressed in the report do not necessarily represent the views of the Anglican Diocese of Melbourne or its project partners, Anglicare Victoria and VicHealth.

EXECUTIVE SUMMARY

The Anglicans Promoting Respectful Relationships for Violence Prevention (APRRVP) Pilot Project was trialled between January and December 2012. The purpose of the pilot is to raise awareness about preventing violence against women (PVAW) among Anglican leaders and gain their support to implement a suite of primary prevention activities across 206 Parishes covering greater Melbourne and Geelong. We know of no reports documenting organised efforts to conduct primary prevention within an Anglican setting.

The study reports on progress made to achieve the project objectives. Training evaluation results show that over two-thirds (70%) of respondents report an increased level of knowledge about the causes of VAW and increased awareness of activities and actions aimed at preventing it. Just over half (52%) are confident about implementing a primary prevention activity in their setting, while slightly less (45%) were able to identify the causes of VAW. A range of health prevention activities were also reported; for example, some conducted one-off prevention actions, while others undertook primary prevention training.

KEY LESSONS

This report shows that the project's focus on structural and cultural inequalities associated with violence against women, and what works to prevent it, are not well understood by Anglican leaders. Some of the key lessons relating to project implementation are outlined in this section.

Challenging cultural norms that support VAW

1. Achieving behavioural and attitudinal change in relation to the structural and cultural inequalities associated with VAW will require a lengthy commitment from the Diocese.
2. There is a belief among some that domestic violence is a private matter in which outsiders, including church leadership, should not intervene.
3. Courage is needed to confront violence-supportive attitudes and behaviours and to raise the issue with congregants.

Examining the link between safe, respectful communities for women and gender equality

4. PVAW work involves carrying a message to people, some of whom do not want to hear it.
5. Conservative ideologies can contribute to how VAW is regarded. For example, an understanding of VAW that incorporates an analysis of gender and power was often not present in either the interviewee responses or the activities.
6. One of the significant challenges is to work with Anglican leaders in a way that is consistent with their traditions and beliefs while also allowing for an open critical analysis of structural inequalities that may contribute to inequities for women.
7. PVAW educators walk a fine line in developing an effective level of rapport, while holding people accountable for their attitudes, beliefs and actions.

Resourcing Parishes effectively

8. Initiatives are most successful when Vicars/Chaplains develop a plan that helps them to action primary prevention initiatives in a sustained way.
9. One-off workshops are not adequate to build the skill and commitment of Anglican leaders. Comprehensive primary PVAW training of clergy and lay leader participants is vital to help achieve momentum and commitment within the Diocese.
10. The *Anglican Peer Mentor Program* should be continued. Peer mentors, who have developed some specialisation in primary prevention, should be used within the structure of the Church to assist Vicars/Chaplains in the implementation of primary prevention strategies, including within marriage preparation, marriage enrichment and parenting programs.
11. The Steering Committee should draft guidelines for the Peer Mentor role, in consultation with the Archbishop in Council.
12. Judeo-Christian teaching relevant to the three determinants should be embedded into the training material to show clear relevance and enhance opportunities for adoption of PVAW messaging into Church teaching and broader work.
13. The Project Officer should assess participants' level of PVAW knowledge **before** and **after** capacity-building initiatives are undertaken to adequately measure the impact of interventions piloted.
14. Men's support of the project, especially at an executive level, is of considerable importance for championing the cause and ensuring that VAW can be prevented in the future. Men can sometimes be unaware of gender inequalities.
15. Strong promotion of the support being provided by the leadership within the Anglican Diocese of Melbourne is essential. This will help ensure the legitimacy of this work is recognised and encourage confidence and buy-in within the Anglican Church. Provide profiles of Steering Committee members that describe their experience and level of expertise to stakeholders.
16. Schedule a project in a realistic way as part of an effective project plan and include a focus on the acquisition of resources, both fiscal and 'in kind', to sustain the project.
17. Anglican leaders need to know what to do when victims disclose to them and/or witness VAW.
18. Parishes need to develop key community linkages to ensure appropriate and timely referral for victims and perpetrators.

Resource implications for Year 2 of the Anglicans Promoting Respectful Relationships for Violence Prevention project

These recommendations are suggested to take this project forward in the mid-term.

19. The PVAW Project Officer role should be funded to continue the work from April 2013 to ensure momentum is not lost.
20. The APRRVP Steering Committee should investigate continued funding for the Project Officer's role in 2014.
21. Bishops and Diocesan staff should attend the VicHealth training seminars, or explore other mechanisms for training, to develop knowledge specific to PVAW.

22. The APRRVP Steering Committee should implement a system of contact officers and/or PVAW coordinators for each Parish.
23. The ADoM, through the APRRVP, should review Church policies and protocols through a 'violence prevention lens' and ensure that their implementation is consistent with the best in primary prevention research. This will ensure that organisational memory concerning violence response and prevention is not lost.
24. The PVAW policy document needs to be revised to include detail about how the proposal will be implemented at all levels within the Diocese.
25. The APRRVP, in consultation with the Archbishop in Council, should investigate an endorsed learning pathway for Anglican leaders and theological educators to obtain knowledge and skills in PVAW.
26. Theological educators responsible for the training of clergy should incorporate violence prevention and respectful relationships education into curricula material, in both pre- and post-ordination training.
27. Maintain the Steering Committee and the position of Project Officer to assist Anglican leaders to embed PVAW education and provide systematic project monitoring and evaluation.
28. Funding for the PVAW project needs to be considered in the Diocesan 2014, 2015 budgets.
29. Data needs to be collected on how often the e-bulletin is read or forwarded on.
30. The APRRVP Steering Committee should investigate the possibility of organising an interfaith forum in Melbourne for the purposes of supporting and promoting faith-based communities to participate in the work of PVAW.

1. BACKGROUND

1.1 Violence against women

In 1993 the United Nations released its Declaration on the Elimination of Violence against Women. This landmark declaration acknowledged the reality of this violence and affirmed that it would not end without an intentional effort from all sectors of society in all corners of the world:

States should condemn violence against women and should not invoke any custom, tradition or religious consideration to avoid their obligations with respect to its elimination. States should pursue by all appropriate means and without delay a policy of eliminating violence against women (United Nations 1993, Article 4).

Research in Australia shows violence against women (VAW) continues to have a huge impact in our own society.¹

- More than one in three women (34%) who have had an intimate partner has experienced violence from a partner or ex-partner.
- One woman is killed in Australia almost every week by a partner or ex-partner.
- An estimated one in four children and young people has witnessed domestic violence against their mother or stepmother.
- Violence against women and their children cost the Australian economy \$13.6 billion in 2009.
- Intimate partner violence is the leading contributor to ill-health and premature death in Victorian women under the age of 45.

This research prompted a response from all levels of government in Australia.

1.2 Federal government responses

In April 2009 the Australian Government released *The National Plan to Reduce Violence against Women: immediate government actions* (Commonwealth of Australia 2009). This was followed by *The National Plan to Reduce Violence against Women and their Children 2010–2022* (Commonwealth of Australia 2011). Together, these reports form part of the combined national and state response to VAW.

¹ Key reports referred to in this paper, such as the *National Survey on Community Attitudes to Violence against Women 2009* (VicHealth 2010), are specific in their naming of violence as primarily involving male perpetrators and female victims. The language they use is gender specific, as is much of the research literature referred to in this report. This is not intended to suggest that men are never victims or that women are never perpetrators; nor is it to deny that gender norms may be changing. Furthermore, this report acknowledges that most men do not commit acts of VAW and that the role of supportive and proactive men is essential to ensuring VAW can be prevented in the future.

The National Plan brings together the efforts of state and territory governments across Australia to reduce VAW. It is the first plan to coordinate primary prevention action across jurisdictions. The National Plan focuses on responding to the key determinants of VAW through building respectful relationships and working to increase gender equality (Commonwealth of Australia 2011).

1.3 State government responses

The Victorian response was first outlined in *A right to respect: Victoria's plan to prevent violence against women, 2010–2020* (Office of Women's Policy 2009) and has since been taken up in the current State Government's Plan, *Victoria's action plan to address violence against women and children 2012–2015*. This work is connected to a number of key documents produced by VicHealth including *Preventing violence before it occurs: a framework and background paper to guide the primary prevention of violence against women* (VicHealth 2007) and a *National Survey on Community Attitudes to Violence against Women 2009: changing cultures, changing attitudes – preventing violence against women* (VicHealth 2010).

1.4 Anglican context

The Anglican Church is united in its condemnation of violence against women. In 2009, the Anglican Consultative Council resolved to support the elimination of all forms of violence against women and girls and encouraged all Provinces to participate in programs and events that promote the rights and welfare of women. In 1998 and 2008 the bishops gathered at the Lambeth Conferences, Canterbury, England. Among other matters, they considered violence within and beyond the Church and asked the churches to engage in raising public awareness about the victimisation and exploitation of women and children.

Awareness of the prevalence of VAW in Anglican communities, specifically the Anglican Diocese of Melbourne (ADoM), was highlighted in a report entitled *Public face, private pain: the Anglican report about violence against women and the abuse of power within the church community*, by Helen Last and Kate Gilmore (Last & Gilmore 1994).

Until recently, the Anglican response to VAW has largely been to care for the women affected, campaign for justice in our legal system, improve access to support, raise awareness and encourage men to take responsibility for their action. All such actions address the symptom but do not address the deeper reasons why this violence exists. In a 2008 report *Journeys to Safety*, Anglicare Victoria (2008, p. 60) urged the need to concentrate on prevention and changing attitudes that support violence:

As important as it is to assist families to recover from the effects of family violence, the best way in which persons can be protected from the effects of family violence is to prevent them from being exposed to it. The research gathered frequent observations that many more family violence primary prevention and awareness campaigns and initiatives need to be developed and implemented. Primary prevention campaigns should have a state and national scope, as it is important to reach families who are at risk of or who are actually experiencing violence. The

majority of these families will otherwise never come into contact with the broader human services system. Campaigns and initiatives need to address all forms of family violence, including non-physical forms of abuse.

In 2011 an Anglican Strategic Policy for the Prevention of Violence against Women proposal and background paper were developed (appendix 1). This policy document stresses the importance of Anglican communities understanding the key determinants of and contributing factors to VAW and why it occurs in the first place. It defines these key determinants as:

- unequal power relations between men and women
- adherence to rigid gender stereotypes
- broader cultures of violence.

The policy document needs to be revised to include detail about how this proposal will be implemented at all levels within the Diocese. The policy also assumes that Parishes will support the provision of human resources.

1.5 Anglicans Promoting Respectful Relationships for Violence Prevention pilot

The Northern Interfaith Respectful Relationships Project (NIRRP) was one of five initiatives funded by VicHealth to support the development of PVAW primary prevention projects. These aim to address the underlying cultural contributors that lead to VAW so that it can be prevented from occurring in the first place. The NIRRP worked with interfaith networks in the northern regions of Melbourne to explore strategies for building the capacity of faith communities to promote respectful relationships.

A number of resources were produced during the final stages of the project. The *Peer Mentor Program* (Darebin 2012c) resource and the *Promoting equal and respectful relationships in faith communities: a manual and tool kit* (Darebin 2012b) were created and used by the NIRRP. Both resources were designed for those in leadership who want to encourage their faith community to become proactive in PVAW. Most of the suggestions made and resources are applicable to an Anglican context.

Based on the findings of this work, the Anglicans Promoting Respectful Relationships for Violence Prevention (APRRVP) pilot was established. The four objectives of the APRRV pilot are to:

- **Objective 1:** Use the VicHealth PVAW framework to identify areas for action within the Diocese through a process of investigation
- **Objective 2:** Increase awareness within the Diocese of the existence and impact of VAW through a process of education
- **Objective 3:** encourage within the Diocese a commitment to primary prevention through active participation in national, local and Diocesan primary prevention programs
- **Objective 4:** develop an ecumenical/interfaith taskforce to guide ongoing work in the future (appendix 1).

In November 2011 the ADoM appointed a Steering Committee to provide oversight and promote the project. Representatives came from across the organisation and community. In January 2012 a Project Officer was appointed two days per week to help implement a suite of primary prevention initiatives across agencies and Parishes. The scope of the project was subsequently limited to Anglican Parishes.

The role of the Project Officer is to:

- coordinate the implementation of the 2011/2012 Strategic Policy for the Prevention of Violence against Women
- monitor and assess the implementation of the Strategic Policy in relation to the capacity and function of the Diocese
- report to the 2012 Diocesan Synod on the progress of the implementation of the Strategic Policy
- provide recommendations for a further three-year Strategic Policy for 2012–2015 (appendix 2).

1.6 Purpose and limitations

The specific aims of this report are to:

- report on actions undertaken to implement the Strategic Policy for PVAW
- report on project achievements, challenges and outcomes
- note promising practices in primary prevention of violence against women in an Anglican setting
- suggest recommendations for future action (appendix 2).

The main tasks comprise:

- a document review (including published research, an action plan, PVAW strategic policy document, position description, Synod motions, media releases, newsletter article, keynote addresses, web pages, correspondence and field notes)
- an analysis of workshop surveys and peer mentor evaluations
- consultations with selected Anglican leaders to gain their perspective on the strengths and weaknesses of the project.

Consistent with the objectives of the report, an action research approach was used. Action research is an iterative process that takes shape as understanding increases. It is evidence based, building on formal research and evidence collated from the grassroots. It also blends quantitative and qualitative research and action (Slater 2002).

The focus of the study is to report on progress made to achieve the project objectives. This does not include setting out to determine how well this primary intervention worked in terms of changing attitudes and behaviour, or how likely it is to work in other faith settings.

Also beyond the scope of this study is discussion about the conflicting views of gender-sensitive language for God and consideration of the Christian egalitarian position² or the complementarian position³.

A further limitation was the small sample of people interviewed. Consequently the report findings cannot be generalised as representing the experiences of all Anglicans. They should only be regarded as indicative of trends and variables that may similarly affect Anglicans in other locations.

² Proponents of the Christian egalitarian position hold that all people are equal before God and in Christ; have equal responsibility to use their gifts and obey their calling to the glory of God; and are called to roles and ministries without regard to class, gender or race.

³ Proponents of the complementarian position argue that men and women are equal but different; different roles are ascribed to men and women in certain aspects of church life.

2. SUMMARY OF WORK UNDERTAKEN TO IMPLEMENT THE PVAW PROJECT OBJECTIVES

This section describes the progress made toward achieving the project objectives outlined in section 1.5.

OBJECTIVE 1: USE THE VICHEALTH PVAW FRAMEWORK TO IDENTIFY AREAS FOR ACTION WITHIN THE DIOCESE THROUGH A PROCESS OF INVESTIGATION

2.1 Project plan

An interagency Steering Committee was formed to guide the pilot, provide advice and receive regular reports. This Committee includes the Anglican Diocese of Melbourne, VicHealth, YMCA and Life Works. The group met 10 times between February 2012 and February 2013. Prior to the Project Officer's appointment, a project plan was developed (appendix 3).

Of the 11 actions presented in an earlier version of the plan, several were revised. In particular:

- 2.2: Investigate ways in which PVAW training can be integrated into existing training of ordinands and professional standards seminars.
- 4.1: Arrange round table conversations with nominated faith leaders to set strategy for ecumenical/interfaith responses to prevention of VAW.

These actions were considered too ambitious, given the timeframe and available resources. The changes to the strategic plan include:

- limiting the scope of the project plan to Anglican Parishes (it was felt that a separate working group was needed to plan for the involvement of ecumenical/faith communities in PVAW work)
- adapting the *Peer Mentor Program* for an Anglican audience and piloting it in Parishes
- promoting the pilot among Anglican leaders through the use of social marketing
- seeking funding for continuation of the work beyond March 2013.

The Project Officer also met four times between Steering Committee meetings with a VicHealth Senior Advisor who mentored the Project Officer and opportunistically shared resources and information on training events related to the prevention of violence against women.

2.2 Project management

Table 1 summarises the four layers that were established to show suitable project governance and the organisations that were involved in each layer.

Table 1: Project governance summary

Project governance	Summary of responsibilities	Participants
Steering Committee	Presented with progress reports Provided advice on key decisions	Anglican Diocese of Melbourne Social Responsibilities Committee; VicHealth; Life Works; YMCA; Kempster Consultants
Project Board	Presented with project reports on a monthly basis Responsible for project oversight and review and acceptance of project deliverables	Archbishop in Council; Social Responsibilities Committee
Project Management	Responsible for the day-to-day running of the project including: <ul style="list-style-type: none"> • providing the Steering Committee with timely information on project developments • maintaining the project risk, issue and actions (action plan) logs 	Project Officer (Kempster Consultants)
Project Worker	Responsible for the execution of the project	Project Officer (Kempster Consultants)

OBJECTIVE 2: INCREASE AWARENESS WITHIN THE DIOCESE OF THE EXISTENCE AND IMPACT OF VAW THROUGH A PROCESS OF EDUCATION

2.3 Training

To elicit support for the project, a total of seven information sessions (including three keynote addresses) and five workshop sessions were conducted between March and November 2012. These were co-facilitated by a female and male facilitator to ensure gendered balance in presentations, with 257 direct participants (170 mandated information session participants, requested by regional Bishops and area Deans; 41 workshop participants).

Information session content included factors that contribute to VAW, prevalence and health and economic impact. The workshop participants were led through a more complete version of the information sessions and participants workshoped prevention initiatives in their local setting using the *Promoting equal and respectful relationships in faith communities: a manual and tool kit*.

Two workshop participants were also awarded a place on the Anglican Peer Mentor Program. Peer mentees received 14 hours of training and workshop, while information recipients received 1–2.5 hours of training. Training data was collected from three of the six information sessions. The features of these three information sessions are worth noting:

- Two-thirds of the sample across the three regions was male clergy.
- The average age of survey respondents was about 45 years.

Of the 216 participants, 84 (45%) completed evaluations of the information session(s). There were 25 items in the workshop evaluations, covering key topics:

- workshop objectives (3)
- content (5)
- facilitation (7)
- design (6)
- questions designed to measure respondents' gains in factual knowledge (5).

Respondents were asked to rate their agreement with each statement using a five-point Likert scale, ranging from 'strongly disagree' to 'strongly agree'. Key findings were:

- 73% found the content of the session was highly relevant to their work.
- 80% knew how to access the violence prevention resources.
- 54% were able to identify correctly the causes of VAW and meaning of primary prevention.

Written feedback from the information sessions and responses to media articles indicated that PVAW was important, challenging and of value to Anglican Church leaders:

Such a challenging topic and something we wish did not exist. You explained and handled the topic and questions very sensitively – this is greatly appreciated.

It was fantastic to hear you yesterday and to sense the good response that you got from the conference. Along with others I have been involved with family violence initiatives for many years and am very excited to see what is happening right around our city and especially in the Churches at last.

Very formal presentation, challenging material/information to absorb in one go.

*Great to see the work being done by the Anglican Church in this regard [in *The Melbourne Anglican* (2012)]. It is an analysis expressed clearly and bravely. I say brave because, these days, naming violence against women as a result of unequal power relationships between men and women and calling for men to take responsibility can bring much wrath down on your head. But it needs to be said and it needs the sort of focus that it is being given by this campaign.*

Data was also collected from four deanery participants, who attended workshops in Geelong, Richmond, Dingley and at the Eastern region assembly. Interestingly, only one participant attended both the information and workshop session. The original intention was to encourage those who had attended the information sessions to be involved in a follow-up workshop. Hence duplication of information was required to ensure that all participants had a level of understanding about VAW and prevention.

Of the 60 participants, 38 completed evaluations. The evaluation included two additional items, not asked in a previous evaluation, that measured participant activity and motivation. Key findings show:

- 14% reported downloading resources from the Diocesan website.
- Less than half (45%) were able to identify correctly the causes of VAW and how it can be prevented.
- 52% indicated that they would implement primary prevention strategies.

Displaying posters was the most popular primary prevention strategy, possibly because this is an easy strategy to implement. This was followed by running a film discussion night (10%), producing a policy declaration (10%) and becoming a White Ribbon Ambassador (5%).⁴

Respondents also described what they liked and disliked about the workshop:

Amazing work in bringing about the inaugural workshop to launch the Promoting equal and respectful relationships in faith communities: manual and tool kit. Thanks also to the significant attendance of lay parishioners and leaders within the faith community of the wider Melbourne and Geelong Parishes. Active participation in the question/discussion session that led to a lively debate and the 'down-to-business' engagement in the 'So, how do we implement this in our Parish?' session were displays of a consensus considering the serious nature of the issues raised that evening.

I thought that your presentation [appendix 4] was very thorough and I was particularly interested in how violence negatively affects women's health, I suppose it's obvious if you think about it.

Very important area. Really important to bring up. Too much information, some unhelpful confronting stuff. Book [Promoting equal and respectful relationships in faith communities: a manual and tool kit] contained advice that would preclude saying Lord's prayer. Another agenda seemed to be underlying some bits of the presentation, e.g. there are no differences between men and women.

⁴ The White Ribbon Foundation was established in Australia in 2003 by the United Nations Development Fund for Women (now UN Women), with some government funding. The program engages men as partners in preventing violence against women. White Ribbon has many high-profile male ambassadors locally and nationally and runs a campaign that urges men to take an oath to never be violent against women.

The presentation would be strengthened by more theological critique of patriarchy and of complementarism, which fosters unequal relationships between women and men.

The causes you mention are antagonistic to church culture, as they advocate for sharing family roles, equality to name a few. By specifically targeting violence against women, the topic brings shame, anger and guilt. Do we all stand collectively accused because we are men?

Attending the workshop for some in the group was the beginning of a new realisation of the seriousness and depth of the issue of violence against women. As leaders, we also must take on the responsibility to continue to journey with our volunteers to enable them to best respond to what can be the most raw and confronting of situations ... Together, we must learn from each other as we raise awareness. Violence in all forms is abhorrent, but in the domestic situation, it is often unseen or misunderstood. Through the initiatives of the Diocese, I can only encourage others to implement, learn and understand and then continue to grow in strength and responses that are sensitive, decisive and effective.

2.4 Peer mentoring

As noted earlier, the purpose of the *Peer Mentor Program* is to advance Anglican leadership competencies and commitment to the PVAW. To apply, Anglican leaders must complete an online and/or hard copy application form. This process was revised and now includes a letter of support from their place of work or auspicing Parish, demonstrating that those in charge support their attendance and that, upon completion, the participant will have responsibility within the organisation.

It was intended that peer mentoring should be undertaken between a mentor and a mentee. After a preliminary meeting with the applicants to identify suitability and to introduce applicants to the resource materials and process, neither felt competent to assume the mentoring role. This role was consequently assumed by the Project Officer.

At the end of the sessions, mentees completed written questionnaires. Both reported a positive experience of peer mentoring and gave suggestions for improvements:

At the beginning of the program I was not sure what I was getting into and wondered if I would be able to continue. As we progressed I have been sold on the concept and am now very keen to put what I have gained into practice.

Sending us the web links, keeping us informed; the small group ... [was] ... really helpful, you're not so overwhelmed as you are in a large group; everyone got a chance to talk through their experiences; I felt safe enough to put my pearls out there.

I felt I kind of have an empathy now; meeting people where they're at. I feel I would be able to use my experience of domestic violence in a positive way. I feel that this

education and discussion has broadened me, which I can pass on when needed. Very important challenge for me.

Instead of having stuff from America, more examples from Australia ... I think that would make it more relevant.

Meeting space did not work all that well, too many people popping in. Bit more publicity will make people aware of what's going on.

Chopping and changing session times, need times that are a bit more concrete. I found this a bit frustrating.

Feedback from the workshop participants, including mentees, shows that both activities are not straightforward to deliver. A number of participants were challenged by the focus on the naming of VAW and the explanations offered as to why VAW happens in the first place. Facilitators seem to walk a fine line between developing an effective level of rapport, while holding participants accountable for their attitudes, beliefs and actions.

OBJECTIVE 3: ENCOURAGE WITHIN THE DIOCESE A COMMITMENT TO PRIMARY PREVENTION THROUGH ACTIVE PARTICIPATION IN NATIONAL, LOCAL AND DIOCESAN PRIMARY PREVENTION PROGRAMS

2.5 Adaptation of learning materials

The Steering Committee drew from two existing learning materials: *Promoting equal and respectful relationships in faith communities: a manual and tool kit* (Darebin City Council 2012b) and the *Peer Mentor Program* (Darebin City Council 2012c). Both resources were developed as part of the work of the NIRRP. The main objective of these resources is to build the capacity of faith leaders to take a leadership role in the primary prevention of VAW. The goal in using them was to ensure that the focus of the project stayed unequivocally on primary prevention.

A key finding of the NIRRP was the limitations of doing this work in an interfaith context, where there can be significant differences in approaches to gender, authority and theology. Those involved in developing the NIRRP and its resources tended to be from the Christian tradition, and it is likely that this focus has had an impact on the resources. Users of these resources, which include the *Promoting equal and respectful relationships in faith communities: a manual and tool kit* are encouraged to adapt material for their own faith tradition.

The *Promoting equal and respectful relationships in faith communities: a manual and tool kit* resource contains a 10-step program of suggested actions and a set of tools (fact sheets, resource guides, surveys and audit tools, and 'taking action' tools) to assist in implementing the actions.

The *Peer Mentor Program* resource assists faith leaders to develop a deeper understanding of the issues involved in PVAW. Using the program, faith leaders meet in pairs over six sessions to discuss various topics. The program provides an introduction to each topic, resources to read and questions for conversation. The *Peer Mentor Program* has since been adapted for an Anglican audience. While the approach is still the same as the original, the application and language have been adjusted for use by Anglican leaders.

2.6 Prevention resources developed and technologies used

A growing body of evidence shows awareness campaigns can be effective in preventing violence (Morgan & Chadwick 2009). This section describes the social marketing technologies used and additional project resources developed.

Primary prevention poster

The purpose of the poster is to increase congregant involvement in preventing VAW (appendix 5). The content of the poster includes facts and figures about the prevalence of VAW, the health cost and ways to prevent it. Church leaders are invited to display posters in their church buildings.

Anglican peer mentor brochure

The purpose of the brochure is to outline an educational pathway for clergy and lay leaders: to advance their pastoral care skills and commitment to the prevention of violence against women in their community (appendix 6).

Website page

The Diocesan web page for the prevention of violence against women (PVAW) is used primarily to communicate policy, download resources and convey news to Anglican leaders. It also may be of interest to other Dioceses looking to implement a similar project.

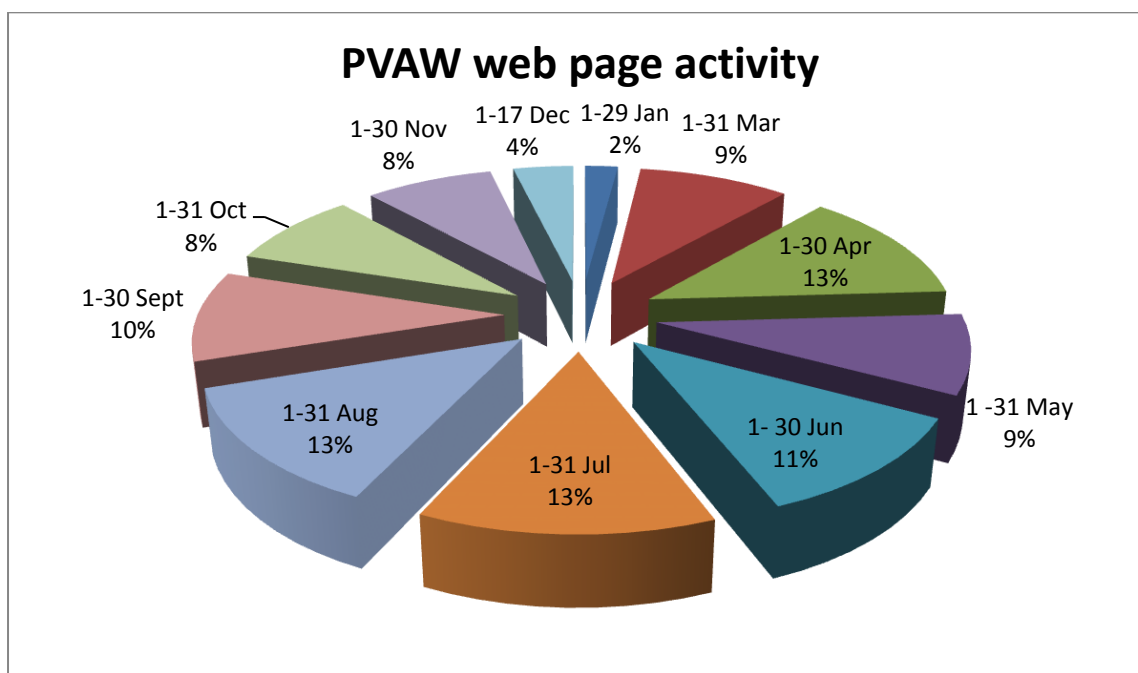
Figure 1: PVAW web page activity

Figure 1 shows that between January and December 2012 there were 881 unique views of the PVAW web page.

There are limitations to the current design of the Diocesan website. It is difficult to find the page and no facility exists to identify the number of resource downloads or for sending SMS texts when new resources are uploaded.

Project Facebook page

The project Facebook page serves to redirect people to the Anglican PVAW website, from which they can download resources. It also serves to promote anti-violence and healthy relationships messaging, as well as build dialogue with supporters who care about the project and want to share it with their friends. The data in this section provides a snapshot of Facebook activity reported between the 4 and 10 December 2012 (seven days).

Facebook posts most engaged with were:

- an advertisement promoting the pending project report (116)
- Bishop's media release (94, appendix 7a)
- Anglican *Peer Mentor Program* resource advertisement (83)
- advertisement for violence prevention workshop (78)
- a blog on a keynote speech (77).

The percentage of people who saw Facebook page content for each age and gender bracket is shown in Table 2.

Table 2: Gender and age of Facebook page users

Female	31.7%	2.6%	6.5%	4.5%	8.4%	4.5%	2.6%	2.6%
		13–17	18–24	25–34	35–44	45–54	55–64	65+
Male	67.2%	3.9%	25.2%	18.1%	11.6%	5.2%	1.9%	1.3%

Table 2 shows that females between 35 and 44 years (8.4%) and males between 25 and 34 years (18.1%) were the most engaged users. Males accessed the Facebook page at twice the rate of females.

Monthly e-bulletin

The e-bulletin is a monthly communication that is sent to all clergy in the Diocese, as well as lay leaders who attended either the information or workshop session. The scope of each issue varies. In general, the focus is on information and resources that are accessible from the Diocesan website, with an emphasis on primary prevention (appendix 10).

Feedback about the resources

Written feedback from project recipients expressed confidence, as well as criticism, about some of the resources including a Diocesan media release and Parish article:

[Tool kit] *The Promoting equal and respectful relationships in faith communities: a manual and tool kit explains the different topics, which makes it easy to understand what to do at every particular stage that you are on.*

[e-bulletin] *Thanks for the resource material links. The Christian Biblical Equality material is excellent and referral to it much appreciated [Christians for Biblical Equality International 2013].*

[e-bulletin] *Your summary comment suggests that conservative beliefs lead to a higher likelihood of male on female violence. But the study [Ellison et al. 2007] doesn't actually make this conclusion; in fact it says: while popular belief might suggest higher violence in Conservative Protestant households, 'our analyses suggest this issue is more complex than unflattering popular [stereotypes].' It in fact indicates that church attendance is the factor that counts: 'frequency of attendance bears an inverse relationship to the likelihood of perpetrating abuse for both men and women'. This to me makes a lot of sense; if someone doesn't actually attend church very often – which may well call into question whether that person is actually a believing, practising Christian – then he may be more prone to perpetrating abuse. I take the point that the study makes that Christian belief may not actually change the frequency of abuse in families. (This is a terrible indictment on so-called Christian churches – have we stopped believing in sin and the judgement to come?)*

[e-bulletin] *Just thinking more about the article [Ellison et al. 2007]. It seems to me that there will always be people and clergy who read the Scriptures in such a way as to advocate an hierarchical ordering of family and church relationships. I was struck by the fact that some of the responses of Christian interviewees who advocated hierarchical relationships were quite clear that the husband's 'headship' meant self-sacrifice, taking on board his wife's thoughts and feelings on a range of issues. To me, that reads like a functional egalitarianism, even if it is a theoretical/theological hierarchical one. So how do we work within this framework to prevent intimate partner violence? Because, I don't think people will surrender their views – some might change. Nor should they be marginalised or ignored either in the Diocese or in the Preventing Violence against Women material.*

[Poster] *Excellent message very clear ... In terms of gender/racial boundaries ... perhaps it would be good to have a few men's photos showing that this is not just something for white Caucasian men, just a thought.*

[Poster] *I think the poster is terrific. It is a positive approach and encourages behavioural change without being threatening to the perpetrators. Inviting changes of behaviour is a positive, initial way forward. This is new thinking for many behaving violently.*

[ADoM media release and Parish article] *Thanks for the update. What great musings of Bishop Philip to start my first day back at work with [appendix 7b]. I first heard about the proposed changes by the Sydney Anglican Church to the marriage ceremony to include a vow by the wife to submit to her husband when I was in Darwin on holidays, actually sitting in the Anglican Church listening to Michael Kirby speaking when he mentioned the proposed changes and my heart sank a little, so it is lovely and very affirming to come back to work and read these reflections from St Peters [appendix 8].*

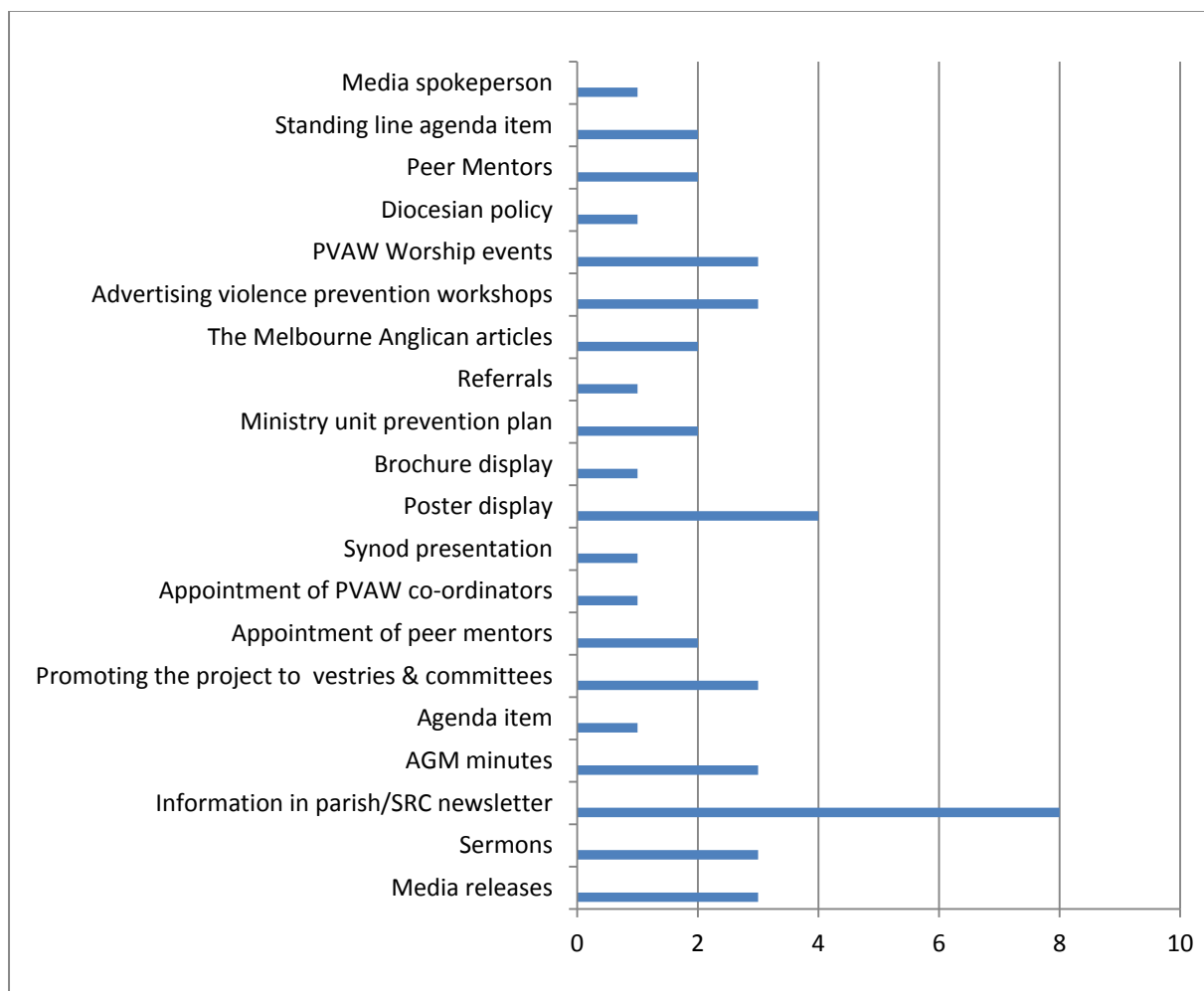
The project printed:

- 250 copies of the *Promoting equal and respectful relationships in faith communities: a manual and tool kit*
- 210 copies of a poster
- 300 copies of the *Anglican Peer Mentor* brochure.

Approximately 590 publications have been distributed to 174 Parishes. Some of these resources are also available online and can be downloaded for free from the internet at www.melbourne.anglican.com.au.

2.7 Whole-of-church primary prevention activities

In all, 43 preventative actions and activities were undertaken by Parishes, Diocesan Synod and committees. Data received between February and November 2012 showed a broad range of primary preventive practices being used. These are outlined in Figure 2.

Figure 2: Actions and activities undertaken by Parishes, Diocesan Synod and committees

Inserting information in parish newsletters was the most popular, followed by displaying posters and dedicated services to address violence prevention.

Many of the activities reported show that they do not directly address a standpoint reflecting power and gender regarding VAW, although they have been successful in raising awareness about the problem. A number of Anglican leaders have, however, completed or applied to undertake the *Anglican Peer Mentor Program*, designed to deepen their understanding of the structural and cultural inequalities associated with VAW.

3. PROJECT SUCCESSES AND CHALLENGES

This section provides a summary of responses, based on consultations with six Anglican participants of the project. The purpose of the interviews was to gain feedback about their experiences and the challenges and successes in their implementation of the suite of practices.

An initial list of potential interviewees was drawn up by the APRRVP. Following this, a letter indicating the purpose of the study was sent to interviewees. All were assured of their rights to anonymity and confidentiality. A total of six taped interviews were conducted between October and December 2012. Prepared questions were used to guide interviews. Additional questions not listed but generated by the researcher during the interview were also asked. Interviews lasted 30–60 minutes.

Criteria for inclusion in the interviews include a sample of:

- senior clergy, vicars, lay leaders and social media users participating in the project, (though not all were the most informed about the exact implementation of the project)
- verbal consent given by interviewees.

The taped interviews were subjected to a qualitative content analysis from which dominant themes and issues emerged. The methodology used was based on an inductive approach to social inquiry; instead of taking pre-existing abstract categories and applying them to the social world, concepts were constructed from the data. Questions shaped the overall topics discussed by our respondents, yet the particular themes highlighted here are those that emerged as the data was analysed.

The feedback from these interviews was reported back anonymously to the APRRVP and this will be used to inform planning for Year 2 of the project.

Table 3 offers a summary of responses, based on consultations with six Anglican participants of the project. Most offered more than one response.

Table 3: Summary of interviewee responses

Perceived benefits	Challenges	Primary prevention resources used	PVAW actions initiated	Barriers to the acceptance of PVAW	Enablers to the acceptance of PVAW	Project sustainability
Giving a voice to articulate experience of violence and its impact on health (1)	Do not understand what is meant by primary prevention (3) No prevention plan to	Anglican Peer Mentor Program (2) Poster displays of info on	Presented the prevention resources to various committees (3)	No known pathway within the Parish to address the issue (1) Not enough	Professional standards for clergy that correlate with the PVAW work (1) Senior clergy	Wins with local Parishes (2) Senior staff require further training in the

Values: Anglican Church taking leadership and seen to be taking initiative (5)	progress PVAW in the Parish (2) Unsure how to use the <i>Promoting equal and respectful relationships in faith communities: a manual and tool kit</i> resource (2) Parish leadership not promoting the issue (2) Peer Mentor Program applicability in a parish setting (1) Doubting the need for such an investment or priority (3) Social isolation from church members as a result of social action (1)	VAW (3) APMP brochure displays (1)	Told people about the Anglican Peer Mentor Program and my involvement (2) Raised awareness of VAW in the Parish newsletter (1) Appointed a Parish PVAW Coordinator (1) Sermon (1)	support from clergy (4) Don't have the time to make this a single issue (3) Courage to raise the issue (1) Prevention not covered in seminary training (2) Getting people to open up about their own lives (1) Funding (1)	to support the PVAW (3) Standing line item on the agenda of the Social Responsibilities Committee (1) Resourcing, support and training from the Project Officer (1)	primary preventative approach (2) More training in how to use the <i>Promoting equal and respectful relationships</i> manual and tool kit (2) Clearer boundaries and expectations of role (1) In-house training with congregations (2) Parishes need a tailored action plan and help to implement it (1) Funding (1)
---	--	---	--	---	---	---

More extended interviewee comments about the challenges, barriers and sustainability of the project are considered in this section.

3.1 Under-utilisation of the primary prevention resources

Despite the positive response from the majority of survey recipients (73%) to the learning materials, four of the six interviewees reported no uptake of the resources. Two noted being confused by the format of the *Promoting equal and respectful relationships in faith communities* manual and tool kit. In the words of one:

When I put the work booklet in front of my committee and tried to flick through it the way you did with us at that workshop, I think they kind of went ... well they felt boggled ... with the complicated appearance of the Manual and how it all worked.

3.2 Ability to participate

Two interviewees, though enthusiastic about the project, expressed concern about the lack of time available to get everything done and the stress this produced. In the words of one:

Arh, that's another thing that I have to put in place; that's another thing I'm supposed to be doing, rather than trying to get the finances in the Parish right, rather than trying to get the shift into being a mission church.

3.3 Violence prevention: an organisational priority

The endorsement and enthusiasm by executive leadership in seeing the project rolled out lent considerable weight and credibility to the uptake of the project, as noted by three of the six interviewees. The presence of senior clergy in some of the training sessions, having a media spokesperson, media releases (appendix 7) and a standard line agenda item on a number of Diocesan committees and Synod motions (appendix 9) signaled that the project was a priority in the organisation. Five of the six interviewees were not, however, familiar with the ADoM PVAW policy document.

3.4 The magnitude of VAW in Anglican communities

Three interviewees had difficulty perceiving VAW was an issue that needed addressing in their congregation. One said:

At a staff meeting the issue was raised: is there anyone around the table that's had any sniff of, any hint of ... um ... abuse be it physical, emotional ... we can point to areas where relationships are under strain but there's no abuse.

One spoke of it hypothetically:

I wouldn't be afraid to deal with that in the context of teaching within worship, that wouldn't bother me at all, I would think that was necessary. It would probably need a crisis to discover the problem in their midst.

The message of the project was also seen as potentially divisive:

There may be opportunities, that's true, to embed it but I haven't been brave enough with the leadership of the particular group to raise it.

In contrast, one interviewee reports:

I was at a marriage preparation course, training session ... um ... and found myself saying that I had been preparing couples for marriage for twenty years and I hadn't encountered any couples with any issues of VAW. Then I realised the percentage that comes out of the research, that over that time I must have but I just wasn't aware of it. That highlighted for me that marriage preparation could be very crucial way of engaging in the program.

3.5 Recognising VAW and speaking directly about it

The importance of speaking directly to the issue of VAW was noted by two interviewees. One commented, for example:

When I had started talking from the pulpit about the prevention of violence program, after my very first sermon, I had a parishioner – an elderly parishioner in her late 70s – who reacted very strongly to what I said in the pulpit. As I then unpacked this with her and talked to her, she told me that she had had experience of domestic violence. She didn't go into the details but it was very clear that she had a history.

One interviewee found it more appropriate to talk about the issue generally:

'... by teaching sound biblical doctrine and modeling in the way the vicar refers to his wife ... we are seeking to hold up to people 'Here's what Christian living looks like' ... I think the strategies in place in our church are already aiming to avoid violence against women along with a host of other social evils. I think our existing networks, our existing teaching program serves to reinforce respectful relationships.

Another interviewee appreciated the fact that this taboo subject was being taken up by church leaders:

In the 30 odd years I've attended church, there has been little attempt to specifically address VAW. Christians have been taught that speaking about their problems is not Christian and implicating their spouse is not pleasing to God.

3.6 Men's role in violence prevention

As a direct result of the program, one interviewee reported intervening in two violent situations:

I don't know, just of late, whether I've been more aware but I've had two incidents in the last couple of weeks when I've seen VAW on the streets. One was a week ago when I was out pastorally visiting in the neighbourhood and witnessed a woman being dragged by the hair and beaten by what would appear to be a boyfriend. So I, along with other bystanders, ran toward the situation trying to intervene in some way. A man who was ahead of me was hit, was knocked to the ground by the perpetrator, and I then immediately called the police. But the disturbing thing that I found was that the woman followed the person who had been hitting her. She didn't seem to want to flee from the situation. Another one was when I heard screams for help on the road and there were two cars, a woman and five men ... I don't understand the full details of the situation but there was a woman; she wasn't being physically assaulted but was being verbally assaulted. Again I was just about to ring the police but my presence seemed to calm the situation down ... it was pretty disturbing.

4. DISCUSSION

This section presents points of interest arising out of the research described in the previous two sections and from project field observations. The main issues are identified and lessons that have been learned directly from implementing the project are documented.

As outlined in the interviews, there is a range of social barriers that may confront PVAW educators who choose to be proactive in implementing violence prevention activities in their local setting. Not the least of these is the assumption in some Parishes that such an issue does not affect their community. This misconception can create a significant barrier to engaging in effective work in primary prevention as it prevents the naming of violence against women.

LESSONS LEARNED

4.1 Working for cultural change

- PVAW work involves carrying a message to people, some of whom do not want to hear it. A number of congregants, for example, felt it was not a fit topic of discussion for an Anglican audience: 'I don't want to hear about women and abuse. I just don't want to hear about it', said one. Others felt that, by discussing it, all men are accused of being violent.
- Conservative ideologies can contribute to how VAW is regarded. For example, an understanding of VAW that incorporates an analysis of gender and power was often not present, either in the interviewee responses or the activities reported. This omission compromises the ability to prevent violence against women.
- One of the challenges is to work with Anglican leaders in a way that is consistent with their traditions and beliefs while also allowing for an open critical analysis of structural inequalities that may contribute to inequities for women.
- As noted earlier, courage is needed to not only confront attitudes and behaviours that support violence, but to also raise the issue with congregants.

4.2 The link between safe, respectful communities for women and gender equality

- PVAW training is personally challenging. When facilitators do not emphasise the known causes of VAW, the effectiveness of the training and ability to PVAW is compromised.
- Facilitators walk a fine line between developing an effective level of rapport, while holding people accountable for their attitudes, beliefs and actions.
- Achieving behavioural and attitudinal change in relation to gender equality will require a lengthy commitment from the Diocese. For example, while there was a high level of awareness of the issue among Anglican leaders, many did not recognise that structural and cultural inequalities were associated with VAW.
- The issue of VAW may appear simply as a social problem but, in reality, it is also a matter of sociological complexity, swayed by intrinsic values and controlled by

systemic attitudes. PVAW workshops should ideally have both a male and female co-facilitator to ensure effective exploration of gender inequities. This allows better management of a group process.

4.3 Resourcing Anglican Parishes effectively

- Ongoing mentoring and coaching is vital for Anglican leaders looking to implement the PVAW suite of practices and the framework underlying it.
- It would be beneficial to have peer mentors, who have developed some specialisation in primary prevention, to assist vicars/chaplains to better engage with the key determinants.

4.4 Guidelines for responding to disclosures of domestic violence

- Anglican leaders need to know what to do when victims disclose to them. This was highlighted by an interviewee who described a disclosure of domestic violence that occurred in their Parish. Another reported witnessing an abusive situation.
- Parishes need to develop key community linkages to ensure appropriate referral and support for victims and perpetrators. Numerous services exist in the community to provide the appropriate professional care for women who have experienced violence and care for perpetrators. Advising congregants to make use of these services is the best way that Anglican communities can ensure the safety of women experiencing violence. It is not expected, nor appropriate, that this level of professional counselling be provided within Anglican communities.

4.5 Awareness of the PVAW policy and resources

- The fact that most Anglican leaders are not familiar with the ADoM PVAW policy may be hampering progress to move the project forward. Training on how to understand the PVAW policy is needed at all levels of the Diocese to ensure that organisational memory concerning violence response and prevention is not lost.
- The fact that some Anglican leaders are not accessing the available primary prevention resources could also be impeding progress. This is not so much a problem with the *Promoting equal and respectful relationships in faith communities: a manual and tool kit* as a need for further training to help achieve a minimum level of competence with using this resource.
- While over half (54%) of workshop participants answered correctly when asked about the meaning of primary prevention, the primary prevention approach was not necessarily understood at either a Parish or Diocesan level. This shows that one-off workshops are not adequate to build the skill and commitment of Anglican leaders. To embed learning may involve Anglican leaders repeating the course or exploring other mechanisms for training.

4.6 Championing the cause

- There is a need for a 'project champion' to negotiate with executive leadership and get appropriate resources sanctioned in order to ensure the successful completion of the various phases of the project.
- Public feedback from a member of the 2012 Synod suggested that the Steering Committee co-opt someone with theological training. In fact, the Steering Committee includes several members with theological expertise; however, this was not widely known. It is important that the church strongly promote the support being provided by the leadership within the Anglican Diocese of Melbourne to ensure the legitimacy of this work is recognised and to encourage confidence and buy-in within the Anglican Church. Provide profiles of Steering Committee members that describe their experience and level of expertise to stakeholders.
- There was a perception at the 2012 Synod that future presentations on VAW could emphasise sin. One expression of sin, which is seen throughout scripture and human history, is the pervasive male domination of and violence against women. It is therefore important that Judeo-Christian teaching, relevant to the three determinants, be embedded into the training material.⁵

4.7 Project sustainability

- The allocation of two days a week to implement the project objectives was unrealistic, despite early changes made to the action plan. The number of hours allocated to complete the first phase of the project implementation was 832 hours. An additional 400 hours (50 working days) was required to achieve three of the four project objectives.
- There is a need to develop a realistic plan that focuses on the acquisition of resources, both fiscal and 'in kind', to maintain the project.

⁵ Judeo-Christian teaching can be effectively used to promote gender equality and end all forms of VAW. See, for example: www.cbeinternational.org.

5. CONCLUSION

The tensions and challenges involved in engaging faith communities in primary prevention are well known. For example, 'the church may have beliefs and practices that are in conflict with messages from secular health promotion or public health agencies. Therefore it is important to understand and consider the cultural and spiritual context of the church in relation to health promotion interventions and initiatives' (Darshini et al. 2012). That being said, the challenge is to work with Anglican leaders in a way that is both meaningful and consistent with their traditions and beliefs, while also allowing for an open critical analysis of structural inequalities that may contribute to inequities for women.

The ADoM has clear strengths that make it an effective setting for embedding PVAW education. The interviewee responses and the range of primary prevention activities reported show that Anglican leaders are proactive in promoting PVAW messages, though most do not address the cultural mores that support its occurrence. Ultimately, PVAW is about breaking down systemic imbalances that foster inequality and violence and supporting individuals as they learn how to have healthy, equal relationships.

6. WORKS CITED

Adams, C & Fortune, M (ed.) (1995), *Violence against women and children: a Christian theological sourcebook*, Continuum Publishing, New York.

Anderson, K & Umberson, D (2001), 'Gendering violence: masculinity and power in men's account of domestic violence', *Gender & Society*, vol. 15, no. 3, pp. 358–380.

Anglican Church of Australia (2011), *Faithfulness in service: a national code for personal behaviour and the practice of pastoral ministry by clergy and church workers* (adopted 2004; revised 2011), General Synod of the Anglican Church of Australia Child Protection Committee, The Anglican Church of Australia. Accessed from <<http://www.perth.anglican.org/download/resources/Fis%20v2011.pdf>>.

Anglican Consultative Council (May 2009), 'Resolutions of ACC-14', *Anglican Communion News Service*, Anglican Consultative Council, London. Accessed from <<http://www.anglicancommunion.org/acns/news.cfm/2009/5/12/ACNS4630>>.

Anglican Diocese of Melbourne (2009), *Professional Standards Act (2009)*, Anglican Church of Australia. Accessed from <<http://www.melbourne.anglican.com.au/parishportal/registryinfo/Clergy%20Manual%20Documents/Professional-Standards-Act-2009.pdf>>.

Anglican Diocese of Melbourne (2010), *Power and trust in the Church: a protocol under the Professional Standards Act 2009 for responding to abuse, harassment and other misconduct in the Church*, Anglican Church of Australia. Accessed from <<http://www.melbourne.anglican.com.au/Whoweare/Governance/professionalstandards/Documents/Power-and-trust-protocol.pdf>>.

Anglicare Victoria (2008), *Journeys to safety: a study of family violence services and recommendations to improve outcomes*, Anglicare Victoria, Melbourne. Accessed from <http://www.anglicarevic.org.au/index.php?action=filemanager&folder_id=806&pageID=6102§ionID=5948>.

Atkinson, MP, Greestein, TN & Lang, MM (2005), 'For women, breadwinning can be dangerous: gendered resource theory and wife abuse', *Journal of Marriage and Family*, vol. 67, no. 5, p. 1137.

Christians for Biblical Equality International (2013), *CBE International*, United States. Accessed from <<http://www.cbeinternational.org/>>.

Commonwealth of Australia (2009), *Time for action: the National Council's Plan for Australia to reduce violence against women and their children, 2009–2021*, Commonwealth of Australia, Canberra.

Commonwealth of Australia (2009), *The national plan to reduce violence against women: immediate government actions*, Commonwealth of Australia, Canberra.

Commonwealth of Australia (2011), *The national plan to reduce violence against women and their children*, Commonwealth of Australia, Canberra.

Darebin City Council (2012a), *Northern Interfaith Respectful Relationships: project report 2011/2012*. Accessed from
<http://www.darebin.vic.gov.au/Page/Page.aspx?Page_Id=8049>.

Darebin City Council (2012b), *Promoting equal and respectful relationships in faith communities: a manual and tool kit*. Accessed from
<http://www.darebin.vic.gov.au/Page/Download.aspx?link=../Files/Promoting_Equal_and_Respectful_Relationships_Manual_and_Tool_Kit_Web.pdf&size=1642044&name=Promoting Equal and Respectful Relationships Manual and Tool Kit>.

Darebin City Council (2012c), *Northern Interfaith Respectful Relationships Project Peer Mentoring Program: mentor manual*. Accessed from
<http://www.darebin.vic.gov.au/Files/Mentor_Training_Manual_for_Peer_Mentoring_Program.pdf>.

Darshini, A, Carrey, G, Keleher, H & Smith, B (2012), 'Historical overview of church involvement in health and wellbeing in Australia: implications for health promotions partnership', *Australian Journal of Primary Health*, vol. 18, issue 1, pp. 4–10.

Ellison, C, Bartkowski, J & Anderson, K (2007), 'Are there religious variations in domestic violence?', *Journal of Family Issues*, vol. 28, pp. 1553–1581.

Last, H & Gilmore, K (1994), *Public face, private pain: The Anglican report about violence against women and the abuse of power within the church community*, CASA (Centre Against Sexual Assault) House, Carlton. Accessed from
<http://www.darebin.vic.gov.au/Files/interfaith_fv_public_face.pdf>.

Morgan, A & Chadwick, H (2009), *Key issues in domestic violence*, Research in Practice, Summary Paper No. 07, December 2009, Australian Institute of Criminology, Canberra.

The Melbourne Anglican (2012), 'Violence against women must be stopped', Anglican Diocese of Melbourne. Accessed from
<<http://www.melbourne.anglican.com.au/NewsAndViews/TMA/Pages/2011/2011-11/Violence-against-women-must-be-stopped-001169.aspx>>.

The Melbourne Anglican (2012), 'Taking the lid off a violent can of worms', Anglican Diocese of Melbourne. Accessed from
<<http://www.melbourne.anglican.com.au/NewsAndViews/TMA/Pages/2012/2012-06/Around-Melbourne-Taking-the-lid-off-a-violent-can-of-worms-001336.aspx?>>>.

Office of Women's Policy (2009), *A right to respect: Victoria's plan to prevent violence against women 2010–2020*, Department of Planning and Community Development,

Victorian Government, Melbourne. Accessed from http://www.whealth.com.au/documents/health/fv-a_right_to_respect.pdf.

Office of Women's Policy (2012), *Victoria's action plan to address Violence against women and children 2012–2015*, Department of Planning and Community Development, Victorian Government, Melbourne. Accessed from http://www.dhs.vic.gov.au/for-business-and-community/community-involvement/women-in-the-community/preventing-violence-against-women/action-plan-to-address-violence-against-women-and_children.

VicHealth (2007), *Preventing violence before it occurs: a framework and background paper to guide the primary prevention of violence against women in Victoria*, Victorian Health Promotion Foundation, Melbourne. Accessed from <http://www.vichealth.vic.gov.au/Publications/Freedom-from-violence/Preventing-violence-before-it-occurs.aspx>.

VicHealth (2010), *National Survey on Community Attitudes to Violence against Women 2009: changing cultures, changing attitudes – preventing violence against women*, Victorian Health Promotion Foundation, Melbourne. Accessed from <http://www.vichealth.vic.gov.au/Publications/Freedom-from-violence/National-Community-Attitudes-towards-Violence-Against-Women-Survey-2009.aspx>.

Slater A (2002), 'The superiority of action research', *The British Journal of Clinical Governance*, vol. 7, no. 2, pp. 132–135.

United Nations (1993), *Declaration on the Elimination of Violence against Women*, 85th Plenary Meeting, United Nations General Assembly, 20 December 1993, New York. Accessed from <http://www.un.org/documents/ga/res/48/a48r104.htm>.

WHO (2002), *World report on violence and health: summary*, World Health Organization, Geneva. Accessed from http://www.who.int/violence_injury_prevention/violence/en/.

WHO (2005), *Multi-country study on women's health and domestic violence against women*, World Health Organization, Geneva. Accessed from http://www.who.int/gender/violence/who_multicountry_study/en/.

7. APPENDICES

Appendix 1: Anglican strategic policy for the PVAW proposal (2011)

Anglican Diocese of Melbourne
STRATEGIC POLICY
For the Prevention of Violence Against Women

1. Preamble and Purpose

Our world is a mixture of hopeful opportunities and harmful challenges. The people of our world experience these opportunities and challenges in different measure. This difference is sometimes due to natural causes, but is more often caused by unjust and discriminatory practices embedded in our cultural and civic life.

Gender discrimination is a major cause of unequal opportunities and challenges between women and men. Male privilege and power, though lessened in many places, remains a source of this discrimination. A significant result of gender discrimination is violence against women, which occurs across all Australian communities at an alarming rate. Violence against women is the major contributor to ill health for women under 45 in Australia, and one woman is killed on average every week by an intimate partner or ex-intimate partner. The social and financial cost of Violence Against Women is significant.

Christians make known the healing love of Christ through our active commitment to justice, compassion, healing and peace. As the Body of Christ in our world, we continue the Gospel mission of Jesus, who was particularly concerned for those who experienced the affects of injustice and discrimination.

The Anglican Diocese of Melbourne, a part of the Body of Christ, has a responsibility to this vocation of justice and compassion. This responsibility is twofold - to seek to end injustice in our world, and to ensure that we ourselves do not perpetuate it.

The Prevention of Violence Against Women is a significant part of our vocation. The purpose of this Strategic Policy is to guide the Diocese in this area.

2. Vision

A *community* in which women are free from the fear of violence, and relationships between men and women are characterised by respect and equality.

A *Diocese* with an explicit commitment to the prevention of violence against women.

God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgement, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. 1 John 4:16-18

3. Values

3.1 Equality

All people are created in equality by God and should be able to live free from discrimination and injustice. *Galatians 3:27-28*

Appendix 1: Anglican PVAW strategic policy – continued

3.2 Freedom

Freedom is an integral aspect of the gift of life and of the grace of God. To live in freedom is an expression of human dignity and respect. *Romans 8:1-2*

3.3 Peace

The hope of peace is a central component of the reconciling message of God for all people, and a sign of the kingdom of God. *2 Corinthians 13:11*

3.4 Justice

Justice is one of the most tangible expressions of the nature of God in action. To seek justice for all people is to make the presence of God known in our midst. *Micah 6:8*

3.5 Compassion

To exercise compassion for those in need is to express our commitment to our common humanity as God's people. *Matthew 9:35-36*

4. Definitions

4.1 Violence Against Women

From the United Nation's 'Declaration on the Elimination of Violence Against Women 1993', *any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or in private life.* Other forms of violence can be financial, spiritual, and social.

4.2 Domestic Violence and Family Violence

Domestic Violence is usually used to refer to that violence which occurs between intimate partners. Family violence is used as a broader term to include violence between other family members, such as siblings, parents and children, or grandparents and grandchildren.

4.3 Primary Prevention

From the VicHealth Primary Prevention Framework, *Primary prevention interventions are those that seek to prevent violence before it occurs. Interventions can be targeted to the whole population (universal) or particular groups that are at higher risk of using or experiencing violence in the future.*

4.4 Determinants

Determinants are influencing factors or elements which determine outcomes. VicHealth recognises that, *the key determinants and contributing factors to the perpetration of violence against women are: unequal power relations between men and women; adherence to rigid gender stereotypes; broader cultures of violence.* (from *A Right to Respect*)

Appendix 1: Anglican PVAW strategic policy – continued

4.5 The Diocese

Within this Strategic Policy the term 'The Diocese' refers to all segments of Diocesan life, including parishes, the Anglican Centre, Anglican Schools, chaplaincy services, the Episcopacy and all ordained and lay staff of the Diocese.

5. Policy Context

5.1 International Context

The United Nations *Convention for the Elimination of all Forms of Discrimination Against Women (CEDAW)* provides an international context and rationale for this Strategic Policy.

5.2 National Context

In April 2009 the Federal Government released *The National Plan to Reduce Violence Against Women: Immediate Government Actions*. This was followed up by *The National Plan to Reduce Violence Against Women and their Children, including the first three-year action plan*. The second document is an initiative of The Council of Australian Governments. Together, these reports form part of the combined national and state response to violence against women.

5.3 State

The Victorian response is outlined in, *A Right to Respect: Victoria's Plan to Prevent Violence Against Women, 2010-2020, November 2009*. This report is connected to a number of key documents produced by VicHealth, including, *Preventing Violence Before it Occurs: a framework and background paper to guide the primary prevention of violence against women, December 2007*, and, *National Survey on Community Attitudes to Violence Against Women 2009: Changing cultures, changing attitudes-preventing violence against women, March 2010*.

5.4 Anglican Diocese of Melbourne

Within our own Diocese this Policy sits alongside a number of key local and national documents in the area of Professional Standards, such as *Faithfulness in Service: a national code for personal behaviour and the practice of pastoral ministry by clergy and church workers; the Code of good Practice for Clergy; the Professional Standards Act 2009*.

6. Core Strategies 2011 - 2012

- **Increase awareness within the Diocese of the existence and impact of violence against women through a process of education.**
- **Use the health determinants model to identify within the Diocese areas for action through a process of investigation.**
- **Encourage within the Diocese a commitment to primary prevention through active participation in national, local and Diocesan primary prevention programs.**
- **Develop an Ecumenical / Interfaith Taskforce to guide ongoing work in the future**

Appendix 1: Anglican PVAW strategic policy – continued

6.1 Increase awareness within the Diocese of the existence and impact of violence against women through a process of education

<i>Leadership</i>	Archbishop in Council
<i>Contributors</i>	Regional Bishops and Archdeacons Social Responsibilities Committee Area Deans
<i>Actions</i>	<ol style="list-style-type: none"> 1. Provide PVAW poster for all ADM facilities. 2. Provide list of potential guest speakers / preachers on PVAW and encourage all parishes to address this topic on one Sunday of each year. 3. Encourage lay and ordained leadership to make use of the <i>Peer Mentoring Programs</i>, such as those developed by the Northern Interfaith Respectful Relationships Project. 4. Provide fact sheets and articles for use in pew sheets and other local publications. 5. Add PVAW page to ADM Website, including this policy and other resources.
<i>Schedule</i>	Actions to commence from authorisation of this policy. Anglican Parishes and Agencies to be surveyed in August 2012 by SRC for evidence of take-up, and a report made to the 2012 Synod.
<i>Resources</i>	Northern Interfaith Respectful Relationships <i>Peer Mentoring Program</i> Northern Interfaith Respectful Relationships <i>Faith Promoting Respect Tool Kit</i> White Ribbon Day Australia Ambassadors list Faith Trust Institute, USA, for Resources and on-line training, information
<i>Outcomes</i>	Greater presence of information around the Diocese on PVAW. Lay and ordained leadership better informed about PVAW. Increased awareness of PVAW in Diocese generally. Increased commitment to development of PVAW programs and activities.

6.2 Use the health determinants model to identify within the Diocese areas for action through a process of investigation.

<i>Leadership</i>	Archbishop in Council
<i>Contributors</i>	Regional Bishops and Archdeacons Social Responsibilities Committee Area Deans

Appendix 1: Anglican PVAW strategic policy – continued

	Director of Theological Education Director of Professional Standards Registry
<i>Actions</i>	<ol style="list-style-type: none"> 1. Encourage all ADM facilities to make use of audit tool produced by Northern Interfaith Respectful Relationships Project. 2. Investigate ways in which PVAW training can be integrated into existing training of ordinands and Professional Standards Seminars.
<i>Schedule</i>	Audit to be undertaken during 2012 and report made back to 2012 Synod.
<i>Resources</i>	Northern Interfaith Respectful Relationships <i>Faith Promoting Respect Tool Kit</i>
<i>Outcomes</i>	Greater awareness of the ways in which determinants of Violence Against women (gender inequity, rigid gender roles, and low sanctions against violence) are embedded in policies and practices of Diocese. Greater clarity about areas for action. Evidence produced for next stage of strategic work.

6.3 Encourage within the Diocese a commitment to primary prevention through active participation in national, local and Diocesan prevention programs.

<i>Leadership</i>	Archbishop in Council
<i>Contributors</i>	Regional Bishops and Archdeacons Social Responsibilities Committee Area Deans VicHealth, Office of Women's Policy White Ribbon Day and other stakeholders
<i>Actions</i>	<ol style="list-style-type: none"> 1. Provide Training Day for faith leaders on Primary Prevention and Violence Against Women in partnership with VicHealth 2. Encourage all ADM Facilities to identify and plan for 3 activities they can undertake in the coming 12 months. 3. Provide all parishes, agencies and schools with copy of Northern Interfaith Respectful Relationships Project <i>Faith Promoting Respect Tool Kit</i>. 2. Encourage all Deaneries to discuss PVAW at one Deanery gathering during 2012.
<i>Schedule</i>	Actions to commence from authorisation of this policy. Anglican Parishes and Agencies to be surveyed in August 2012 for evidence of take-up, and a report made to the 2012 Synod.
<i>Resources</i>	Northern Interfaith Respectful Relationships <i>Faith Promoting Respect Tool Kit</i> . VicHealth, <i>Short Course for Prevention of Violence Against Women</i>

Appendix 1: Anglican PVAW strategic policy – continued

Outcomes Primary prevention activities happening in 50% of ADM facilities during 2012.
Faith Promoting Respect Tool Kit accessible in all facilities.

6.4 Develop an Ecumenical / Interfaith Taskforce to guide ongoing work in the future

Leadership Archbishop in Council

Contributors Archbishop and regional Bishops
Victorian Council of Churches
Faith Communities Council of Victoria

Actions 1. Arrange Round Table Conversation with nominated faith leaders to set strategy for Ecumenical / Interfaith response to Prevention of Violence Against Women.

Schedule Report from Round Table to be presented to 2012 Synod.

Resources

Outcomes Development of process for Prevention of Violence Against Women to happen strategically at Ecumenical / Interfaith level as well at single faith level.

7. Review and Reporting

The Archbishop in Council through the Social Responsibilities Committee will take responsibility for gathering, collating and reporting on the results of this Strategic Policy, as per the guidelines listed in the Schedule of each of the four core strategies. This report to be presented to the 2012 Synod. The report to include a review of the Strategic Policy and recommendations for Core strategies for 2012 – 2015.

8. Important 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

Appendix 2: Position description – Promoting Respectful Relationships Project Officer (2011)

Organisation: Anglican Diocese of Melbourne
Position Title: Promoting Respectful Relationships Project Officer
Hours / duration: 0.2 – 0.6 EFT to be negotiated; temporary for 2012
Reports to: Bishop Philip Huggins, Chair, Social Responsibilities Committee
Relates to: Rev Stephen Ames, Secretary, Social Responsibilities Committee
Background
<p>At its Synod in 2011 the Anglican Diocese of Melbourne endorsed a one year Strategic Policy for the Prevention of Violence Against Women. This initial policy is to be implemented during 2012, with a report to the 2012 Synod to include advice on a further 3 year Strategic Policy.</p> <p>The Strategic Policy reflects the growing body of work that is being done both nationally and internationally to understand violence against women as a social health problem requiring a primary prevention response. Primary prevention is understood as policy and practices that seek to prevent social health issues <i>before</i> they occur, rather than only treating the symptoms of these issues <i>after</i> they occur. Primary prevention is part of the broader field of Health Promotion.</p> <p>In Melbourne, Victoria, this work is being spearheaded by the Office of Women and the Victorian Health Promotion Foundation, VicHealth. This Anglican Policy draws particularly on the prevention framework developed by VicHealth.</p> <p>From 2007 to 2011 VicHealth piloted a number of Prevention of Violence Against Women projects in different settings. One Project, the Northern Interfaith Respectful Relationships Project, was based in the faith sector, specifically working across the interfaith networks of the northern regions of Melbourne. The work and learnings from this project have specifically fed into this Anglican Strategic Policy.</p> <p>As a Strategy to Prevent Violence Against Women by promoting respectful relationships, this policy operates from an understanding that the determinants of violence against women are unequal power relationships between men and women, rigid gender stereotypes, and broader cultures of violence. The Primary Prevention of violence against women seeks to influence these determinants to reverse their effects.</p> <p>In choosing to implement this Strategic Policy, the Anglican Diocese of Melbourne is recognising its responsibility as a faith community to be part of the solution to the problem of violence against women. This responsibility includes modelling best practice health promotional practices within the Diocese as well as being advocates for change within the community.</p>
Position Objectives
<ul style="list-style-type: none"> ○ To coordinate the implementation of the 2011/2012 Strategic Policy for the Prevention of Violence Against Women ○ To monitor and assess the implementation of the Strategic Policy in relation to the capacity and function of the Diocese ○ To report to the 2012 Diocesan Synod on the progress of the implementation of the Strategic Policy ○ To provide recommendations for a further 3 year Strategic Policy for 2012 - 2015
Key responsibilities and duties
<ul style="list-style-type: none"> ○ Coordinate the provision to all parishes and agencies of appropriate resources as indicated in the Strategic Policy ○ Promote the Strategic Policy and its objectives using existing Diocesan structures, such as Ministry Conferences, Area Deanery meetings, Post ordination training

Appendix 2: Position description – continued

<ul style="list-style-type: none"> ○ Arrange for the provision of training in secondary prevention (responding to existing situations of violence) ○ Arrange for the provision of training in primary prevention, including a one-day Diocesan wide forum, and oversight of use of the NIRR Peer Mentoring Program ○ Gather and collate information on the awareness of the objectives of the Strategic Policy and the uptake of specific actions ○ Produce a report on the achievements of the Strategic Policy during 2012 ○ Work with the Social Responsibilities Committee in the support of the Strategic Policy in 2012, and the development of sustainable practices for the future ○ Liaise with external stakeholders, such as VicHealth, Office of Women, Municipal Association of Victoria, Multifaith Advisory Group, and Faith Communities Council of Victoria to promote a faith approach to Prevention of Violence Against Women ○ Prepare a Draft Strategic Policy for 2012 – 2015 <p>Secondary Responsibilities and duties</p> <ul style="list-style-type: none"> ○ Develop further training and resource materials as required ○ Promote the Strategic Policy and its objectives to a broader audience, including regional gatherings, parishes, chaplaincies and agencies ○ Develop and provide further training as required ○ Conduct an audit to explore further opportunities for embedding Primary Prevention policy and practice within the Diocese ○ Liaise with Archbishop in Council and external stakeholders to promote interfaith and ecumenical support for Primary Prevention practice
<p>Key Selection Criteria</p> <ul style="list-style-type: none"> ○ Understanding of Anglican polity and ecclesiology ○ Experience in project delivery ○ Strong communication skills ○ Understanding of issues of gender and gender equality ○ Strong skills in time management and ability to work independently ○ Experience in engagement with stakeholders ○ Experience in change-management ○ Progressive and creative thinker <p>Desired Selection Criteria</p> <ul style="list-style-type: none"> ○ Experience in Health Promotion ○ Understanding of Prevention of Violence Against Women theory and policy
<p>Qualifications and Requirements</p> <p>Tertiary qualifications in theology, ministry, social work, health promotion or a related field</p> <p>Working with Children's Card</p> <p>Police Check</p>
<p>Remuneration and conditions</p> <p>Funding for this position is currently being finalised and this will influence the remuneration and conditions that will be negotiated.</p>

Appendix 3: Strategic action plan – APVAW project (revised 2012)

Revised June, 2012

[ANGLICAN DIOCESE OF MELBOURNE CAPACITY BUILDING PROJECT TO PREVENT VIOLENCE AGAINST WOMEN: PROJECT PLAN AND EVALUATION FRAMEWORK]

Program goal: Anglicans Preventing Violence Against Women (APVAW) project seeks to prevent violence against women by creating an educative environment for Anglican leader violence prevention responses and activities in their setting					
Objective 1: Increased awareness of the prevalence and impact of violence against women					
Actions	Who	Outputs	Timelines	Key indicators/impact	Data collection
Prepare short training module	Ree with Scott	220 posters	Feb-Mar	Process evaluation How many clergy attended the conference presentations? Did they find the professional development activities suited their needs and expectations?	Records of attendance at conference/ workshops Surveys of people attending conferences and short training events Phone/email logs/correspondence
Liase with ministry conference co-ordinators to organise dates and venues for short training module	Ree				
Liase with Steering Committee on development of poster for this training	Ree	Advertising for training module	Mar-May	Was the target audience made aware of the audit tools in the <i>Manual and Tool Kit</i> and <i>APMP</i> Were plans developed for embedding training opportunities?	
Liase with printers	Ree				Stats on web page hits and downloads (stats on facebook page download only)
Liase with Diocese to advertise training event	Ree with Scott			Did Anglican parishes and agencies feel confident to undertake primary prevention activities?	
Present at 3 Clergy Ministry Conferences	Ree				
Design workshop evaluation tool	Ree	3 Reports produced (6 progress reports Aug 28, Aug 20, May 22, July 14, April 13, Feb 20)	Feb- Jan 2013	How many Anglican leaders consulted with the project?	Record of consultation meetings (2 consultations undertaken)
Collate and process survey respondent data	Ree				
Feedback data to Diocese					

1 | Page

Appendix 3: Strategic action plan – continued

Revised June, 2012

[ANGLICAN DIOCESE OF MELBOURNE CAPACITY BUILDING PROJECT TO PREVENT VIOLENCE AGAINST WOMEN: PROJECT PLAN AND EVALUATION FRAMEWORK]

Liase with Diocesan Web page co-ordinator to develop the PVAW web page and resources produced	Ree		Feb-Jan 2013	What resources may be needed to upgrade the APMP?	Interview summaries (process 25% complete)
Liase with Steering Committee to produce an APMP brochure and upload on the Diocesan web site	Ree	Web Page		What committees/ stakeholders have had input into further Diocesan VAW policy development	
Source additional resources needed to update and develop APMP	Ree	300 brochures and web based copy	May	What processes were put in place to further the objectives of the project?	
Prepare interview questions about impact of project on Diocesan practice and policy adjustments	Ree	Web based copy of Diocesan APMP	June-Jan 2013	How were embedding activities communicated to the upper levels of the Diocese to support them in their response to the problem of violence against women at a local level?	
Arrange interviews with a sample of Diocesan reps about impact of project on Diocesan practice and policy adjustments	Ree	Interview notes from 5 participants	Oct	What impact has the project had on the way local church organisation work?	
Talk with Synod Arrangements Committee to allocate synod time to present report	Ree		Nov	Impact evaluation Did clergy/parish coordinators report an increase in their knowledge of best practice, current issues and Diocesan policy in the field of prevention as a result of the projects activities?	
	Ree		Nov 2012-Jan 2013		
	Steering Committee				

Appendix 3: Strategic action plan – continued

Revised June, 2012

[ANGLICAN DIOCESE OF MELBOURNE CAPACITY BUILDING PROJECT TO PREVENT VIOLENCE AGAINST WOMEN: PROJECT PLAN AND EVALUATION FRAMEWORK]

Talk with key people to allocate out of the Diocesan budget money for the continuance of the project	Stephen				Weekly facebook reports
Invite Bishop Huggins to Committee meeting in prep for Synod	Ree	6 E- bulletins (150 followers by Jan 2013)	Ongoing		Number of recorded likes
Design E-bulletin Select regular content and upload	Ree	Facebook page 150 likes by Jan 2013	Ongoing		Number of e- bulletin users
Design facebook page Upload regular content	Ree	2 keynotes, 1 article and 2 press releases	Ongoing		
Write keynote addresses, articles and draft press releases	Ree	1 prepared; 4 enquiries	Ongoing		
Prepare funding applications					

Appendix 3: Strategic action plan – continued

Revised June, 2012

[ANGLICAN DIOCESE OF MELBOURNE CAPACITY BUILDING PROJECT TO PREVENT VIOLENCE AGAINST WOMEN: PROJECT PLAN AND EVALUATION FRAMEWORK]

Program goal: Anglicans Preventing Violence Against Women (APVAW) project seeks to prevent violence against women by creating an educative environment for Anglican leader violence prevention responses and activities in their setting

Objective 2: To utilise the learnings and implementing resources from the Northern Interfaith Respectful Relationships in faith-based community

Actions	Who	Outputs	Timelines	Key indicators/impact	Data collection
Distribute to Parishes, Chaplaincies and Agencies Northern Interfaith Respectful Relationships: Promoting Respectful relationships Manual and Tool Kit	Ree	220 Copies of the <i>Manual and Tool Kit</i> to 180 parishes and 40 Chaplaincies/Agencies distributed (180 copies of the Manual and Tool Kit distributed; anecdotal research 3 downloaded electronically: total 183)	Mar-Sept	Process evaluation How did workshop participants indicate the ways they applied the <i>Manual and Tool Kit</i> and PMP resources in their setting?	Records of attendance at short training events Survey results of participants attending training events
Prepare short training workshops for deaneries	Ree with Scott		Jun-Dec 2012	What kinds of people have benefitted from the short training workshops?	Phone/email logs/ web site hits Information from network members about activities developed through feedback from people who have consulted with the Project Coordinator (too soon to gauge whole cohort but partially gained through interviews)
Design and produce workshop evaluation tool	Ree	10 short training events run across 21 Deaneries (21 deaneries reached through conferences; 5 additional short training workshops; TOTAL WKSHPs = 26)		Which groups have failed to engage or what were the barriers to uptake ? Why?	
Produce advertising for each short training workshop and liase with Diocese to advertise these across the targeted deaneries	Ree	Electronic flyers circulated to 260 ministry units including chaplaincies through Diocese and e mail out		What could have been done differently to engage Anglican leaders? Which geographic regions have accessed short training workshops? Have any missed out?	
Liase with archdeacons and area deans to organise dates and venues for training workshop	Ree			What clergy/ PVAW Co-ordinators practices were adopted in order to promote PVAW	
Collate and process workshop participant evaluation data	Ree	Participant survey data included in the progress reports (included in 3 reports)		Impact evaluation	
Feed data back to Diocese	Ree			Did clergy/parish coordinators report an increase in their knowledge and understanding in the field of prevention	

4 | Page

Appendix 3 – Strategic action plan continued

Revised June, 2012

[ANGLICAN DIOCESE OF MELBOURNE CAPASITY BUILDING PROJECT TO PREVENT VIOLENCE AGAINST WOMEN: PROJECT PLAN AND EVALUATION FRAMEWORK]

		<p>50% of those attending the short training workshop will indicate how they intend to apply the resources in the <i>Manual and Tool Kit</i> and 35% will give concrete examples (all 17 groups (104 participants) 100% offered concrete examples)</p> <p>5% of participants from the short training workshop will undertake the APMP (2 currently undertaking APMP 2012; 5 registered 2013; . Total 7 = 7%)</p>			
--	--	---	--	--	--

Appendix 4: Presentation – Soroptimists International (2012)

Violence prevention is better than cure

Soroptimist International - 7th November 2012

May I begin by acknowledging that we are meeting on the traditional country of the Kulin people of Melbourne. I recognise and respect their cultural heritage, beliefs and relationship with this land. I acknowledge they are of continuing importance to Wurundjeri and Boon Warung people living today.

I wish also to thank Anthia and Ingrid for the invitation to speak today and I pay tribute to the work that Soroptimists International are doing to advance human rights and the status of women.

Violence against women (VAW) is now recognised as a critical human rights and public health issue. It is on the agenda of local and international organisations, faith institutions, donors and governments in a way that is unprecedented. Consensus is also emerging that working to prevent violence before it starts must be a priority (Heise 1996; Pickup et al. 2001; Garcia Moreno 2005). Lori Heise, widely credited with getting gender violence on the international health agenda, says prevention holds powerful potential: ‘the most important shift the antiviolence groups could make to improve their effectiveness is to place greater emphasis on primary prevention’. This means changing ‘social norms and behaviours that promote violence against women’ (1996, p. 25).

Violence prevention is a new and emerging field. Yakin Ertürk (2006), former UN Special Rapporteur on VAW, its causes and consequences, noted in her report that ‘relatively little work has been done on the [...] obligation of prevention. Five years on Heise (2011, p.viii) reports: ‘understanding is currently lacking of the multiple causes of gender-based violence and how this varies by type of violence and context.’

This emphasis on prevention reflects the recognition that governments must not only respond to the victims and perpetrators of violence, but also work to prevent violence from occurring at all. This involves political and community leaders reflecting on what they know is true: violence is a learned behaviour. Violence is not inevitable but entirely preventable.

One of the important populations among whom violence prevention efforts have been implemented is in faith institutions. The *Beijing Declaration and Platform for Action*, adopted at the Fourth World Conference on Women in 1995, notes the central role faith institutions play in the PVAW. Not only are they well placed to implement violence prevention strategies but are powerful definers and conduits of social norms and community attitudes/beliefs. On the negative side, faith institutions themselves can be sites of violence perpetration, and as such have a distinct responsibility to consider how these norms and beliefs may influence and interact with factors

Appendix 4: Presentation – Soroptimists International – continued

contributing to – or protecting from – violence against women (Knickmeyer, Levitt & Horne 2010).

In January 2012 the Anglican Diocese of Melbourne (ADoM) and its project partner's Anglicare Victoria and VicHeath implemented a violence prevention pilot project. The goal of the project is to educate Anglican leaders on a range of factors that help shape attitudes towards VAW, such as the view that women are subordinate to men and that therefore men have a right to control women. But attitudinal change, while necessary is not a sufficient condition to address the problem. The project also informs leaders about the causal factors. Gender stereotyping and unequal power relations between men and women are significant factors contributing to the prevalence of violence against women. Traditional gender-roles and attitudes, whether held by women or men, are associated with greater acceptance of VAW, while attitudes that support gender equality are associated with less acceptance of violence. Gender equality means access to economic resources, participation and leadership in decision making, and respect for human rights of women, including the right to live free of violence. Achieving gender equality and equity and addressing VAW are issues which are fundamentally connected.

The struggle to prevent VAW must engage the energy and passion of men and boys. The role of men and boys to advance violence prevention efforts was crystallised some 17 years ago at the Fourth World Conference on Women. Paragraph 25 of the *Beijing Declaration* committed participating Governments to 'encourage men to participate fully in all actions towards equality.' The detailed *Platform for Action* that accompanied the *Declaration* prominently restated the principle of shared power and responsibility between men and women, and argued that women's concerns could only be addressed 'in partnership with men towards gender equality' (paras 1 and 3). The *Platform for Action* went on to specify areas where action involving men and boys was needed and was possible: in education and the socialisation of children, childcare and housework, sexual health, gender-based violence, and the balancing of work and family responsibilities.

The best known example of engaging males in violence prevention is the 'White Ribbon' campaign targeted towards promoting prosocial bystander behaviours. The core message of the Australian campaign, 'Men, Not Violent, Not Silent', encourages all men to 'swear never to commit, never to excuse, and never to remain silent' about VAW.

Men are also the gate keepers for gender equality and therefore have specific obstacles to overcome, especially the fact that for many, a move towards gender equality is against their short-term interests. This obstacle can however, be overcome by a passion for gender equality.

The Anglican promoting respectful relationships for violence prevention project is a long term strategy of change rather than a quick fix. Within the next few years we are seeking the following results:

- First that a gendered perspective in addressing the prevention of violence against women should be integrated into 206 Anglican parishes covering greater Melbourne and Geelong.

Appendix 4: Presentation – Soroptimists International – continued

- Second that the Diocese should further strengthen its co-operation with our partner organisations, in particular Anglicare and VicHealth. We hope that we will be able to offer our support to other faith institutions that so request;
- Third that results should be visible and accessible so that we can increase their impact;
- Finally to report on progress to our stakeholders.

To achieve these objectives, the work of the steering committee is of vital importance. Our expectations are indeed high, but we have already taken some important measures to contribute to the success of our efforts. For instance there is now a Diocesan strategic policy for violence prevention that guides the implementation of the project (ADoM 2011) as well as related protocols such as the *Professional Standards Act* (2009) and the Anglican Church of Australia (2009) *Power and Trust in the Church, a Protocol Under the Professional Standards Act 2009 for Responding to Abuse Harassment and Other Misconduct in the Church*

The project also has a good level of support among clergy. 73% of clergy attending the Northern and Western and Southern region conferences (total 120 respondents) found the content of the information sessions and training workshops were relevant to their work and that the primary prevention resources were useful. 36 parishes are now linked with the project and a number are undertaking the Anglican Peer Mentoring program designed to build competencies in the area of violence prevention.

It is imperative that we continue to integrate violence prevention and respectful relationships curricula into faith communities and to this end we have secured a 12,000 grant from Anglicare for 2013. There is, however, still a project shortfall of \$26,000. We continue to seek donors to the project.

The struggle for women's rights and equality is not about a battle of the sexes but rather a battle against oppression in which both men and women have a stake in.

In closing, I wish to quote from James Baldwin, an African-American civil rights advocate and scholar, who was writing in the 1950s about race relations but his views are particularly relevant to gender relations. He said;

It is only when a man is able to surrender a dream or a privilege he has long cherished or a privilege he has long possessed – that he is set free – he has set himself free for higher dreams and for greater privilege.

The struggle to end VAW is an empowering process for us all women and men alike. There is no greater symbol of PVAW than gender equality.

Appendix 4: Presentation – Soroptimists International – continued

Works Cited

- Anglican Church of Australia (2009), *Power and Trust in the Church, a Protocol Under the Professional Standards Act 2009 for Responding to Abuse Harassment and Other Misconduct in the Church*. Accessed from <http://www.melbourne.anglican.com.au/Whoweare/Governance/professionalstandards/Documents/Power-and-trust-protocol.pdf>
- Anglican Diocese of Melbourne, *Professional Standards Act 2009*. Accessed from <http://www.melbourne.anglican.com.au/parishportal/registryinfo/Clergy%20Manual%20Documents/Professional%20Standards%20Act%202009.pdf>
- _____, *Anglican Diocese of Melbourne strategic policy proposal for the prevention of violence against women*. Accessed from <http://www.melbourne.anglican.com.au/ServingCommunity/src/Prevention%20of%20Violence%20Against%20Women/PVAW%20-%20strategic%20policy%20proposal.pdf>
- Baldwin J. (1961) *Nobody knows my name*. New York: Dell Publishing.
- Ertürk Y (2006) *Integration of the Human Rights of Women and the Gender Perspective: Violence against Women – The Due Diligence Standard as a Tool for the Elimination of Violence against Women*, Report of the Special Rapporteur on violence against women, its causes and consequences, E/CN.4/2006/61
- Garcia Moreno, C. et al. (eds) (2005) 'WHO Multi-Country Study on Women's Health and Domestic Violence against Women: Initial Results on Prevalence, Health Outcomes and Women's Responses', Geneva: World Health Organisation
- Heise, L. (1996) 'Violence against women: global organizing for change', in J.L. Edleson and Z.C. Eisikovits (eds.) *Future Interventions with Battered Women and their Families*, Thousand Oaks, California: Sage Publications.
- _____. (2011) 'What works to prevent violence against women,' United Kingdom. Accessed from http://www.dfid.gov.uk/R4D/PDF/Outputs/Gender/60887-Preventing_partner_violence_Jan_2012.pdf
- Knickmeyer, Levitt & Horne (2010) 'Putting on Sunday best: the silencing of women within Christian faith communities,' Vol. 20(1): 94–113; *Feminism and Psychology*
- Pickup, F., S. Williams and C. Sweetman (2001) *Ending Violence against Women: a Challenge for Development and Humanitarian Work*, Oxford: Oxfam GB
- United Nations (1995) *Fourth World Conference in Violence Against Women - Beijing Declaration and Platform for Action*. Accessed from <http://www.un.org/womenwatch/daw/beijing/pdf/BDPfA%20E.pdf>

Appendix 5: Primary prevention poster – Anglicans Preventing Violence Against Women (2012)

Anglicans Preventing Violence Against Women

PEACE Be With HER





And PEACE Be With ME



An estimated **ONE** in **FOUR** children and young people have witnessed violence against their mother or step mother.

Violence against women and their children cost Australia \$13.6 billion in 2009.

This culture of violence is happening in our communities and must stop.

STOP Violence Against Women!

"Violence against women" is defined as any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women.

In Australia ONE in FOUR women over 15 years of age experience some form of violence.

Violence against women is a significant risk factor for the health and mental well being of women aged between 15-45 years. Added to this are the enormous social, economic and health consequences for families and communities. **The GOOD NEWS is that violence against women can be reduced and early intervention can prevent it.**



HOW CAN YOU PREVENT VIOLENCE AGAINST WOMEN?

- PROMOTE** equality and respect between men and women.
- MODEL** healthy relationships in your own family and faith community.
- ADOPT** a zero-tolerance policy toward violence in your church community.
- SPEAK OUT** when you know violence is happening.
- ENCOURAGE** men as champions of change.



THE ANGLICAN DIOCESE OF MELBOURNE
WWW.MELBOURNE.ANGLICAN.COM.AU

WOMEN'S DOMESTIC VIOLENCE SERVICE 1800 015 188
MENSLINE AUSTRALIA 1300 789 978

Appendix 6: Brochure – Anglican Peer Mentor Program (2012)

ANGLICANS HELPING TO PREVENT VIOLENCE AGAINST WOMEN

WITH SPECIAL THANKS TO OUR COMMUNITY PARTNERS
Funding for the Anglican Peer Mentor Program has kindly been provided by Anglicare Victoria and VicHealth.

Anglicare VicHealth

EDUCATE LEADERS

STRENGTHEN PASTORAL CARE

GROW HEALTHY CONGREGATIONS

“ Anglican leaders are well positioned to be powerful agents of prevention, education and advocacy to bring an end to violence against women. ”

THE ANGLICAN DIOCESE OF MELBOURNE
WWW.MELBOURNE.ANGLICAN.COM.AU

THE ANGLICAN CENTRE
209 FLINDERS LANE
MELBOURNE VIC 3000
TEL + 61 96534220

ANGLICAN PEER MENTOR PROGRAM
For the Prevention of Violence Against Women

BECOME A MENTOR

BECOME A MENTEE

REGISTER YOUR INTEREST HERE

INFORMATION BROCHURE FOR CLERGY AND LAY LEADERS

OUR GOALS
Clergy and lay leaders undertaking peer directed conversations will:

- Acquire accurate information on the issue of violence against women
- Build knowledge of the prevention of violence against women
- Understand their own attitudes and beliefs regarding the issue of violence against women
- Produce positive outcomes and results for women and families in their local community

Anglican Peer Mentor Program

Our peer mentor program is faith based and peer directed. It consists of six sessions focused on advancing clergy and lay leadership pastoral care competencies and commitment to the prevention of violence against women

HOW MUCH TIME DOES IT TAKE?

- Attend an initial two hour workshop to introduce peer directed material prior to the first peer meeting
- Six 90 minute conversations held over a six month period

HOW DOES THE PROGRAM WORK?

- After you have registered your interest as a mentor you will be invited to an initial meeting with the project coordinator to discuss your potential involvement more fully
- Each person can choose a mentor on their own and inform the project coordinator; the project coordinator is also happy to help a mentee find a suitable mentor
- The mentor-mentee pair are to arrange their own meetings at a mutually convenient time and place

WHAT IS INCLUDED IN THE PEER MENTOR PACKAGE?

- Guidelines for each conversation
- Conversation topics for each session
- Resource materials
- Questions to prompt conversation
- Learning activities

WHO CAN BE A MENTOR?

- Clergy or lay leaders wanting to pass on their pastoral care competencies and commitment to the prevention of violence against women

WHO CAN BE A MENTEE?

- Clergy or lay leaders without any formal knowledge and skills wanting to develop their pastoral care competencies and commitment to the prevention of violence against women

SUPPORT

- Designated staff person to assist mentors
- A pastoral network for sharing learning and experience, struggles and achievement
- Access to online resources

REGISTER YOUR INTEREST TO BECOME A MENTOR OR MENTEE HERE

We appreciate your interest in the Anglican Peer Mentor Program.

NAME

PARISH

ADDRESS

PHONE

EMAIL

I WANT TO BECOME A MENTOR

I WANT TO BECOME A MENTEE

I WANT TO BECOME EITHER A MENTOR OR MENTEE

PLEASE MAIL REGISTRATION FORM TO:
THE ANGLICAN MENTOR PROGRAM
15 GISBORNE STREET
EAST MELBOURNE, VIC 3002

OR REGISTER ONLINE
www.melbourne.anglican.com.au

For further information about the Anglican Peer Mentor Program please contact the Project Coordinator Ree Bodde
MOB 0450 039288
EMAIL bodde@bigpond.com

Appendix 7: PVAW media releases – Anglican Diocese of Melbourne (2012a)



MEDIA RELEASE Anglican Diocese of Melbourne

209 Flinders Lane
MELBOURNE 3000
T: (+613) 9653 4221 F: (+613) 9650 523
www.melbourne.anglican.com.au

23 August 2012

Anglican Church calls on Victorian Government to make prevention of violence against women a priority

The Anglican Church is urging the Victorian Government to increase funding of programs that help prevent violence against women or provide support for those suffering domestic violence.

Chair of the Melbourne Anglican Social Responsibilities Committee, Bishop Philip Huggins, said today he is alarmed that demand for these programs is reported to be rising faster than available funding.

“Even though this is a time of budgetary constraints, preventing violence and building more peaceful families and communities is a goal shared by all Victorians, and should be a major priority for the State Government,” he said.

“The level of violence against women and children is well documented. Our common task is to prevent further unnecessary suffering.”

Bishop Huggins said the recent *Four Corner's* program about Andrea Pickett and Saori Jones and the 130 women who were murdered by their partners or ex-partners last year in Australia alone, are “tragic examples of what happens when family violence is not recognised or adequately responded to.”

“These specialised counselling and support services are crucial investments in our communities, saving lives, rebuilding families and preventing future sadness. The State Government’s reported difficulty funding domestic violence programs, including some 35 men’s behaviour programs across the state, is thus unhelpful to community well-being.”

The Anglican Diocese of Melbourne Violence Prevention Program, the first of its kind in Australia, works to stop violence against women before it occurs.

More information is available at:

<http://www.melbourne.anglican.com.au/ServingCommunity/src/Pages/Prevention-of-Violence-Against-Women.aspx>

Anyone concerned about domestic violence should contact the Women’s Domestic Violence Crisis Service on 1800 015 188 or the Men’s Referral Service on 1800 065 973.

Bishop Philip Huggins is available for interview on [REDACTED]

Appendix 7: PVAW media releases – continued (2012b)**Civilised society demands that violence against women and children cease, says Anglican Church**

5/09/2012

media release

The Anglican Church in Melbourne said today it welcomed the announcement by the Victorian government that it will increase its funding to tackle family violence by \$16 million.

Bishop Philip Huggins, Chair of the Melbourne Anglican Social Responsibilities Committee, said: "This is a timely and compassionate response to the evidence of a growing need for services to tackle the problem. This week's release of new statistics demonstrates that the crime rate is rising. Police are reported to attribute this largely to a rise in family violence-related crime which climbed by 39.9%!

"Tragically, more than 100,000 women in Australia experience violence by a partner or ex-partner. At least 60% of these cases are witnessed by children. We must do all we can to prevent such suffering."

He said that violence against women is entirely preventable. "Not hitting women should, in any civilised society, be the normal state of affairs for men and not a departure from the norm.

"We must work to create a culture where all forms of violence are seen as unacceptable. There is a link between gender inequality and violence against women. The onus of proof is on those who would dispute this link. Educating our communities about respectful relationships has the very real potential to reduce the number of women and children who need protection and costly intervention services."

He said that the Anglican Church in Melbourne is striving to change the attitudes which lead to violence. "We affirm the equal dignity of women and men and relationships based on mutuality and love. The Anglican Diocese of Melbourne violence prevention program, the first of its kind in Australia, works to stop violence before it occurs. More information is available at www.melbourne.anglican.com.au/women

He said anyone concerned about domestic violence should contact the Women's Domestic Violence Crisis Service on 1800 015 188 or the Men's Referral Service on 1800 065 973.

Contact Bishop Philip Huggins on [REDACTED]

Appendix 7: PVAW media releases – continued (2012c)**End violence in our homes and communities**

14/12/2012

media release

A Christmas plea from Bishop Philip Huggins, Chair of the Social Responsibilities Committee of the Anglican Diocese of Melbourne.

What would make it a happier Christmas for all?

Many of us will enjoy a wonderfully happy Christmas with family and friends. But not those whose lives have been saddened and damaged by violence this year.

What would make a difference for them?

In a number of places around the world, when the level of violence has become intolerable, movements have arisen to restore peace and prevent further deterioration. Inspired leaders have urged their societies to make a collective resolution to stop violence in homes and on the streets, building systems and renewing institutions to make this happen.

We need that collective resolve here now from our civic, religious and political leaders.

The recent public response to the violent deaths of Ms Jill Meagher and Ms Sarah Cafferkey demonstrate that our society is ready to make such a collective resolution.

We do not want such acts of violence to become more widespread.

Creating safer, more peaceful and happier communities is a matter of Spirit and policy. This needs inspired leadership that will focus our community's clear resolve to stop violence and build a more peaceable society.

It needs "enough is enough" kind of leadership to have a range of programs and policies ready to channel this community resolve into productive outcomes.

So let us put the content into that kind of leadership in the Spirit of Christmas.

Let us make it a happier Christmas for all as we anticipate 2013.

Contact:

Bishop Philip Huggins

M: [REDACTED]

Mark Brolly, Anglican Media Melbourne

M: [REDACTED]

Appendix 8: Parish newsletter article (2012)

Vicar's Musings for Ordinary Sunday 17

29 July, 2012

When I was a theological student I attended a series of lectures by the Biblical scholar Walter Brueggemann. In his opening statement he underlined the profound otherness of the Biblical texts, especially the Old Testament. They are as linguistically, culturally, geographically and chronologically distant as almost any text could be. Our Sunday lectionary cycle and our familiarity with the English translations can lull us into a sense of security, but there are many stories and cultural perspectives that are deeply alien to our cultural milieu in twenty first century Australia. Another scholar who delves into the uncomfortable difference of scripture is Phyllis Trible, whose classic study *Texts of Terror* (1984) makes horrifying reading. She deals with the texts that rarely make it into the Sunday lectionary, texts that vividly describe and even seem to condone violence against women: abuse, betrayal, torture, rape and mutilation (see, for example, Genesis 16, 21; 2 Samuel 13:1-22, Judges 11:29-40, 19:1-30). In one sense these are alien texts of terror from a distant time and place, but a read of the news each day and perhaps the lived experience of some of us, reveals a disturbingly similar underbelly within our society today.

In 2005 the Australian Bureau of Statistics released a *Personal Safety Survey*. Of the more than 15 million people surveyed a staggering 35% of men and women had experienced physical assault since the age of 15. Of the women surveyed, 12% (117,000) aged 18-24 years were subject to at least one incident of violence in the past year, compared to 6.5% (97,500) of women aged 35-44 years and 1.7% (42,100) of women aged 55 years and over. Subsequent studies such as the *National Survey on National Attitudes to Violence Against Women 2009* have deepened an awareness of the problem and disturbingly shown a desensitization in the community towards acts of violence. In a developed country such as ours, these high levels of violence and in particular violence against women, are unacceptable.

Our Diocesan synod last year recognized that the parishes are in a position to address this issue and be a force for change. As a result the Social Responsibilities Council of the Diocese, in



Views is a publication of
St Peter's Eastern Hill, Melbourne
Australia.

Appendix 8: Parish newsletter insert- continued

partnership with Anglicare and Vic Health, appointed a Prevention of Violence Against Women (PVAW) field worker. Dr Ree Boddé and her team have since addressed all the clergy of the Diocese at the three Regional Conferences and they are now running regular workshops at a Deanery level. We are privileged to have Ree living and working in the parish and she has already given a presentation to our Vestry on the topic. A parish PVAW Coordinator has been nominated and will be appointed at next week's Vestry meeting.

As we read our Bibles and reflect on scripture together, it is important that we are sensitive to the violence of some of the stories and words we encounter. I trip up myself from time to time and value being reminded of this. Jesus' message was undoubtedly one of non-violence, and this should be a cornerstone of our faith: 'You have heard that it was said, "You shall love your neighbour and hate your enemy." But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven' (Matt 5:43-45).

The Rev'd Dr Hugh Kempster

[Top](#) | [Views Index](#) | [Events](#) | [Home page](#)

Authorized by the Vicar (vicar@stpeters.org.au)
Maintained by the Editorial Team (editor@stpeters.org.au)
© 1998–2012 St Peter's Church

Appendix 9: Anglican Diocese of Melbourne Synod – PVAW motions (2011, 2012)

Synod Motion

Strategic Policy on the Prevention of Violence Against Women

This Synod, recognising the prevalence and social cost of violence against women and the importance of primary prevention in reducing this violence,

- Acknowledges that our Diocese has a role to play in the prevention of this violence,
- Endorses the *Strategic Policy for the Prevention of Violence Against Women*,
- Requests Archbishop in Council to begin implementation of the Strategic Policy, and
- Acknowledges with gratitude Anglicare's financial contribution to the first year of implementation of the Strategy.

Moved by Rev Carmel Hunter

Seconded by Bishop Philip Huggins

Appendix 9: Synod PVAW motions (2011, 2012) – continued**SYNOD MOTION**

The SRC asks Synod to

- (a) note that the strategy for Preventing Violence Against Women (PVAW) adopted by Synod in 2011 is now being implemented, with Dr. Ree Bodde as the project officer;
- (b) receive the SRC report on the PVAW project;
- (c) endorses the continued implementation of the Strategy through 2013, 2014, 2015 with a further report to Synod each year;
- (d) request that funding for the PVAW project be considered in the Diocesan Budget for 2014, 2015.

Mr President, Members of Synod,

It is my privilege to present this motion on behalf of the Social Responsibilities Committee for the Diocese and the Preventing Violence Against Women Committee.

Many of you will be aware that violence against women and children is wreaking havoc in our community. Recent reports in the media of the Baillieu Government's action plan to stamp out violence against women and children and the presentations made at clergy conferences during the past year will have brought this issue to your attention. The problem just does not go away. The recent spike in domestic violence in Victoria of almost 40 per cent over the last year is a disturbing statistic and has devastating consequences for families and communities. Our parishioners are not exempt.

Every year 114,000 Australian women experience violence at the hands of a partner or ex-partner. That is one in every 3 women. Take a look around this gathering and imagine what that would mean for the women here. And it doesn't end there. At least 60% of these cases are witnessed by children. The effect cascades down through the generations. The emotional, psychological and physical cost is enormous, not to mention the financial cost. It is estimated that if there is no reduction in the current rates of violence it will cost the Australian economy \$15.6 billion by 2021.

Appendix 9: Synod PVAW motions (2011, 2012) – continued

What can the Church do about it? *The Beijing Declaration and Platform for Action*, adopted at the Fourth World Conference on Women in 1995, notes the central role faith institutions play in the prevention of violence against women. We, therefore, have a significant responsibility to take action. We are powerful definers and conduits of social norms and community attitudes and beliefs.

So what are we doing?

The Archbishop-in-Council's vision outlined in the strategic policy is that we create "a community in which women are free from the fear of violence, and relationships between men and women are characterised by respect and equality." The guiding principles that underpin this vision maintain:

1. that there should be a focus on violence against women, whilst it is acknowledged that men too can be the victims of violence and that sometimes women are perpetrators of violence;
2. that violence is preventable
3. that women, men and children have a fundamental right to be safe and to live free from violence
4. that Anglican communities have a right and responsibility to be involved in preventing violence
5. that preventing violence against women is a men's issue because as community leaders and decision makers men can play an active role in changing attitudes and behaviours. And, finally,
6. that scripture affirms the equal dignity of women and men and relationships based on mutuality and love.

Since last year's Synod when it was endorsed that the Archbishop-in-Council's strategic policy for the prevention of violence of women be implemented a range of initiatives have been undertaken:

- clergy have been provided with resources to raise awareness and deal with the issue within their parishes
- mentoring sessions have commenced
- material has been placed on the Diocesan website;

Appendix 9: Synod PVAW motions (2011, 2012) – continued

- and awareness of our initiative has been raised with the public through social media and by invitation at gatherings of other community organisations.

Let us be clear and make no bones about it this project is designed to reduce our tolerance of violence and to change attitudes and behaviour so that domestic violence is prevented from happening in the first place. This is a first line approach to prevention: it is not about dealing with the aftermath.

The project has been fortunate in having strong support from clergy. There are now some 36 parishes linked to the project and 180 individuals and organisations that support it. This means that we are well on track for accomplishing our goals for this year.

So, we are asking Synod to do three things:

FIRST: to **receive** the SRC report on the PVAW project;

SECOND: to **continue to endorse** the implementation of the Archbishop-in-Council's strategic policy through 2013, 2014 and 2015 with a further report to Synod each year; and

THIRD: to **support** the request that funding for the PVAW project be considered in the Diocesan Budget for 2014 and 2015.

Mr President, members of Synod I commend the motion to you.

Appendix 10: PVAW e-bulletin – February issue (2013)**Information and News for the Prevention of Violence Against Women**

26 February 2013

Dear friends,

Below are 7 items that may be of interest to you.

1. **ANNOUNCEMENT: Anglican Diocese of Melbourne report launch**
 2. **ARTICLE: Violence against women and the role of religion**
 3. **PASTORAL RESOURCE: Yes we can end violence against women**
 4. **WHITE RIBBON REPORT: Men's role in preventing violence against women**
 5. **PASTORAL TRAINING: Equipping local leaders in violence prevention**
 6. **FACT SHEET: How to respond to disclosures of domestic violence and important contact numbers**
 7. **PARTNERS FOR PREVENTION REPORT: Preventing violence against women and girls: from community activism to public policy**
-

1. ANNOUNCEMENT: Anglican Diocese of Melbourne report launch: *Prevention of violence against women: what works and what doesn't in Anglican communities.*

This report tells the story about the first year of implementing the Anglican Diocese of Melbourne violence prevention pilot project. It documents progress made to achieve the project objectives, highlights lessons learned in the implementation of the pilot and offers recommendations to progress the project in an Anglican setting.

For the report launch see attachment for further details

2. ARTICLE: Violence against women and the role of religion

The Revd. Dr. Marie M. Fortune and Rabbi Cindy G. Enger say that in the context of violence against women, religious teachings and communities will play a role; they will never be neutral.

See attachment for further details

3. PASTORAL RESOURCE: Yes we can end violence against women

This power point, with supporting notes, is a teaching tool to promote awareness of the problem of violence against women in Australia. The emphasis of the slides is on violence prevention.

See attachment for further details

Appendix 10: PVAW e-bulletin - continued

4. WHITE RIBBON REPORT: Men's role in preventing violence against women

This report is guided by the fundamental belief that men can play a positive role in preventing men's violence against women. The report has been commissioned by the White Ribbon Foundation, whose mission is to prevent violence against women in Australia. The Foundation maintains the White Ribbon Campaign, centred on promoting men's positive roles in preventing violence against women.

See attachment for further details

5. FACT SHEET: How to respond to disclosures of domestic violence and important contact numbers

This resource can also be found in the web based *Promoting Equal and Respectful Relationships in Faith Communities: a Manual and Tool Kit* at <http://www.melbourne.anglican.com.au/ServingCommunity/src/Pages/Prevention-of-Violence-Against-Women.aspx>

See attachment for further details

6. PASTORAL TRAINING: Equipping local leaders in violence prevention

The *Anglican Peer Mentor Program* assists Anglican leaders to develop a deeper understanding of the issues involved in Preventing Violence Against Women. Using the program, leaders meet in pairs over six sessions to discuss various topics. The program provides an introduction to each topic; resources to read and questions for conversation. The program has been adapted for an Anglican audience. For enquiries contact the Project Officer, Dr Ree Boddé.

See brochure attached for further details


7. PARTNERS FOR PREVENTION REPORT: Preventing violence against women and girls: from community activism to public policy

This report tells the story of how A Right to Respect – Victoria's plan to prevent violence against women (2010 – 2020) – came into existence as one of the region's only public policies dedicated exclusively towards the prevention of gender-based violence. The Right to Respect policy was the first ever example of a whole-of-government policy on gender-based violence focusing on stopping violence before it starts. The report outlines what factors were necessary during the early stages of the policy process, what strategies drove prevention policy forward, and what challenges remain to implement an effective and sustainable prevention policy. The report aims to be a catalyst for greater awareness and interest in prevention policy across the region.

Appendix 10: PVAW e-bulletin - continued

See attachment for further details

DISCLAIMER. This information is issued by the Anglicans Promoting Respectful Relationships Committee for Violence Prevention; a subcommittee of the Anglican Diocese of Melbourne Social Responsibilities Committee. The inclusion of information about links, reports, news footage within the e-bulletin and facebook page is not necessarily endorsed or supported by the Anglican Diocese of Melbourne.

Follow us on 



I acknowledge and pay respect to the traditional Aboriginal owners of country throughout Australia, their culture and Elders past, present and future.