



# Anglican Diocese of Melbourne

## Submission to the Victoria Royal Commission into Family Violence

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## ABBREVIATIONS

ABS	Australian Bureau of Statistics
ADoM	Anglican Diocese of Melbourne
AIHW	Australian Institute of Health and Welfare
NCRVAWC	National Council to Reduce Violence against Women and Children
VICHEALTH	Victorian Health Promotion Foundation
WHO	World Health Organisation



## EXECUTIVE SUMMARY

Formal responses to family violence have generally been reactive rather than proactive. Significant time and money is spent dealing with the consequences of violence. Shifting the emphasis to stopping violence before it occurs (primary prevention) addresses the identified root causes of family violence to prevent incidents from occurring in the first place. The Anglican Diocese of Melbourne strongly believe the Victorian government must, along with early intervention and tertiary responses, continue to invest in long term and strategic commitment to prevention that includes primary prevention measures. It is not enough to step in once the damage is done. Without a clear commitment and investment in policies and programs focused on intervening before violence occurs, personal and financial costs will continue to grow leading to increased tertiary sector expenditure.

Our submission describes a practical primary prevention approach, aimed at educating and building capacity for change in the Church that may have relevance as a model for the wider community. As well, this submission will summarise a number of best practices.

We make a number of recommendations that give priority to progressing primary prevention responses to tackle family violence:

1. There should be a dedicated approach and resourcing to primary prevention strategies.
2. That current resourcing/funding of primary prevention efforts associated with health promotion and education be enhanced, recognising current under-investment in this area.
3. Faith communities and associated welfare agencies are important and appropriate entities to assist in primary prevention and should be resourced accordingly.
4. That educational institutions - State, Independent Schools, Registered Training Organisations and Tertiary Institutions - deliver Respectful Relationships education targeted at all levels of education, i.e. from pre-school to tertiary.



## INTRODUCTION

This submission is on behalf of the Anglican Diocese of Melbourne (the Church). We welcome the Royal Commission of Inquiry into Family Violence and its intent to inquire into and provide practical recommendations on how Victoria's response to family violence can be improved. We commend the broad scope of the Inquiry, particularly the inclusion of primary prevention as a high priority, alongside secondary and tertiary responses to family violence.

The Church in the Diocese of Melbourne comprises a diverse range of community based activities and outreach. It includes 200 parishes covering greater Melbourne and Geelong as well as being represented in schools, hospitals, prisons, Mission to Seafarers and Theological Colleges (Ridley College and Trinity Theological College). The Diocese currently has approximately 685 licensed and authorised clergy, 295 authorised lay ministers and a number of lay employees supporting its work and mission.

The Church is also represented in the community through the work of agencies such as Brotherhood of St Laurence, Anglicare Victoria, Benetas Anglican Aged Care Services, Anglican Overseas Aid and Lifeworks Relational Counselling and Education Services. These separately incorporated entities, whilst having a strong Anglican ethos, have developed their own complementary approaches to the issue of family violence whilst working together in *Anglicans Helping to Prevent Violence against Women*, a program steering committee of the Church. Therefore while broadly complementary, this submission does not represent these agencies (nor speak on behalf of any other Anglican dioceses within Victoria).

It is recognised that Victoria's response to family violence should cover a broad range of strategies as noted in the Royal Commission's Terms of Reference (2015). However



this submission will focus on primary prevention strategies, aimed at education and building capacity for change, based upon the experience of the Prevention of Violence against Women program within the Church community. We summarise developed best practice and offer recommendations for progressing primary prevention in the broader community.

In providing this submission, the Church is aware of the definition adopted by the Inquiry in respect to 'family violence'. The term 'violence against women' is, within this submission used interchangeably with 'family violence', 'intimate partner violence' or 'domestic violence'.

The *Victoria Family Violence Protection Act 2008* includes a broad definition of 'family member' to ensure that people providing paid community or residential care are included. This submission uses the term 'violence against women' specifically to include other forms of violence – such as trafficking in women – that form part of the continuum of violence perpetrated against women. 'Violence against women' also highlights the fact that violence perpetrated against women is invariably gendered in nature – it is violence that is directed against a woman because she is a woman, or violence that affects women disproportionately.

#### WOMEN ARE AT GREATEST RISK OF VIOLENCE

The overwhelming majority of abuse and violence is perpetrated by men against women (National Council to Reduce Violence against Women and Children [NCRVAWC] 2009). The largest single risk factor for becoming a victim of sexual assault and/or domestic violence is being female (NCRVAWC 2009, p. 26). The World Health Organisation defines violence against women as:

physical, sexual and psychological violence occurring in the family and in the general community, including battering, sexual abuse of children, dowry-



related violence, rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women, forced prostitution, and violence perpetrated or condoned by the state (WHO 1996).

#### THE COST OF VIOLENCE

In Victoria violence is the leading contributor to death, disability and illness of women aged 15 to 44 years (VicHealth 2004); one in three women experience intimate partner violence (Australian Bureau of Statistics 2006); women represent nearly 90% of reported rapes and 76% of reported sexual assaults (Victorian Police Crime Statistics 2005).

The \$13.6 billion per annum cost of violence against women in Australia was distributed throughout the health system, the labour market, the economy, child protection services, the criminal justice system, police and the welfare system (NCRVAWC, 2009). Without appropriate action to address family violence an estimated 750,000 Australian women will report experiencing violence in 2010 - 2022, costing an estimated \$15.6 billion (NCRVAWC 2009).

#### FACTORS CONTRIBUTING TO PRESENT LEVELS OF FAMILY VIOLENCE

There is no single cause of violence. It is best understood as a result of the interaction of factors at individual, family, community and societal levels encompassing attitudes to women and gender roles within relationships, family and peer support, and social and economic inequality. The consumption of illicit drugs and alcohol and, lack of employment opportunities have been identified as potential risk factors for domestic violence and sexual assault. Causation and contributing factors are discussed in detail



by the *National Council to Reduce Violence against Women and their Children* (2009, pp.26-36) and the *Australian Women's Health Position Paper* (2014).

#### ANGLICAN DIOCESE OF MELBOURNE RESPONSE

Regrettably the Church is not immune to this problem, hence its long-term concern to address violence against women. In December 1990, a report commissioned by the Church suggested that incidence of violence against women among active churchgoers may be comparable with that in the general population (Centre Against Sexual Assault 1990). The problem has also been highlighted by more recent reports of disclosures of sexual assault, bullying and harassment involving Melbourne Anglicans (ADoM 2012). We note also publicised incidents of sexual assault against children, allegedly perpetrated by clergy and teachers working in Anglican schools (Gearing 2014). Until recently, aside from the Church's more formal Professional Standards processes, the primary response to family violence has been to care for those affected on an informal and individual basis. Such measures addressed consequences of violence, but strategies for preventing violence were required.

In October 2011, the Church and its agencies launched *Anglicans Helping to Prevent Violence against Women*, the first faith-based violence prevention program of its kind in Australia (jointly funded by Melbourne Anglican Foundation, Brotherhood of St Laurence and Anglicare Victoria). A primary preventive response is concerned with preventing violence before it occurs. This means interventions that engage groups within the broader population, rather than other complementary approaches directly targeting those who have experienced or perpetrated violence against women. Such broad intervention addresses the social determinants or causal factors that lead to violence-supportive cultures, and promotes respectful and gender equitable attitudes and behaviour systems and structures (VicHealth 2007, p. 9).





The focus on primary prevention is for most in society and the Church a completely new approach. This was evident in the discussion of a request to use a church hall to run a violence prevention workshop:

‘We more naturally think in terms of being aware of what constitutes violence and abuse in its many forms, than how we could help the victim, and what services can be provided. The Diocesan program is coming from the other side of the coin. It is more to do with internal attitudes, beliefs and behaviors; often ingrained from our childhood and the modeling of the significant people in our lives.’

Taking action after violence has occurred is a secondary or tertiary response, as is a focus on welfare and support. Though urgent, these responses too often ignore the underlying context in which violence occurs and is sustained, including formal and informal organisational cultures, policies and processes.

To embed primary prevention across congregations, the Church has drawn on VicHealth’s *Preventing violence before it occurs. A framework and background paper to guide the primary prevention of violence against women in Victoria* (2007) to develop its *Strategic policy for the prevention of violence against women* and its five year *Violence prevention action plan* (Appendix 1). The VicHealth document sets out a framework for action to guide the primary prevention of violence against women in Victoria. ‘The most significant cause of violence against women is the unequal distribution of power and resources between men and women, adherence to rigidly defined gender roles and broader cultures of violence’ (VicHealth 2007).

The Church’s strategic policy recognises these causes of violence against women and seeks to reverse their negative effects by promoting equal, respectful and non-violent



relationships. This is consistent with the Anglican Church of Australia's General Synod Standing Committee's (2005) commitment to 'developing strategies of action to support the policy of gender equality, as per the 2005 Anglican Consultative Council Resolution 15.07 Gender Based and Domestic Violence'.

Our emphasis on primary prevention strategies builds on the years of hard work and dedication of survivors and of advocates who have helped change Church policies and practices that affect the dignity and the well-being of women (Casey Pastor's Network 2007-2009, O'Brien 2002; Porter 2005, 2006). Our primary prevention focus concerns all female roles in the Church, work place and home.

*Anglicans Helping to Prevent Violence against Women* is a faith-based model of primary prevention (ADoM 2014a) that looks to reduce the prevalence of violence by building a culture of equal and respectful gender relationships in Anglican organisations and local churches. Dr Ree Boddé co-ordinates the program part-time. Three years on, the violence prevention work has gained considerable momentum with eighty six Anglican leaders, representing parishes, agencies and chaplaincies across the Church, committed to leading change in community attitudes, raising awareness and preventing violence (Appendix 2). As well, there is a significant increase in violence prevention activities.

As part of the Northern Interfaith Respectful Relationships Project, a Respectful Relationships Curriculum has been developed (Holmes 2012a; Holmes 2012b). A number of reports have mapped the program's work. More information can be found in the Anglican Diocese of Melbourne's report: *What works and what doesn't in Anglican communities to prevent violence against women* (2013) (Appendix 2) and *Nudging Anglican parishes to prevent violence against women* (2014) (Appendix 3).



Evaluative data is being collected, as part of an ongoing action-reflection methodology to help shape the future direction of preventing violence against women.

#### BEST PRACTICES IN VIOLENCE PREVENTION WITH ANGLICAN COMMUNITIES

This section is based on the Church's experience with implementing a preventative program which may also assist to reduce and prevent violence against women and children in the wider community.

#### **Foster the development of a whole-of-organisation approach to prevention**

Most people, when considering violence against women, will focus initially on the circumstances of an individual act, rather than seeing the phenomenon of violence against women at an organisational and societal level. Violence against women is a continuum of acts - from subtle to overt, and attitudes conveyed informally and formally through written and unwritten policies, and instructional practices. This is starkly illustrated by a recent comment concerning a family violence situation threatening the church as an 'extended family':

'Domestic violence exists in the church. My daughter found herself in an abusive situation, one which did not include alcohol or drugs, but rather an abusive husband who claimed to be a Christian. When she fled for fear of her life the church was not there for her. Though she had been an active member - she was told by her Vicar that if they supported her, it would split the parish as her father-in-law held a prominent position, as did her uncles. Essentially, the parish slammed the door in her face while supporting the perpetrator.'

Prevention plans should reflect an understanding of the distinctions between primary, secondary and tertiary responses in practice and policy framed by genuine respect and gender equality (Appendix 1).



**Professional standards legislation, protocols and codes of good practice signal the resolve of any organisation to deal openly and transparently with abuse**

The Church has responded to its legal and ethical obligations by establishing an externally respected professional standards regime, policies, training and a robust complaints process. These are all important mechanisms for dealing with abuse (ADoM 2009, 2013). While our Church's work is at the primary prevention end of the spectrum, protocols introduced in 2006 by the Church of England Archbishops' Council and the Methodist Church (2010), could be adopted to help Anglican leaders be better informed and pro-active toward domestic violence; equipping ourselves so we can provide support and access to appropriate resources in the community.

**Engage men in cultural change**

Men often have positional power and can be effective carriers of the anti-violence message. It is only by men challenging other men's attitudes and behaviours that we can change the landscape of violence. Involving men in violence prevention will help to transform gender relations by advocating gender equality and respectful relationships. Without men onside we risk replicating the same violent structures and processes that we are challenging (Peace 2008).

**Support is needed from senior leadership**

Consultation with prevention educators working in local churches demonstrates that for prevention initiatives to succeed we need a shared commitment to the problem and its solution by senior leadership. Men are generally the gate keepers for embedding violence prevention initiatives. Mentoring helps leaders deliver more targeted and positive prevention strategies to build stronger and safer healthy relationships in any organisation and community.



**Develop a clear conceptual framework to build a culture of gender equality and respectful relationships**

*A pastoral report to the Church of sexual violence against women and children of the Church community* is full of survivors' stories (CASA 1994). Putting the experience of those who have suffered at the very centre of prevention efforts challenges mere academic debate about gender roles. Awareness training helps Anglican leaders look critically at how hierarchical approaches to gender and fixed understanding of gender roles might lead to increased potential for abuse.

**Preventing violence against women is long term work**

Prevention, in Church and society alike, is about redressing historic gender inequalities and requires challenging deeply engrained norms that affect how women are viewed and treated, individually and systemically:

'Women's voices are largely silent in my church except in the choir, Sunday School and women's groups. Women seeking a voice have to counter the many theological arguments – based on Biblical interpretation – advanced to deny women access to church leadership. What is worse, women like me who strive to break with tradition find themselves in many instances without the support of their own gender in their struggle.'

The work and time required to eliminate gender inequalities should not be underestimated. Achieving attitudinal and behavioural change in relation to the structural and cultural inequalities associated with violence against women in any context requires commitment and adequate resourcing.

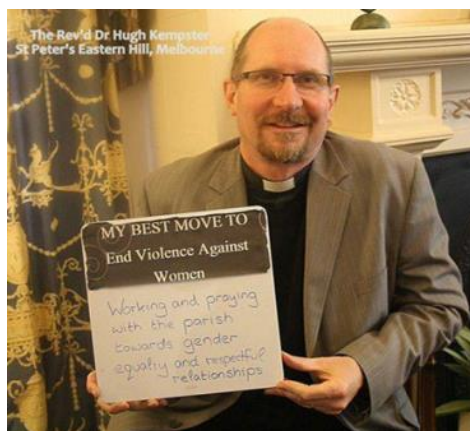


### Changing mindsets through education is needed to prevent violence against women

To encourage attitudinal and behavioural change and ensure consistent messaging the program has adopted a range of educational strategies that target adults in Anglican settings (18 – 65+). Brief descriptions are provided below.

#### *Social media to address violence against women.*

The programs 'My Best Move Campaign' uses clergy to deliver active bystander prevention messages and builds on men's predisposition to act in a positive manner.





### *Violence Prevention Training*

Active bystander training, coaching and peer mentoring all assist leaders to develop a deeper understanding of the issues involved in prevention work and builds capacity for change at a structural and cultural level. One-off awareness raising sessions that are not linked to training, are the least effectual in terms of bringing about any significant change to attitudes or behaviour.

### *International Social Change Campaigns*

Social change campaigns include UNIFEM's campaign for the International Day for the Elimination of Violence against Women (25 November), and the White Ribbon initiative that invites men to wear a white ribbon to show their opposition to violence against women. Many men initially defensive about *Anglicans Helping to Prevent Violence against Women*, have increased their involvement in this work. However, without an adequate understanding of the problem there is little sense of what change is being attempted or how these efforts will lead to the desired outcome.

### **Documenting and evaluating prevention strategies keeps the focus on prevention**

Pre and post training data should be collected on attitudes and behaviours and qualitative data collected on aspect of successful and unsuccessful program aspects. Sharing lessons learned with other educators implementing prevention initiatives continues to help the Church, its agencies, and community groups to build its evidence base and identify best practice. This requires self-evaluation and a willingness to change what we are doing when necessary. Connecting with the primary prevention field through the VicHealth community of practice forums, helps keep the focus on primary prevention.



### **Violence prevention must be adequately resourced**

Even the best support services and criminal justice measures cannot by themselves end violence against women and children. Primary prevention is the most significant way we can enact a genuine cultural change to build a generation free from such violence. Good policy alone will not have the desired impact, without adequate long term funding for prevention over several years to effectively address this problem.

### RECOMMENDATIONS

1. There should be a dedicated approach and resourcing to primary prevention strategies.
2. That current resourcing/funding of primary prevention health promotion and education efforts be enhanced, recognising the current under-investment in this area.
3. Faith communities and associated agencies are important and appropriate entities to assist in primary prevention and should be resourced accordingly.
4. That educational institutions - State, Independent Schools, Registered Training Organisations and Tertiary Institutions - deliver Respectful Relationships education targeted at all levels of education, i.e. from pre-school to tertiary.



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## APPENDICES

## Appendix 1: Anglican Diocese of Melbourne Strategic Policy for the Prevention of Violence

**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*

### 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*)

#### 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

**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"> <li>1. Provide PVAW poster for all ADM facilities.</li> <li>2. Provide list of potential guest speakers / preachers on PVAW and encourage all parishes to address this topic on one Sunday of each year.</li> <li>3. Encourage lay and ordained leadership to make use of the <i>Pew Mentoring Programs</i>, such as those developed by the Northern Interfaith Respectful Relationships Project.</li> <li>4. Provide fact sheets and articles for use in pew sheets and other local publications.</li> <li>5. Add PVAW page to ADM Website, including this policy and other resources.</li> </ol>
<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>Pew 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

Director of Theological Education  
 Director of Professional Standards  
 Registry

<i>Actions</i>	<ol style="list-style-type: none"> <li>1. Encourage all ADM facilities to make use of audit tool produced by Northern Interfaith Respectful Relationships Project.</li> <li>2. Investigate ways in which PVAW training can be integrated into existing training of ordinands and Professional Standards Seminars.</li> </ol>
<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>	<p>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.</p> <p>Evidence produced for next stage of strategic work.</p>

**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>	<p>Regional Bishops and Archdeacons          Social Responsibilities Committee          Area Deans          VicHealth, Office of Women's Policy          White Ribbon Day and other stakeholders</p>
<i>Actions</i>	<ol style="list-style-type: none"> <li>1. Provide Training Day for faith leaders on Primary Prevention and Violence Against Women in partnership with VicHealth</li> <li>2. Encourage all ADM Facilities to identify and plan for 3 activities they can undertake in the coming 12 months.</li> <li>3. Provide all parishes, agencies and schools with copy of Northern Interfaith Respectful Relationships Project <i>Faith Promoting Respect Tool Kit</i>.</li> <li>2. Encourage all Deaneries to discuss PVAW at one Deanery gathering during 2012.</li> </ol>
<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>	<p>Northern Interfaith Respectful Relationships <i>Faith Promoting Respect Tool Kit</i>.          VicHealth, <i>Short Course for Prevention of Violence Against Women</i></p>



*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



ANGLICAN DIOCESE OF MELBOURNE

## ANGLICAN PARISHES, CHAPLAINCIES & AGENCIES TAKING RESPONSIBILITY

### DECLARATION AGAINST VIOLENCE TOWARD WOMEN

As Christian leaders we understand that violence against women exists in all communities, including our own,  
and is morally and spiritually intolerable.

We acknowledge that the Bible, Traditions and Values have too often been misused to condone and  
perpetuate abuse.

We commit ourselves to leading change in community attitudes that accept violence toward women. We  
undertake a journey together to raise awareness of violence against women in our communities.

We commit ourselves to stopping violence against women before it occurs and working toward the day when all  
women will be safe and abuse will be no more.

We draw upon God's grace, our healing Scripture and practice to help make our families and societies whole.

Our Christian tradition compels us to work for justice and peace and for the eradication of violence against  
women.

We invite all Anglican organisations to join us.

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The Most Revd Dr Philip Freier Archbishop of Melbourne  
 Bishop John Parkes – Anglican Diocese of Wangaratta  
 Bishop Stephen Hale – Vicar of St Hilary's Kew/North Balwyn/Mont Albert North  
 Bishop Ian George – Former Archbishop of Adelaide & Chaplain to the Canterbury Fellowship  
 Bishop Graeme Rutherford – Bishop Assisting in the North & Western Region  
 Paul McDonald – Chief Executive Officer, Anglicare Victoria  
 Tony Nicholson – Executive Director, Brotherhood of St Laurence  
 Ven Canon Alan Nichols – Former Multicultural Ministries Co-ordinator  
 Ven Robert Presland – Director Network 1: 28  
 Ven Jennie Savage – Archdeacon of Dandenong, Vicar of St Nicholas Mordialloc  
 Ven Neil Hicks – Archdeacon of Geelong, Vicar of St Pauls, Geelong  
 Ven Richard Condie – Archdeacon of Melbourne, Vicar of St Jude's, Carlton  
 Ven Alan Hughes – Archdeacon of Frankston, Vicar St Paul's Frankston with St Andrew's Somerville  
 Ven Liam Matthews – Archdeacon of Altona/Laverton Anglican parish  
 Ven Dr David Powys – Vicar St John's, Cranbourne  
 Ven Judi Pollard – Archdeacon of Essendon, Priest in Charge Westmeadows/Bulla  
 Roland Ashby – Editor of The Melbourne Anglican & Director of Communications  
 Very Revd Dr Andreas Loewe – Dean of St Paul's Cathedral, Melbourne  
 Professor Peter Sherlock – Vice-Chancellor, University of Divinity  
 Sharon Osborne – Director Melbourne Anglican Foundation  
 Ken Jarrett – Non-Executive Director Melbourne Anglican Foundation  
 Christine George – Youth Secretary for Karen, St Thomas Werribee  
 Revd Daniel Bol Nyieth – Priest in Charge St Alban's, North Melbourne  
 Dr Ree Boddé – Program Director for the Prevention of Violence Against Women  
 Revd Ian Morrison – Vicar Holy Trinity Surrey Hills & Mont Albert  
 Revd Robert Fegusson – Senior Chaplain, Anglican Criminal Justice Ministry  
 Mark Brolly – Journalist for The Melbourne Anglican  
 Revd James Houston – All Saints, Greensborough  
 Professor Dorothy Lee – Dean Trinity College Theological School, University of Divinity  
 Emma Halgren – Journalist for The Melbourne Anglican  
 Revd Richard Trist – Dean Ridley Melbourne, Mission and Ministry College  
 Joy Venville – Diocesan President Mothers' Union, Anglican Diocese of Melbourne

Revd Jenny Inglis – Vicar St Peter's, Fawkner  
 Revd Dr Hugh Kempster – Vicar of St Peter's, East Melbourne  
 Revd John Zang – Vicar Holy Trinity, Coburg  
 Revd Christopher Carolane – Chaplain to the Pathways School  
 Revd Alison Andrew-Smith – Chaplain, Ivanhoe Girls' Grammar School  
 Revd Shirley Littras – Priest in Charge of Holy Trinity Lara with Christ Church Little River  
 Revd Dr Turi Hollis – Vicar of Christ Church, St Kilda  
 Revd Ray Hartley – Associate Priest St John's Epping  
 Revd Rosemary Maries – Anglican Chaplain Barwon Health  
 Revd Dr Kevin Giles – 40 yrs Parish Priest & Member of Christians for Biblical Equality  
 Revd Stephen Delbridge – Coordinator Health Chaplaincy Southern Region  
 Revd Dr Timothy Smith – Vicar of Belmont  
 Revd David Milford – St Andrew's, Corio-Norlane  
 Dorothy Hughes – Children and Families Ministry Facilitator  
 Revd Dr Gordon Preece – Chair Social Responsibility Committee, Priest in Charge Yarraville  
 Revd Rod Morris – Senior Minister, St Stephen's Greythorn, North Balwyn  
 Revd Dennis Webster – Vicar of St Stephen's, Richmond  
 Revd Jeremy Morgan – St Philip's, Collingwood  
 Revd Robert Myers – Vicar of the Bellarine Anglican Parish  
 Revd Jason Hobba – St James', Pakenham  
 Revd Liz Bufton – Vicar of Bannockburn with Meredith  
 Revd Wendy Gravolin – Priest in Charge of Winchelsea with Barrabool and Deans Marsh  
 Revd Russell Trickey – Vicar of Christ Church, Geelong  
 Revd Eleanor O'Donnell – Senior Chaplain, Geelong Grammar School  
 Revd Tim Gibson – Locum, Grovedale with Mt Duneed  
 Revd Andrew Grills – Assistant Priest, City on a Hill, with responsibility for Geelong  
 Revd Jenny Dunn – Locum, Christ Church, Geelong  
 Revd Russell S Joyce – Vicar St Peter's, Brighton Beach  
 Revd Alan Colyer – Vicar St Thomas, Moonee Ponds  
 Revd Sam Goodes – Priest in Charge, St Martin's, Hawksburn  
 Revd Nick Hearnshaw – Vicar St Luke's, Melbourne South  
 Revd Simon Koefoed – Vicar St Alban's, Hamlyn Heights  
 Revd Libby Delbridge – Vicar together with the Parish Council of St Margaret's, Eltham  
 Revd Shane Hubner – Vicar Anglican Parish of Mount Eliza  
 Revd John Webster – Vicar Surfcoast Anglican Parish  
 Revd Wayne Walters – Vicar Christ Church, Dingley  
 Revd Janice O'Gorman – Assistant Priest, Christ Church, Dingley  
 Revd Jo-Anne Wells – Vicar St Matthew's Glenroy/Hadfield with St Linus' Merlynston  
 Revd Derek Snibson – Vicar of All Saints Clayton with Dixon House Neighbourhood Centre  
 Revd Margaret Hartley – Vicar St John the Evangelist, Epping  
 Revd Shane Rogerson – Vicar St Matthew's, Prahran  
 Revd Matthew Williams – Priest in Charge of St James' Old Cathedral Melbourne West and Docklands  
 Revd Philip Higgins – All Souls' Anglican Church, Sandringham  
 Revd John Minotti – Locum, Bellarine Gateway Anglican Parish  
 Revd Tony Poole – Chaplain & Head of Religious Education, Brighton Grammar School  
 Revd Dr Craig D'Alton – Vicar St Mary's, North Melbourne  
 Anne Severson – Warden, Parish of Lancefield / Romsey  
 Revd Santaseelan Packianathan – Vicar Parish of St Michael and St Luke, Dandenong  
 Revd Jeannie Woollard – Priest in Charge of St Luke's, Sydenham  
 Revd Jill McCoy – Vicar Anglican Parish of Ocean Grove with Barwon Heads  
 Revd Len Firth – Vicar St Augustine's, Moreland  
 Revd Adam Cetrangolo – Interim Locum St Catharine's, Caulfield South  
 Revd John Mathes – Vicar Christ Church, Essendon  
 Revd Jennifer Furby – Vicar Parish of Flinders with Balnarring

*This declaration is based on the Anglican Diocese of Melbourne Strategic Policy for the Prevention of Violence Against Women, developed in 2011 to progress the violence prevention work of Anglican's Preventing Violence Against Women pilot program and, funded by the Melbourne Anglican Foundation, Anglicare Victoria and the Brotherhood of St Laurence.*

