I had no idea how vast the problem is. Of course I always knew it was a problem but didn’t know the extent of it in our community. It’s allowed me to talk about it and I’m surprised at the level of interest. When I spoke at Church at our annual meeting it generated quite a lot of interest and about two weeks later two male parishioners approached me wanting to learn more.

Rosemary McCoy
Parish Prevention of Violence Against Women Co-ordinator
St Paul’s Anglican Church, Latrobe Terrace, GEELONG
FOREWORD

Violence against women in this country represents a terrible and ongoing indictment of our society. Directly or indirectly, it affects every woman in Australia, and it has far-reaching consequences for Australian families and communities. The statistics remain high and much of the violence also remains hidden: women who are too afraid or ashamed to speak of their sufferings.

In the Sermon on the Mount, Matthew’s Gospel sees Christians as children of God who are called to be peacemakers in the world (Matt 5:9). In doing so, they reflect God’s true nature as revealed in Jesus Christ, since God is a God of peace and justice.

Matthew’s Gospel also emphasises the importance of naming sin and evil. Being a peacemaker does not mean sweeping violence and evil under the carpet. On the contrary, we are to name the evil and seek reconciliation and repentance (Matt 18:15-18); otherwise, those who commit acts of violence against others stand under God’s judgement. God takes a dim view of those who hurt the innocent and vulnerable. We are called to make peace, therefore, but to do so by first naming the evil.

This report on the Anglican Church’s program to prevent violence against women is part of a project to name the violence and to bring about peace, for both the abuser and the abused. It is not intended as a diatribe against violence but rather focuses on analysing the problem and then developing and assessing strategies for its prevention. Its intention is positive action to bring such violence against women to an end. The ultimate goal to prevent violence is for women to be treated equally and to be respected — a basic right for every human being.

The program itself is a vital aspect of our mission as Anglican Christians in the Diocese of Melbourne. We need to take seriously the analysis in its report and its program for change, if we are truly to bring the light of the gospel into the world we live in.

I commend this for your prayerful reflection and action.

Rev’d Prof Dorothy A. Lee
Dean of Trinity Theological School, The University of Melbourne.
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ABSTRACT

*Nudging Anglican Parishes to Prevent Violence Against Women* reports on year two of the Anglican Diocesan of Melbourne violence prevention program. Violence against women is entirely preventable and primary prevention is an important strategy to prevent gender based violence. The Diocesan model for preventing violence against women, developed over the course of two years, is an interplay of leadership, advocacy, education, peer support, skills enhancement and community action to reduce the exposure to the known causes of violence against women. A three-way partnership, between the Diocese, local Parishes and VicHealth, has produced a network of Anglican leaders, within local communities, who can advocate for, and sustain, real change in preventing violence against women at a local level. Training participants, who completed pre- and post-test questionnaires, indicated a new awareness of how they can contribute to the primary prevention of violence against women. Another positive result is the uptake of the program by Parishes. There is also a marked increase in the number of primary prevention activities implemented across Parishes and Diocesan committees. The evidence is also clear that there are changes in behaviour, particularly with trainees, mainly in challenging violent-supportive attitudes and behaviour.

Nudging Anglican leaders to name the known causes of violence against women and to name gender equality and respectful relationships as key strategies to prevent violence against women would strengthen the efficacy of the program.

The report was commissioned by the Anglican Diocese of Melbourne Social Responsibilities Committee.

**Key words:** primary prevention, gender inequality, rigid gender stereotypes, gender equality, prevention of violence against women, family violence, Anglican Diocese of Melbourne, Anglican Parishes.
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The Steering Committee members of the Anglicans Promoting Equal and Respectful Relationships for Preventing Violence Against Women were instrumental in producing the report. They are:

- 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)
- Liz Murphy (Senior Project Officer, VicHealth).

A special thanks to the participants of the APERR for PVAW program and Kaye Swanton (Life Works) for providing the Steering Committee with a place to meet over the year.

Our work could not have been achieved without the generous financial contribution of the Brotherhood of St Lawrence and Anglicare Victoria.

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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.)

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ACRONYMS AND TERMINOLOGY

ADoM  Anglican Diocese of Melbourne

APERR for PVAW  Anglicans Promoting Equal and Respectful Relationships for Preventing Violence Against Women

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. Interventions work to modify this behaviour to contribute positively to the emergence of wholesome personal and social behaviour.

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

Ecological Model
The report is grounded in a conceptual understanding of violence known as the ecological model of abuse. The ecological model posits that there is no single factor that causes partner violence; rather, the likelihood that a specific man will become abusive or that one community will have a higher rate of violence than another, is a function of many factors that interact at different levels of the social ecology. The social ecology includes the life histories, traumatic scars, and personality factors that men and women bring to their relationships, as well as the context and situational factors that impinge
on their day-to-day lives. The ecology also includes messages and norms that friends, family members and social institutions reinforce as appropriate behavior for men and women, including the acceptability of violence within different context. These norms and expectations are in turn shaped by structural factors — such as religious institutions and ideology, and the distribution of economic power between men and women — that work to define beliefs and norms about violence and structure women’s options for escaping violent relationships (Heise 1998).

**Social norms**
Rules of conduct and models of behaviour expected by a society or social group. They are rooted in the customs, traditions and value systems that gradually develop in a society or social group (VicHealth 2007:8).

**Violence-supportive attitudes**
Attitudes and beliefs that justify, excuse, trivialise, deny or minimise violence against women.

**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.

**Prevention of Violence Against Women - Parish Coordinator**
This PVAW Coordinator acts as a link person between the APERR for PVAW 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 Preventing Violence Against Women. 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

Violence against women is entirely preventable and primary prevention is an important strategy to prevent gender-based violence. The evidence is clear investing in the work of violence prevention saves lives. The economic costs of not investing are also clear, violence against women and their children cost the Australian economy $13.6 billion in 2009 and 3.4 billion in the State of Victoria. Focusing more attention upstream in promotion, advocacy, education and prevention has a strong moral case (to avert avoidable suffering) and, makes sound economic sense.

The VicHealth Preventing violence before it occurs. A framework and background paper to guide the primary prevention of violence against women in Victoria sets out a framework for action to guide the primary prevention of violence against women in Victoria (VicHealth 2007). Evidence in this framework found the most significant cause of violence against women is the unequal distribution of power between men and women (VicHealth 2007).

The focus on gender equality to prevent violence against women was advanced two years earlier by the Anglican Church of Australia Standing Committee for ‘developing strategies of action to support the policy of gender equality, and provide clear leadership to the Anglican Church of Australia by committing itself to the goal of gender equality, as per the Anglican Consultative Council Resolution 15.07 Gender Based and Domestic Violence’ (Anglican Church of Australia Standing Committee 2005).

The Anglican Diocese of Melbourne acknowledges the need to work for gender equality in the life of the church as being authentically biblical, beneficial for the life of family and church, and good for the proclamation of the gospel in a society where both men and women clearly give good and capable leadership, and in a world where a patriarchal understanding of relationships has been cruel and oppressive.

In 2012, the Anglican Diocese of Melbourne piloted Anglicans Promoting Equal and Respectful Relationships for Preventing Violence Against Women. The long-term goal of this program is to reduce the prevalence of violence against women before it occurs by building a culture in Anglican organisations and Parishes that promote equal and respectful relationships.

To achieve this goal, five program objectives are proposed based on twelve recommendations presented in an earlier report What Works and What Doesn’t In Preventing Violence Against Women in Anglican Communities (appendix 1). They are:

1. to increase the capacity of Anglican leaders and Anglican organisations to undertake a range of primary prevention activities
2. to promote equal and respectful ways for women and men to relate to each other within Anglican communities
3. to influence other diocese and faith based communities to work for prevention of violence against women
4. that the Anglican Diocese of Melbourne express a commitment to the core values of equality and respect
5. to contribute to building the evidence base for the primary PVAW in an Anglican setting.

**Some of the key lessons learned in the second year of implementation are:**

- A plan to help Anglican leaders name the known causes and key strategies to PVAW - gender equality and respectful relationships, must be advanced.

- Parish primary prevention action plans provide opportunities for coaching and ongoing links with the program.

- Evaluation is a core process for continuous learning and practice improvement. Pre and post-program data must be collected on attitudes and behaviours, and qualitative data collected on successful and unsuccessful program aspects.

- Training needs to encompass both structural and interpersonal inequality, so that participants understand the dynamics within their own relationships and the society at large.

- A focus on Biblical equality, and the practice of it, helps build positive gender images and respectful relationships. This focus needs to be persistently maintained and raised.

- Without the Vicar’s overt support, the APERR for PVAW is highly unlikely to succeed or even to be initiated. Parishioners are more likely to embrace the program if it already has the Vicar's approval.

- Conceptual clarity on what constitutes violent-tolerant attitudes and behaviour, gender equality and respectful relationships are essential pre-requisites for partnerships with Anglican organisations and Parishes to ensure common understanding.

- Developing a policy whereby clergy and lay leaders from each Parish are trained in primary prevention helps Parishes embrace the program.

- Without the VicHealth framework it is difficult to replicate the program.

- It is important to use a language and context for Parish mobilisation that includes and welcomes men and that recognises that they too are important carriers of anti-violence messages to other men and boys.

- Building a partnership between the Diocese, Parishes and VicHealth represents an important first step in reducing violence against women at a local level.

- The reach and influence of Anglican organisations and Parishes are a significant asset in progressing the reduction of violence against women at a local level.

- Anglican leaders need to invite active discussion with parishioners after the primary prevention action has been initiated.
• assisting Parishes to articulate what constitutes equal and respectful behaviour, such as promoting equal participation of women and men in decision making, providing opportunities for women to assume congregational leadership positions, dealing with differences respectfully, managing anger without harming others and being culturally sensitive and open to learning about others and what respect means for them, are some actions that build safe and inclusive communities. Such actions advance the prevention of violence against women at a Parish level and, are applicable to any Anglican context.

• PVAW is, at a Parish level, an interplay of leadership, advocacy, education, peer support, skills enhancement and community action

• as there are likely to be some individuals who are either perpetrators or victims participating in the program, PVAW practitioners must be skilled up to respond to instances of disclosure, whether of victimisation or perpetration, and, awareness of the important boundaries of their roles as primary prevention practitioners, ensure prompt referral pathways to the appropriate secondary and tertiary response service

• Anglicans leaders need to become familiar with continuous evaluation and be proactive in asking for, and giving, feedback.

• changes in violent tolerant attitudes and behaviour toward women require a lengthy commitment from the Diocese, its Program Partners and Parishes to continue with the work.

• having donors who are willing to provide consistent funding streams over several years will ensure program sustainability.

**Recommendations**

Ten recommendations are suggested to take the APERR for PVAW forward in the medium-term; which include six of the twelve recommendations made in an earlier report.

1. APERR for PVAW is encouraged by the willingness of the Anglican Diocese of Melbourne to invest $15,000 in the program for 2014, and asks that the diocese consider raising its contribution in the preparation of the budget for 2015 (appendix 1).

2. That APERR for PVAW submit a proposal to 2014 Synod to continue as a Diocesan program for the next five years, 2014-2019.

3. To maintain the Steering Committee and the position of Program Director to assist Anglican leaders embed PVAW education and provide systematic program monitoring and evaluation.
4. That the Steering Committee, in consultation with Archbishop in Council, review a set of Diocesan policies and procedures with the goal of promoting equal and respectful relationships.

5. That the Steering Committee, in consultation with the Archbishop in Council, investigate an endorsed learning pathway for Archdeacons, Area Deans, Vicars and theological educators to obtain knowledge and skills in PVAW.

6. That theological educators responsible for the training of clergy should incorporate education for violence prevention and equal and respectful relationships into curricula material and also pre- and post-ordination training.

7. That a stand-alone website, which includes content for the web site and implementation of the web site, be developed as funds are raised.

8. That the committee develop a shared understanding about what are realistic and reasonable indicators of success before any impact study of the APERR for PVAW program should be undertaken.

9. A fundraising strategy to sustain APERR for PVAW be proposed.

10. That the Steering Committee 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 continues to have a huge impact in society.

- 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 have witnessed domestic violence against their mother or stepmother.
- Violence against women and their children cost the Australian economy $13.6 billion in 2009 and 3.4 billion in the State of Victoria.

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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.


3 This figure has been extrapolated from a review of data contained in the National Homicide Monitoring Program Annual Report. The data indicates that in 2007/2008 there were 62 female victims of homicide killed by an intimate partner, in 2006/2007 there were 33 female victims of homicide killed by an intimate partner and in 2005/2006 there were 66 female victims of homicide killed by an intimate partner. Accessed at <http://www.aic.gov.au/documents/8/9/D/[89DED2CD-3349-457C-9B3A-9AD9DAFA7256]mr13_003.pdf>.

Intimate partner violence is the leading contributor to ill-health and premature death in Victorian women under the age of 45.\(^\text{6}\)

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.

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 Church response

The Anglican response to violence against women was outlined in the direction of the Anglican Church of Australia Standing Committee to ‘developing strategies of action to support the policy of gender equality, and provide clear leadership to the Anglican Church of Australia by committing itself to the goal of gender equality, as per the Anglican Consultative Council Resolution 15.07 Gender Based and Domestic Violence’ (Anglican Church of Australia Standing Committee 2005).

In 2011, The Anglican Diocese of Melbourne (ADoM) Synod endorsed the *Anglican Strategic Policy for the Prevention of Violence Against Women Proposal and Background Paper* (ADoM 2011). Awareness of the prevalence of VAW in the Diocese was highlighted as long ago as 1994 in a report entitled: *Public face, private pain: the*

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\(^6\) Ibid, p.4.
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 actions. 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.

The Anglican strategic policy stresses the importance of Anglican communities understanding the key determinants of and contributing factors to VAW and practical ways they can promote equal and respectful relationships as key strategies to preventing violence against women. The policy defines these key determinants as:

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

1.5 Anglican Promoting Equal and Respectful Relationships for Preventing Violence Against Women Program

The Northern Interfaith Respectful Relationships Project (NIRRP) was one of five initiatives funded by VicHealth to support the development of primary PVAW 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, Anglicans Promoting Equal and Respectful Relationships for Preventing Violence Against Women pilot was implemented and, one
year on, a report documenting key lessons learned, challenges and recommendations to take the project forward in the mid term, was published (Boddé 2013).

Of the twelve recommendations presented in the earlier report, seven were achieved. The remaining five will be carried over to 2014. They are that:

1. Bishops and Diocesan staff attend the VicHealth training seminars, or explore other mechanisms for training, to develop knowledge specific to PVAW.

2. Steering Committee review certain policies and protocols through a gendered 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.

3. Steering Committee, in consultation with the Archbishop in Council, investigate an endorsed learning pathway for Anglican leaders and theological educators to obtain knowledge and skills in PVAW.

4. Theological educators, responsible for the training of clergy, incorporate education for violence prevention and respectful relationships into curricula material, in both pre- and post-ordination training.

5. Steering Committee 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.

Based on Program development in 2013, a new set of objectives were formulated that drew on the four previously formulated in the Anglican Diocese of Melbourne PVAW Strategic Policy Document (appendix 3). It was felt that the new objectives better reflect the breadth of the Program. They are:

**Objective 1**: Increase the capacity of Anglican leaders and Anglican organisations to undertake a range of primary prevention activities

**Objective 2**: Promote equal and respectful ways for women and men to relate to each other within Anglican communities

**Objective 3**: The Anglican Diocese of Melbourne show a commitment to the core values of equality and respect

**Objective 4**: Influence other Diocese and faith based communities to undertake PVAW work

**Objective 5**: Contribute to building the evidence base for the primary prevention of violence against women in an Anglican setting

In November 2011 the ADoM appointed a Steering Committee to provide oversight and promote the pilot project. In 2012 a Project Officer was appointed two days per week to
help implement a suite of primary prevention initiatives across agencies and Parishes. This was subsequently revised to target Parishes only.

In late 2013 the Project Officer’s position was revised to Program Director to better reflect the expanding range of responsibilities and duties involved in the delivery of the program across Anglican Parishes.

The key responsibilities of this new position are to:

1. coordinate the implementation of the Anglican Strategic Policy for the Prevention of Violence Against Women
2. monitor and assess the implementation of the Anglican Strategic Policy in relation to the capacity and function of the Diocese
3. engage volunteers for appropriate program activities
4. oversee the collection and maintenance of records on Parishes involved with the program for statistical purposes
5. report annually to Diocesan Synod on the progress of the implementation of the Anglican Strategic Policy
6. provide recommendations to the 2014 Synod of a five year Program Plan which includes program strategies, overseeing the development of an annual budget to support the program and developing a program evaluation framework.
1.6. Purpose and limitations

The specific aims of the study are to report on:

1. Parish PVAW pathways developed for embedding the program
2. Program achievements and challenges against objectives
3. To identify promising practices in PVAW in an Anglican parish setting
4. To suggest recommendations for future action

The main task comprises a document review generated by the APERR for PVAW program that were outlined in the 2013-2014 work plan (appendix 4.)

Documents reviewed include:

- Action plans developed in each of the parish sites
- Pre- and post test questionnaires
- Monthly reports
- Record of discussions with key people about the implementation of primary prevention actions
- Web and Facebook data
- Responses to print and web articles
- E-mail correspondence.

This study does not comment on the spectrum of theological positions related to the potential roles for men and women in Anglican Parishes; the emphasis is on how Anglican Parishes can be instruments of change in PVAW. Neither does it include determining how well this primary intervention worked in terms of changing attitudes and behaviour in training participants and parishioners (as this is long term work though some comment about perceived changes are made), or how likely it is to work in other faith settings.

A further limitation was the small sample partaking in the program, seven Parishes in total (18 active participants). Consequently the report findings cannot be generalised as representing the experiences of all Anglicans Parishes. They should only be regarded as indicative of trends and variables that may similarly affect Anglican Parishes in other locations.
2. SUMMARY OF WORK TO IMPLEMENT PROGRAM OBJECTIVES

This section describes the progress made toward achieving the five program objectives outlined in the program logic model (appendix 2).

OBJECTIVE 1: INCREASE THE CAPACITY OF ANGLICAN LEADERS AND ANGLICAN ORGANISATIONS TO UNDERTAKE A RANGE OF PRIMARY PREVENTION ACTIVITIES

2.1 Work plan

An interagency Steering Committee guided program developments, provided advice and received regular reports. This Committee includes the Anglican Diocese of Melbourne, VicHealth, YMCA and Life Works. The group met eleven times between February 2013 and February 2014 during which time a two year work plan was developed (appendix 4). Further amendments were made when considering a three-year Budget for the program.

The most recent changes to the work plan are:

- investigating ways PVAW training can be integrated into existing training of ordinands and professional standards seminars
- discussions with key faith leaders in round table conversations to set strategy for ecumenical/interfaith responses to PVAW
- adapting the Peer Mentor Program for an Anglican audience and continuing to pilot it in Parishes
- promoting the program among Anglican leaders through the use of print and social media
- working with the steering committee to seek funding for continuation of the work beyond March 2013.

The Program Director also met twice between Steering Committee meetings with two VicHealth Senior Advisors who opportunistically shared resources and information on training events related to the PVAW.
2.2 Program management

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

**Table 1: Program governance summary**

<table>
<thead>
<tr>
<th>Project governance</th>
<th>Summary of responsibilities</th>
<th>Participants</th>
</tr>
</thead>
</table>
| Steering Committee | Presented with progress reports  
Provided advice on key decisions | Anglican Diocese of Melbourne Social Responsibilities Committee; VicHealth; LifeWorks; YMCA. |
| Program Board | Presented with program reports on a monthly basis  
Responsible for program oversight and review and acceptance of program deliverables | Archbishop in Council; Social Responsibilities Committee |
| Program Management | Responsible for the day-to-day running of the program including:  
• providing the Steering Committee with timely information on program developments  
• maintaining the program risk, issue and actions (action plan) logs | Program Director (Kempster Consultants) |
| Program Director | Responsible for the execution of the program | Program Director |
Figure 1: The APERR for PVAW map
2.3 Training

To elicit support for the program, a total of six information sessions, including two keynote addresses, were conducted between March and November 2013. There were 295 direct participants of the Program (180 mandated information session participants, which included one hundred clergy from the Newcastle Diocese and eighty pre-ordination students participating in the Friday program at Trinity College, Melbourne).

Information session content included awareness of the impact of violence against women, social norms or attitudes that condone or excuse such violence and a brief introduction to the primary prevention resource Promoting Equal and Respectful Relationships in Faith Communities: a Manual and Tool Kit.

The training participants were led through a more complete version of the information sessions which also included skills building in challenging attitudes and behaviours supportive of violence, such as ‘women abuse their husbands just as much as the opposite’ and ‘if the abuse isn’t physical, it isn’t really all that serious’. As well, training participants were shown how to implement violence-prevention activities at a local level. This included encouraging participants to take on a peer mentor relationship and use the primary prevention interventions provided in the Promoting Equal and Respectful Relationships in Faith Communities: a Manual and Tool Kit.

Participants received fourteen hours of training, while information recipients received between one and three hours of training.

Of the two hundred and ninety five participants, eight completed evaluations of the training session(s). There were six items in the pre-test questionnaire and eight items in the post-test questionnaire. Questions were designed to measure respondents’ gains in factual knowledge and benefits of the program. Participants were asked to rate their agreement with each statement using a five-point Likert scale, ranging from ‘strongly disagree’ to ‘strongly agree’.
### Table 2  Results of the basic short course in PVAW

<table>
<thead>
<tr>
<th>Items</th>
<th>Pre-test questionnaire results</th>
<th>Post-test questionnaire results</th>
<th>Variance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aware of high rates of violence against women in their community</td>
<td>60% agreed</td>
<td>100% agreed</td>
<td>40%</td>
</tr>
<tr>
<td>It is hard to understand why women stay in violent relationships</td>
<td>85% disagreed</td>
<td>100% disagreed</td>
<td>15%</td>
</tr>
<tr>
<td>Domestic violence can be excused if it results from people getting so angry that they temporarily lose control</td>
<td>5% agreed</td>
<td>100% disagreed</td>
<td>95%</td>
</tr>
<tr>
<td>Women rarely make false claims of being raped</td>
<td>95% agreed</td>
<td>100% agreed</td>
<td>5%</td>
</tr>
<tr>
<td>I have a strong awareness of the ways in which I can contribute to the primary prevention of violence</td>
<td>45% disagreed</td>
<td>100% agreed</td>
<td>55%</td>
</tr>
<tr>
<td>I am aware of the resources with which I can design and implement efforts to prevent violence against women</td>
<td>100% disagreed</td>
<td>100% agreed</td>
<td>100%</td>
</tr>
<tr>
<td>I feel connected to other people and networks involved in violence prevention work</td>
<td>90 % disagreed</td>
<td>100% agreed</td>
<td>10%</td>
</tr>
<tr>
<td>I think I will be able to support my organisation to initiate at least one activity that will PVAW</td>
<td>100% agreed</td>
<td>100% agreed</td>
<td>no variance</td>
</tr>
</tbody>
</table>
Nudging Anglican Parishes to Prevent Violence Against Women

| Two main factors that cause or contribute to VAW | 80% disagreed | 100% agreed | 20% |
| I have discussed violence against women with a woman | 10% disagreed | 100% agreed | 90% |
| I know a woman who has experienced violence by a partner or ex-partner | 100% agreed | 100% agreed | no variance |

Statement ten, ‘I have discussed violence against women with a woman’, has been omitted from the 2014 pre and post-test questionnaire as the APERR for PVAW approach does not encourage people to seek out potential victims.

Pre and post-test results show that participants report a new awareness about how they could contribute to the PVAW (100%), a new awareness of the resources they can design and implement to PVAW (100%) and an increased awareness of the extent of VAW in their community (40%).

2.4 Responses to information sessions, keynote addresses and Facebook editorials and resources

Responses from the information sessions, Facebook and editorials indicated that PVAW was important, challenging and of value to most Anglican leaders:

*Thank you for being with us at our Clergy training day in the Diocese of Newcastle last month and your regular updates. We deeply appreciated your input and work with us on this challenging area. You presented us with good, clear and important information, and challenged us in some of our presumptions. For some this was a confronting subject because of their own experiences, whilst others commented they could have heard more. You as a presenter would know from your own experience the difficulty in balancing these two responses, and everything in between.*

Another commented:

*I usually fall asleep when the sermon comes on but your 25 minute address kept me awake all the way. How do I get involved with your program?*

Facebook editorial ‘Simon Gittany- a case of Love Gone Wrong or a Wake up Call for Men’ (Dec 3):

*All that is true (about the men, their friends, parents etc. having to take responsibility), but we as women cannot control if they actually do. What we CAN do is watch for the signs and get out quick. It’s not about who ‘should’ take action,
but what we can do for ourselves. Of course then the next step is to raise awareness and speak up, and BE one of the others to look out for women (and men) in potentially abusive relationships. The two things are not mutually exclusive, it’s not either or.

This comment raises some common dilemmas for primary PVAW practitioners as well as confusion for participants in developing an understanding of the focus and purpose of primary PVAW work. Primary prevention work isn’t so much concerned with encouraging people to identify and intervene with potential abusers or victims but encouraging us all to identify and challenge the attitudes and behaviours that are violence supportive in our culture, long before it gets to the point of a tertiary end intervention.

Not everyone agreed with the programs’ focus on VAW, or employing non-violence. For example, in a response to a request to like the Facebook page (Nov 6) one respondent wrote:

Thank you for your invitation to like your page but we respectfully decline as we feel strongly that violence is not a gendered issue. All humans can be violent and we are not even tipping the iceberg as far as women’s violence both to other women and to men and children. It is a myth that men are violent and women are victims.

In response to an editorial ‘Jesus’ non-violent response to violence’ (Dec 1), two commented:

It doesn’t follow that just because retributive violence in homes is too often justified that we each need to refuse to ever be violent. Couldn’t there be a situation where women, children (or innocent men for that matter) are being abused and the situation calls for a violent response? A few days ago I posted an article about women being disfigured in Afghanistan - If you were in that situation it is no good to apologise to the woman and tell her you won’t step in because you don’t believe in violence. Put another way, it is fine to beat your sword into a ploughshare if your enemy does likewise - but the reality is those who abuse others will not voluntarily give up their weapons but will take any opportunity to control or harm - we need to be willing to get involved in these situations and use our capacities (which I believe might include physical strength) to stand up for those who are oppressed.

I would be careful about expanding Jesus’ instruction to Saint Peter to put away the sword to all aspects of self defense. We never want to read just one Bible verse in isolation and there are many examples in the Bible where the use of force is praised. Jesus even just told his disciples to go get swords. So why did he object when Peter used his in defense of Jesus? I think the key here is that Jesus did not want the kingdom of God established by force. Please note the rest of that passage especially Matthew 26:55. Think of what could have happened if Jesus hadn’t said that and Peter and the other disciples all drew swords and cut down the arresting officials. The city would have exploded into a full civil war in hours. Based on the rest of the Bible, the instruction would likely have been quite different if Peter was alone defending himself against ordinary robbers on the road.
Debates about the merits of Biblical passages can shift the focus away from the need to establish a more respectful and equitable culture in which violence and retaliation become redundant. The evidence tells us this is possible and, as significant leaders in shaping cultures and attitudes, that is why Faith communities play a crucial role.

3. APPLICATION OF LEARNING MATERIALS

OBJECTIVE 2: PROMOTE EQUAL AND RESPECTFUL WAYS FOR WOMEN AND MEN TO RELATE TO EACH OTHER WITHIN ANGLICAN COMMUNITIES

The Steering Committee and Program Director 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 Northern Interfaith Respectful Relationships Project (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.

*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 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. New material has been added to the *Peer Mentor Program*, for example, the VicHealth DVD *You Wanna Feel Safe* is used as an opening to the program, the Duluth Power and Control Wheel and also the Equality Wheel, have been added.

3.1 Train the Trainer

After a preliminary meeting with the peer mentor applicants, in which they were introduced to the resource materials and process, all seven were reluctant to assume a mentoring role. The structure of the program was thus altered and the mentor role was consequently assumed by the Program Director who taught from the content of the *Peer Mentor Program*, designed to advance Anglican leadership competencies and commitment to the PVAW.
Each training participant described what was beneficial about the training as well as suggested improvements:

Learning about violence against women from a preventative viewpoint. Most services here tackle violence against women after the violence has occurred.

I found the course most interesting, was most surprised at the level and extent of violence in our community, but found our discussions most stimulating and do feel that with education and publicity we will be able to ‘educate’ men that violence is unacceptable.

To understand the scale of violence in our community and the help and resources available. The discussion with other participants opened up many other options and ideas - most interesting. Sessions could have been longer and notes on white board could have been left longer – good memory joggers.

Kinda opening my eyes to how we can do something to prevent violence against women not after the event, cos I’d never really thought about it in that sense – you always see people after the event. Prayer at the beginning, cos where Anglicans would give it more strength; good to have more input from men at the training level - but I’m not sure about that either.

Didn’t realise the scale of the violence against women in our community. I feel it taught me how to best help in certain ways. My parish is now finding ways of putting women first for example, in our liturgy and I’m more aware of normal community phrasing which puts women down and which we’ve put up with for a long time. I’m learning to stand up and be prepared to put women in a better frame – better for us you know. My only criticism is that we needed more time to digest the material maybe two hours instead of one and a half hours.

I had no idea how vast the problem is. Of course I always knew it was a problem but didn’t know the extent of it in our community. Its allowed me to talk about it and I’m surprised at the level of interest. When I spoke at Church at our annual meeting it generated quite a lot of interest and about two weeks later two male parishioners approached me wanting to learn more.

I thought the format of the program was very good, something to read before hand so I go into it with an idea of what direction we’re going in, teaching component meant that you were able to offer the bigger picture and connect things in ways that I would have not thought about and the discussion really helped me to take this stuff on board. More time, two hours with a little break in the middle - lot to take in.

I’d been living with the memory of abuse for a very long time, even though I’d split from the person that was the cause of this years earlier. I now know what to do with this pain, The training has given me a pathway to help prevent the violence that happened to me from happening to others.
After the basic training had been completed, five of the mentees made a commitment to mentor someone within their community. In a follow up meeting to discuss a Parish PVAW Action Plan, two mentees of the parish were reluctant to pursue this. The main reason given was the lack of feedback from parishioners about prevention actions initiated and the lack of general response about the PVAW co-ordinator’s role.

In response to a number of Vicars, Area Deans and Archdeacons saying that they could not commit to the basic short course (6 sessions; 14 hours in total) due to competing priorities, a condensed version of the basic short course (5 hours) is being offered in 2014 through Network 1:28, the theological training department for the Anglican Diocese of Melbourne.

A further seven Parishes and two Anglican organisations have applied to undertake the train the trainer short course utilising the Anglican Peer Mentor curricula in 2014. This is an increase of 9 (150%) in uptake of the program. An advanced short course, utilising the Promoting Equal and Respectful Relationships in Faith Based Communities: a Manual and Tool Kit, is planned for 2014.

3.2 Prevention resources developed and technologies used

This section describes the program resources developed and the social media used to promote PVAW messaging and training.

**Primary prevention poster**

The purpose of the poster is to raise awareness about VAW and increase parishioner participation in PVAW (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 these posters in their church buildings or create their own.

**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 program.
Figure 2 shows that between Jan and Dec 2013 there were 1197 unique views of the Diocese PVAW web page. This was up by 36% on the previous year in which there were 881 unique views. March 2013 and October were the busiest months. There are, however, 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. Google Analytics does not collect information on the nature or profile of web viewers and therefore age statistics are not available.

Program Facebook page

The program Facebook page, launched in June 2012, serves to redirect people to the Anglican PVAW website. It also promotes anti-violence and healthy relationships messaging. As well, it builds dialogue with Anglican Parishes and provides network opportunities with Anglican organisations generally.

The data in this section provides a snapshot of Facebook activity reported between October and November 2013.
### Table 3: Most engaged Facebook posts

<table>
<thead>
<tr>
<th>Date</th>
<th>Posting</th>
<th>Number of Views</th>
<th>Shares</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nov 13</td>
<td>Breaking the silence: preventing violence against women is everyone’s business’</td>
<td>979</td>
<td>12</td>
</tr>
<tr>
<td>Nov 28</td>
<td>Poster ‘Domestic violence is never a private matter’</td>
<td>510</td>
<td>5</td>
</tr>
<tr>
<td>Oct 10</td>
<td>Myth busting: ‘women who are drunk and/or take drugs are ‘asking’ to be raped and sexually assaulted.’</td>
<td>326</td>
<td>1</td>
</tr>
<tr>
<td>Nov 26</td>
<td>St Stephen's Belmont and St Peter's East Melbourne model the way ahead for sustaining the Prevention of Violence Against Women in their neighborhood</td>
<td>277</td>
<td>1</td>
</tr>
<tr>
<td>Nov 26</td>
<td>How do I Prevent Violence Against Women: Break the Silence the Change starts with me</td>
<td>200</td>
<td>2</td>
</tr>
</tbody>
</table>

The Nov 13 post, a keynote address given to clergy in the Newcastle Diocese, generated the most interest and shares. This was followed by a prevention poster generating 5 shares.
Table 4: Gender and age of Facebook page users

<table>
<thead>
<tr>
<th>Gender</th>
<th>13–17</th>
<th>18–24</th>
<th>25–34</th>
<th>35–44</th>
<th>45–54</th>
<th>55–64</th>
<th>65+</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>56%</td>
<td>1%</td>
<td>3%</td>
<td>11%</td>
<td>12%</td>
<td>9%</td>
<td>13%</td>
</tr>
<tr>
<td>Male</td>
<td>42%</td>
<td>1%</td>
<td>5%</td>
<td>8%</td>
<td>7%</td>
<td>8%</td>
<td>9%</td>
</tr>
</tbody>
</table>

Table 4 indicates that females between 55 and 64 years (13%) and males between 55-64 years (9%) were the highest group accessing the page. 14% more females accessed the Facebook page than males.

Table 5: Country and number of people accessing Facebook page

<table>
<thead>
<tr>
<th>Country</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia</td>
<td>147</td>
</tr>
<tr>
<td>New Zealand</td>
<td>65</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>45</td>
</tr>
<tr>
<td>United States of America</td>
<td>14</td>
</tr>
<tr>
<td>Turkey</td>
<td>4</td>
</tr>
<tr>
<td>Canada</td>
<td>3</td>
</tr>
<tr>
<td>Germany</td>
<td>3</td>
</tr>
<tr>
<td>Sweden</td>
<td>1</td>
</tr>
<tr>
<td>Uganda</td>
<td>1</td>
</tr>
<tr>
<td>Fiji</td>
<td>1</td>
</tr>
<tr>
<td>Morocco</td>
<td>1</td>
</tr>
<tr>
<td>Bangladesh</td>
<td>1</td>
</tr>
<tr>
<td>Indonesia</td>
<td>1</td>
</tr>
<tr>
<td>France</td>
<td>1</td>
</tr>
<tr>
<td>Japan</td>
<td>1</td>
</tr>
<tr>
<td>China</td>
<td>1</td>
</tr>
<tr>
<td>Tanzania</td>
<td>1</td>
</tr>
<tr>
<td>Myanmar</td>
<td>1</td>
</tr>
<tr>
<td>Lesotho</td>
<td>1</td>
</tr>
<tr>
<td>TOTAL</td>
<td>293</td>
</tr>
</tbody>
</table>

Table 3 indicates that the largest group accessing the page are from Australia (50%), followed by New Zealand (22%) and the United Kingdom (16%).
e-bulletin and news alerts

Formerly a monthly e-bulletin was sent to all clergy and lay leaders associated with the program. The scope of each e-bulletin varied. In general, the focus was on media responses to reports of violence against women, current research and resources that have an emphasis on Biblical/theological resources that promote prevention of violence against women. (appendix 8).

Feedback from clergy indicated that many were not reading the e-bulletin. A decision was made in October 2013 to scale back this part of the program and instead to share news items that provide local examples of upcoming events, editorials and resources developed, such as sermons, motions and presentations, etc.

The focus on local content has encouraged prevention activity replication, for example, St Peter’s, East Melbourne, produced for their AGM a PVAW motion and St Stephen’s, Belmont followed suit (appendix 12).

Table 6: Reach of the APERR for PVAW Program

<table>
<thead>
<tr>
<th>Type</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Friends of the Program (email)</td>
<td>105</td>
</tr>
<tr>
<td>Parishes</td>
<td>815</td>
</tr>
<tr>
<td>Facebook friends</td>
<td>293</td>
</tr>
<tr>
<td>E bulletin (clergy)</td>
<td>270</td>
</tr>
<tr>
<td>Information sessions</td>
<td>295</td>
</tr>
<tr>
<td>Total reach</td>
<td>1,778</td>
</tr>
</tbody>
</table>

The largest reach is face-to-face contact with people and Parishes (1,110 based on parish statistics for the year 2011), followed by electronic contact (667).

3.3 Feedback about the resources

Written feedback from Facebook and program recipients reported circulating the resources among their own communities, particularly the Facebook postings and messages (appendix 5).

There was also some confusion about how to use the Promoting Equal and Respectful Relationships in Faith Communities: a Manual and Tool Kit:

[Facebook] The programme looks very interesting and we look forward to receiving your article - I am sure it will be an important part of the newsletter. If you have pictures we could use to illustrate it that would be very helpful as well. If you gave permission, we might well want to use some of the striking illustrations on your Facebook page.

[Tool Kit] I am confused about how to use the Promoting Equal and Respectful Relationships in Faith Communities: a Manual and Tool Kit; it’s very complicated. We need a list of primary prevention actions for dummies.
Initially the resource *Promoting Equal and Respectful Relationships in Faith Communities: a Manual and Tool Kit* was given out at the information sessions and also at the end of the basic short course. A brief introduction as to how to use the resource was offered. Feedback from training participants indicated they were unconfident about using the resource. An advanced short course (7 sessions; a total of 16 hours) is offered in 2014 to assist training participants to become familiar with the material. The immediate impact is that training participants are beginning to produce, for example, liturgy and prayers that make the link between respectful relationships, preventing violence against women and safe communities. This is reflected in the following example fed back to the Program Director by a Parish PVAW Co-ordinator:

> In our prayers we ask for forgiveness for what we have failed to do. I ask myself
> • What have I failed to do on this issue of preventing violence against women?
> • How can I make a difference in the community in which I live and move?
> • How can I be part of creating a safe and respectful place for everyone to participate fully in the life of this church?

### 4. IMPACT ON OTHERS

**OBJECTIVE 3: INFLUENCE OTHER DIOCESE AND FAITH BASED COMMUNITIES TO UNDERTAKE PVAW WORK**

Actions to influence other Diocese to undertake the PVAW work include:

- information sessions
- responding to requests to write articles
- engaging Anglican leaders and Facebook users in conversation
- connecting other diocese with the Program through Facebook and email
- providing regular news items by Facebook and email
- engaging Anglican Clergy to promote the Program in their context by the ‘My Best Move’ social media campaign
- media releases and The Melbourne Anglican articles (appendix 6).

Below is a sample of responses that shows a high level of engagement with the Program.

> [workshop] I very much appreciated what you had to say and the design of the presentation, I think using the videos well made people think a lot about the issues in ways that they might not have before. Though by lunchtime, the normal response of ‘surely it is not that bad’ seemed to be coming both from men and women of the clergy.

Another remarked:

> I felt you took us to the difficult places, at a level that was confronting I think for all and so those who were hurting dealing with such issues I think were struggling and perhaps we needed to make better space for them in a presentation that is to such a general audience. For others though the issues raised might have been the first time they had thought deeply about these issues, I think it was really good to keep
pushing that this is about church communities helping create preventative programs rather than about focusing on the post-violence end of what happens in our community.

As you might be aware I am now putting together a committee for our diocese to continue to look at these issues and how our diocese and churches, schools and agencies can respond.

[editorial] 'Preventing violence against women: Equal and Respectful Relationships - It’s That Simple,' written for the International Anglican Family Network ( Nov 25).

I am a Melbourne based retired Uniting Church minister who has spent the last 8 months working with the Anglican Diocese of Polynesia in Suva in the area of domestic violence prevention and response. I was made aware of the work of the Diocese of Melbourne through the International Anglican Women's Network newsletter and am very interested to meet with you and discuss the work of the Diocese of Melbourne in this area and any learnings that might be helpful to us in our work in Suva. Our task next year is to conduct workshops for the clergy on the interface between Human Rights, Gender Equality and Gender Based Violence with Biblical and theological teachings...

[editorial] ‘Sexist Competition Proves Media must Change’ (Aug 8)

I was delighted to read in today’s Anglican Communion News Service of your work to tackle the sexism in ‘Zoo Weekly.’ It is a very good article, and well done. I know how time-consuming these campaigns are, but they are worth it, and we are in your debt.

[My best move media campaign] Was interested in the photo you posted. What/who is Anglicans against violence towards women? I’m working at the moment on a World Vision project called Channels of Hope for Gender – which is working in the Solomon Islands through churches to address gender based violence...I’m keen to find out more so would appreciate any leads you have on the initiative that lead to your most encouraging photo.

[e-bulletin] Hello from Honiara, Solomon Islands. Thanks for the papers sent. I seek your permission if I may use them for our peacebuilding and healing process.

[e-bulletin] Would it be possible to go on your distribution list for your PVAW e-bulletins please. Here at Manningham Council we are starting to do quite a bit around PVAW. Also, I was briefing our Manningham Interfaith Network about some exciting work our local Sikh community are doing around gender equity and PVAW - and as a result one of the members forwarded me your August edition. Would you mind if I shared it with others in our community?

[editorial] Violence against women a myth? Try telling that to women’s refuge. It IS a gender issue. Intimate partner violence; sexual abuse by non-intimate partners; trafficking, forced prostitution, exploitation of labour, and debt bondage
of women and girls; physical and sexual violence against prostitutes; sex selective abortion, female infanticide, and the deliberate neglect of girls; and rape in war, are just some of the ways men have perpetrated violence against women, and the research is showing a clear increase in violence against women. I’d say that is anything but a myth! But based in reality! That is not to suggest, that some women don’t also commit violence against their partners and children, but this is not what this cause is about. The majority of men do not partake in abuse against women, but it is imperative to build an awareness/education in this area. To shine a light on such an important issue! Christ came to bring liberty to the oppressed; as followers of Christ we must do the same, not bury our heads in the sand and pretend this isn’t happening to OUR mothers, sisters and daughters!

[editorial] It’s great to see the focus on the underlying attitude drivers! It fills me with hope for the future!

Mobilising the support of diverse faith based communities in the work of violence prevention is key to changing violent tolerant attitudes and behaviours across cultures. To this end a proposal, prepared by Bishop Huggins’ Office for the Multifaith Advisory Group of the Office of Multiculturalism and Citizenship, was circulated to discuss specific programs of peacemaking. The APERR for PVAW Program was mentioned as one example.

5. WHOLE OF CHURCH PRIMARY PREVENTION ACTIVITIES

OBJECTIVE 4: THE ANGLICAN DIOCESE OF MELBOURNE DEMONSTRATE A COMMITMENT TO THE CORE VALUES OF EQUALITY AND RESPECT

There is a significant increase in violence prevention activities. In 2012, 42 activities were reported. In 2013, 108 preventative activities were undertaken by Parishes, Diocesan Synod and committees. This increase by 164% may reflect a greater understanding of primary prevention and the ability of Parishes to address the PVAW in their local context.

Data received between January and November 2013 showed a broad range of primary preventive practices being used. These are outlined in Figure 2.
Facebook posting were by far the most popular, followed by dedicated services to address violence prevention. There is also an increase in the number of Anglican leaders as champions for PVAW. In 2012 there was one champion, in 2013 there are now an additional five. The involvement in the media campaign: ‘My Best Move to End Violence Against Women’ has increased Parish participation levels with clergy designing their own poster. (appendix 7) It has also aroused interest from other faith-based organisations looking to replicate a similar program.

Responses indicate that Anglican leaders have been successful in raising awareness about the problem of VAW in their local setting. This is also due to the interest shown by The Melbourne Anglican in keeping the issue in the forefront of people’s minds. Whilst the consistency of messages reinforce and strengthen the potential impact of these initiatives, by working in multiple settings and sectors as advised by the PVAW Framework, there is still much work to be done to ensure that such activities are further supported and backed up by a strong and informed standpoint that clearly illustrates the links between gender equality, respectful relationships and the prevention of violence against women.

Most of these prevention activities do not, however, sufficiently reflect a sound understanding of both the problem, that is, the known causes of violence against women and how it can be changed. Without an understanding of the problem and the solution there is little sense of what change is being attempted or how these efforts will lead to the desired change.
This reluctance in naming the known causes and the solution, reflects the need for greater resourcing and training to ensure more sophisticated initiatives are put in place alongside the easier awareness raising initiatives.

Table 6 provides a summary of both barriers and enablers to gender equality and respectful relationships. These are based on the practitioner’s observations and feedback from program participants over the course of the year.

**Table 6: Barriers and enablers to the naming of known causes and solution**

<table>
<thead>
<tr>
<th>Barriers to the acceptance of known causes of violence toward women</th>
<th>Enablers to the acceptance of known causes</th>
<th>Barriers to the acceptance of gender equality and respectful relationships</th>
<th>Enablers to the acceptance of gender equality and respectful relationships</th>
</tr>
</thead>
<tbody>
<tr>
<td>No feedback process for further discussion on known causes.</td>
<td>PVAW related knowledge and skills</td>
<td>No formal/informal feedback process so PVAW co-ordinators don't know if they are having a positive or negative impact</td>
<td>Ensuring that all initiatives have an evaluative mechanism and that these are supported by the Vicar</td>
</tr>
<tr>
<td>Generic messaging i.e. ‘treat others as you would want them to treat you’ Consequently violence against women is not recognised</td>
<td>Clear messages about the known causes and how it can be changed, especially from Vicars</td>
<td>Women are being aggressive by being assertive</td>
<td>Awareness that violence toward women is gendered and the conjunction of power and gender that produces, for example, sexual harassment and the objectification of women</td>
</tr>
<tr>
<td>Do not know how the known causes are being expressed in the local parish. Need for practical examples</td>
<td>A motion of the Parish AGM supporting PVAW and processes to embed the program at a parish level</td>
<td>Too much focus on VAW and less about the upstream work: how to PVAW from occurring in the first place.</td>
<td>A motion of the Parish AGM supporting PVAW &amp; processes to widen the conversation</td>
</tr>
<tr>
<td>The assumption from some PVAW leaders that parishioners are not interested in discussing the issue with them</td>
<td>Men actively supporting the known causes, for example, discussing dominant norms of masculinity and impact on their health and wellbeing.</td>
<td>Misunderstanding of primary prevention, for example, ‘if you are not in the situation yourself you do not see that it exists’</td>
<td>Men leading the gender equality and respectful relationships charge</td>
</tr>
<tr>
<td>VAW a problem in the wider community, consequently the known causes are not seen as relevant</td>
<td>A sense of solidarity with other PVAW Co-ordinators</td>
<td>Failure by men to lead the gender equality, respectful relationships charge from the pulpit.</td>
<td>Changing the gender sequencing in liturgy instead of men and women; women and men.</td>
</tr>
<tr>
<td>External speakers providing different understanding of the causes (i.e. alcohol and drugs, financial stress, poverty etc)</td>
<td>Growing links with other potential support agencies outside of the Parish e.g. White Ribbon and involvement in month of action initiative</td>
<td>Lacking positive male role models, modelling gender equality and respectful relationships</td>
<td>Standing up to peers who think violence, such as putting women down, is acceptable</td>
</tr>
<tr>
<td>Resistance to discussing the known causes explicitly because it might upset some parishioners</td>
<td>Providing social opportunities for debate, discussion and the negotiation of new social norms that can challenge violent tolerant attitudes and behaviors</td>
<td>Teaching that women belong in the home, are less competent than men to succeed in the work force, should defer to the dominance of their husbands, and should be</td>
<td>Providing social opportunities for debate, discussion and the negotiation of new social norms) that can challenge violent tolerant attitudes and behaviors e.g. women are</td>
</tr>
</tbody>
</table>
Nudging Anglican Parishes to Prevent Violence Against Women

| No direct address of the known causes from the pulpit | Awareness of gendered based violence and that VAW is not just about physical and sexual abuse | Clergy missed opportunities to prevent violence based on their own sex-role perceptions. | Church's theology and interpretations of the biblical text that affirms equality and dignify of women and men and, developing female leadership capacities |

More extended discussion is provided in section 6.

6. DISCUSSION

This section presents points of interest arising out of the research described in the previous sections. The main issues are identified and lessons that have been learned directly from implementing the program at a Parish level are explained.

6.1 Nudging Anglican leadership

PVAW work involves promoting an important and challenging message to parishioners. The reluctance by some PVAW Co-ordinators to initiate conversation about VAW and how to PVAW was described as more about having opportunities to raise this with parishioners.

Anglican leaders need to nudge others to allow for open discussion. The importance of nudging was made evident by a PVAW Co-ordinator [C] who reported to the Program Director [PD] that a year ago she had approached a facilitator of a men’s breakfast program if she could speak about the violence prevention program of the Diocese:

C: He said I don’t think it’s a good idea, it would be too in your face, too intimidatory, scare the pants off the men in general

PD: how did you respond to that?

C: I just accepted it.

PD: So you said nothing?

C: Yeah that’s right.

PD: Would you be prepared to go back and ask again?

C: Yeah I can do that now that we’ve had White Ribbon here to speak and that there’s been regular news articles in our link about the issue, and it’s now a recognised ministry of the parish, approved by a motion of the AGM.
6.2 Clergy led support for APERR for PVAW

Without the Vicar’s overt support, the APERR for PVAW is highly unlikely to succeed or even to be initiated. Parishioners are more likely to embrace the program if it already has the Vicar’s approval. A good example of clergy led support are the motions presented at two Parish AGMs recently (appendix 6) as well, the confidence by some parishioners to challenge negative attitudes toward women and, the perceived benefits of introducing the program to the parish. These three factors were noted by participants of the program:

I’m just sick and tired of demeaning comments made about women, for too long we’ve just put up with it and we need to say something.

I told him that what he was saying to my sister was disrespectful, that she was not answerable to him about whether she had contacted me or not and ever since he’s been more careful about what he says around me but not toward her, she is not allowed to think for herself; he even stands over her when she uses the computer.

Men need to take responsibility for the way in which we have behaved toward our women. In the thirty years I have been involved with this Parish nothing has changed, our attitudes and behaviour are just appalling. I fully support an action plan to PVAW, it’s about time.

6.3 Violence is gendered

The primary prevention actions initiated indicate that Anglican leaders are still reluctant to talk openly about the known causes and the key strategies to PVAW, that is, gender equality and respectful relationships. This is, in part, due to lack of perception that it is an issue for Parishes and was evident after a parishioner response from a presentation given by a PVAW Co-ordinator:

Yeah that was good but I’m not sure you've got the right audience. The people are pretty good here; people wouldn’t do something like that.

6.4 Nothing to fear in naming the causes and the solution but fear itself

The known causes and the strategies to PVAW (gender equality and respectful relationships) need to be explained in a non-threatening manner, particularly to make sure that men are not singled out as potential perpetrators. One Parish, for example, was reluctant to display the PVAW poster out of fear of it being seen as insensitive to men. The decision was then to focus on primary prevention actions that enable men to be part of the conversation.

Planned discussions are also being used by one Parish to raise awareness of discriminatory practices. On this initiative an interviewee commented:

Gender inequality has never been discussed in the Parish but women priests aren’t allowed to preside at the Eucharist, yet the strange thing is that no one has spoken
about this discrimination directly, until recently and so we’re now having conversations about it.

6.5 Men as partners in prevention

It is important to create a language and context for Parish mobilisation that includes and welcomes men and that recognises that they can be very effective carriers of anti-violence messages to other men and boys. This was highlighted by one participant of the program:

After the church service a couple of people said they had no idea that White Ribbon were supporting the PVAW. Afterwards I thought that the speaker was really passionate you know, he said something about alcohol abuse but I noticed he didn’t mention one word about gender equality and respect.

This example also highlights the need for presentations to raise awareness not only about the problem but also to raise the solution to PVAW, namely, gender equality and respectful relationships.

6.6 Reflecting on practice

One of the objectives in coaching of mentees and clergy is to cultivate the capacity to reflect in action (while doing something) and on action (after you have done it). This involves, for example, helping people to reflect on assumptions. For example, a Vicar recently trialled avoiding male only terms and pronouns in liturgy. When asked what were the responses from parishioners, he noted:

No discussion with me. One retired (male) priest noted and approved of it. My two observations (1): I have been surprised that there has been no comment about it at all, when I had expected some disapproval. I have found that encouraging. (2). Occasionally readers have stumbled over the unfamiliar ‘women and men’ or ‘sisters and brothers’, but they have always corrected themselves according to the printed order without comment. I assume from these observations that this is either a complete non-issue with my parishioners (both here and previously), or that if it’s a reading from the Bible then it’s assumed not only to be inviolable, but also unviolated!

The same person also noted, on a separate occasion, that this did not always work:

Yes . . . I was wondering. The real point is to consider the ordering, while having the new default position as women first. Ironically we still say ‘ladies and gentlemen’, but that somehow smacks of a chauvinistic courtesy, when women were the ‘weaker sex’ and needed to be put first as a way of looking after them ... My polite line for ‘My best move to end violence against women’ is: ‘Strive to give respect to all women - it might be the only respect some of them ever get.’
6.7 **Safe and inclusive communities are respectful communities**

The ongoing challenge is in changing gender socialisation patterns. This challenge surfaces particularly in asking for, and giving, feedback and in negotiating Parish PVAW action plans. The action plan is highly dependent on active engagement by both women and men. It can be a challenge, particularly for women, to express ideas, information and opinions. It is imperative that equal weight is given to women and men’s contribution and that the facilitator of such negotiations is comfortable with silence.

To promote safe and inclusive communities it may be helpful to officially launch the APERR for PVAW program in the Parish by linking it with a day that celebrates gender equality or violence prevention, for example, World Council of Churches Black Thursday, International Women’s Day, Children’s Day, The International Day for the Elimination of Violence Against Women, or White Ribbon Day.

6.8 **Keep the focus on primary prevention**

A key challenge for the Program Director (PD) has been to focus participant’s energies at the primary end of the spectrum of prevention. This became clear, for example, when the PD asked a person who had completed the basic short course, why the hesitation to assume a mentoring role? She responded,

*No one in my Parish is in a violent relationship.*

Other comments by clergy (C) show confusion about the upstream work of primary prevention:

**C**

*I never get to hear about domestic violence, so what can I do about it if no one is talking about it?*

**PD**

*What about educating the congregation?*

Taking action after violence has occurred is a tertiary or secondary response, so too, a focus on welfare and support. Both responses ignore the wider contexts in which violence occurs and is sustained, including formal and informal church cultures, policies and processes.

Ongoing coaching of Anglican leaders is vital to keep the focus at the primary end of the spectrum.

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

Individual primary prevention actions, while important, do not of themselves shift violent tolerant attitudes and behaviours. Nor do they alone promote gender equality and respectful relationships. As noted in the VicHealth PVAW Framework the change must occur at all levels of the ecological scale, from the individual to the structural. What constitutes equal and respectful behaviour needs to be articulated, such as, structures that allow equal participation of women and men in decision making, providing opportunities for women to assume leadership positions, dealing with
differences respectfully, managing anger without harming others, being culturally sensitive and open to learning about others and what respect means for them.

Achieving attitudinal and behavioural change in relation to the structural and cultural inequalities associated with VAW requires a lengthy commitment from both the Diocese and local Parishes. This understanding is vital to dealing with frustration as expressed by a parishioner:

*We’ve had programs that start out strong and then just fizzle out.*

### 6.10 Strengthening links with local domestic violence services

Primary prevention work inevitably leads to greater trust and willingness for parishioners to disclose personal experiences of violence. To ensure appropriate referral and support two of the seven Parishes are beginning to forge links with domestic violence support agencies outside of the parish. Five Parishes are yet to make direct contact. The media campaign: ‘My Best Move to End Violence Against Women’ is being promoted as a pathway to help further connect the local Parish to domestic violence services, raise awareness and promote the work being done at a local level (appendix 7).

### 6.11 Program sustainability

Some familiarity with the Anglican Strategic Policy on PVAW, the VicHealth PVAW framework and also knowledge specific to PVAW gained through training, are important mechanisms to bring new steering committee members on board.

The biggest challenge for the Committee in 2013 has been to plan the program in a realistic way. The allocation of two days a week to implement the program objectives was unrealistic, with a budget shortfall of over $3000 for 2013 as well as the number of hours allocated to complete the second phase of the program. An additional 800 hours pro bono work was required to promote the programs education and violence prevention messages.

The evidence is clear investing in the work of violence prevention save lives. The economic costs of not investing are also clear, violence against women and their children cost the Australian economy $13.6 billion in 2009 and 3.4 billion in the State of Victoria. Focusing more attention upstream in promotion, advocacy, education, prevention has a strong moral case (to avert avoidable suffering) and makes sound economic sense.

A fundraising strategy to sustain the upstream work of the APERR for PVAW is key to achieving the long term objective of the program ‘to reduce the prevalence of violence against women before it occurs by building a culture in Anglican organisations and Parishes that promote equal and respectful relationships’ (appendix 2).
7. BUILDING THE EVIDENCE

OBJECTIVE 5: CONTRIBUTE TO BUILDING THE EVIDENCE BASE FOR THE PRIMARY PREVENTION OF VIOLENCE AGAINST WOMEN IN AN ANGLICAN SETTING

Evaluation is a core process for continuous learning and practice improvement. At a minimum, pre- and post-program data must be collected on attitudes and behaviours, and qualitative data collected on successful and unsuccessful program aspects.

The actions plans, which offer a number of agreed to parish primary prevention activities, offer an important opportunity for evaluation of practice and some assessment of changes in attitudes and behaviours.

To improve practice, PVAW co-ordinators need to become familiar with continuous evaluation. For example, after a White Ribbon event in a parish, one PVAW Co-ordinator who was frustrated at the lack of response from parishioners had failed to ask for feedback, whereas another was given feedback but failed to pass it on.

8. CONCLUSION

The evidence is clear that a partnership between the Diocese, local Parishes and VicHealth, offers a network of Anglican leaders within local communities who are resourced to counter violence tolerant attitudes and behaviours toward women. Gently nudging Anglican leaders to name the known causes of violence against women and name the change to prevent violence against women - gender equality and respectful relationships would strengthen the efficacy of the program.
9. WORKS CITED


10. APPENDICES

Appendix 1: 2013: Synod Motion

Prevention of Violence Against Women

That this Synod noting the many ways violence is experienced by all members of our society and especially the violence against women and children,

(1) commends the SRC’s Prevention of Violence Against Women Project and Dr. Ree Boddé the project officer for progress since last Synod (see the 2013 Synod Report);

(2) asks that the Prevention of Violence Against Women Project be considered in the preparation of the budget for 2015

(3) asks the SRC to bring to the next Synod a proposal for the Prevention of Violence Against Women Project to be a diocesan programme for the next five years, 2015-219.

Moved: Rev. Canon Dr. Stephen Ames
Seconded: Rt. Rev. Philip Huggins
Appendix 2 APERR for PVAW Program Logic Model

Anglicans Promoting Equal and Respectful Relationships for Preventing Violence Against Women LOGIC MODEL Nov 2013-16

PURPOSE: Implement primary prevention across Anglican organisations and parishes and build a faith based model for primary prevention

LONG TERM OUTCOME: Anglican leaders, and organisations foster equal and respectful relationships between men and women

OBJECTIVE 1: Increase the capacity of Anglican leaders and Anglican organisations to undertake a range of primary prevention activities

OBJECTIVE 2: Promote equal and respectful ways for women and men to relate to each other within Anglican communities

OBJECTIVE 3: Contribute to building the evidence base for the primary prevention of violence against women in a Anglican setting

OBJECTIVE 4: Anglican Diocese of Melbourne have a commitment to equality and respect and recognise these as core values

OBJECTIVE 5: Influence other Diocese and faith based communities to undertake PVAW work

KEY MUTUALLY REINFORCING ACTIVITIES

Training for Anglican leaders
Basic short course
Mentor program
Advanced short course

Identification of APERRP ready Anglican leaders
Website, facebook & resources
Organisational audit, policies and procedures
Declarations/statements
APERR activities

Presentations, publications
Website and resources
Links to PVAW, and interfaith networks
Undertake research to determine effectiveness of APERR program and faith based model

Respect and equality in our governance and work with Anglican organisations and parishes
 Anglican Church of Australia APERRP web site and online educational curriculum

ADOM is engaged with implementation of the ADOM strategic policy for PVAW

Knowledge sharing, e.g. APERRP information sessions with other Anglican Diocese, faith communities and NGOs

Engage potential partners

Immediate impacts
Increased awareness of VAW and its causes
Improved understandings of primary prevention and the role of Anglican leaders

Medium-term impacts
PVAW activities are undertaken (Objective 2)
Sustained APERRP Anglican leader ‘workforce’

Immediate impacts
Increased involvement of Anglican leaders in APERRP action
Changes in practice, e.g. use of teachings to promote equal and respectful relationships
Enhanced resource sharing

Medium-term impacts
Sustained involvement of Anglican leaders in PVAW learning (Objective 1) and actions
Sustained practice change

Medium-term impacts
Other Diocese demonstrate intention to replicate APERRP

Medium-term impacts
APERRP core values and activities are embedded in relevant Diocesan plans e.g. policy and budget

Medium-term impacts
Increased sponsorship and staffing for growth

Goal: To reduce the prevalence of violence against women before it occurs by building a culture in Anglican organisations and parishes that promotes equal and respectful relationships
Appendix 3: 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 3: 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 3: 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 3: 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

**Leadership**
Archbishop in Council

**Contributors**
Regional Bishops and Archdeacons
Social Responsibilities Committee
Area Deans

**Actions**
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 *Peer Mentoring Programs*, 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.

**Schedule**
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.

**Resources**
Northern Interfaith Respectful Relationships *Peer Mentoring Program*
Northern Interfaith Respectful Relationships *Faith Promoting Respect Tool Kit*
White Ribbon Day Australia Ambassadors list
Faith Trust Institute, USA, for Resources and on-line training, information

**Outcomes**
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.

**Leadership**
Archbishop in Council

**Contributors**
Regional Bishops and Archdeacons
Social Responsibilities Committee
Area Deans
Appendix 3: Anglican PVAW strategic policy – continued

Director of Theological Education
Director of Professional Standards Registry

**Actions**

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.

**Schedule**

Audit to be undertaken during 2012 and report made back to 2012 Synod.

**Resources**

Northern Interfaith Respectful Relationships *Faith Promoting Respect Tool Kit*

**Outcomes**

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.

**Leadership**

Archbishop in Council

**Contributors**

Regional Bishops and Archdeacons
Social Responsibilities Committee
Area Deans
VicHealth, Office of Women’s Policy
White Ribbon Day and other stakeholders

**Actions**

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 *Faith Promoting Respect Tool Kit*.
2. Encourage all Deaneries to discuss PVAW at one Deanery gathering during 2012.

**Schedule**

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.

**Resources**

Northern Interfaith Respectful Relationships *Faith Promoting Respect Tool Kit*.
VicHealth, *Short Course for Prevention of Violence Against Women*
Appendix 3: 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

<table>
<thead>
<tr>
<th>Service</th>
<th>Phone Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Women’s Domestic Violence Crisis Service</td>
<td>1800 015 188</td>
</tr>
<tr>
<td>Men’s Referral Service</td>
<td>1800 065 973</td>
</tr>
<tr>
<td>Sexual Assault Crisis Line</td>
<td>1800 806 292</td>
</tr>
<tr>
<td>Kids Helpline</td>
<td>1800 55 1800</td>
</tr>
</tbody>
</table>
## Appendix 4: Work Plan (Nov 2013-2014)

<table>
<thead>
<tr>
<th>Action</th>
<th>Outcome</th>
<th>Hrs</th>
<th>Program Objectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>APERR for PVAW Training</td>
<td>11 parishes undertaken basic and 18 parishes advanced training (includes 6 from 2013)</td>
<td>220</td>
<td>1 &amp; 4</td>
</tr>
<tr>
<td>Parish Action Plans for APERR for PVAW</td>
<td>16 APERR for PVAW action plans</td>
<td>170</td>
<td>1 &amp; 2</td>
</tr>
<tr>
<td>Anglican Organisations APERR for PVAW Action Plans and monitoring</td>
<td>2 APERR for PVAW actions plans</td>
<td>40</td>
<td>1 &amp; 2</td>
</tr>
<tr>
<td></td>
<td>• Mother’s Union</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Director of Christian Education Services</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Coaching of APERR for PVAW mentors</td>
<td>(2014) 16 peer mentors &amp; 16 mentees</td>
<td>192</td>
<td>1 &amp; 2</td>
</tr>
<tr>
<td>Speaking opportunities e.g. engagement with parishes, Anglican schools and business groups</td>
<td>10-15 potential new parishes partners in primary prevention engaged for 2015</td>
<td>220</td>
<td>5</td>
</tr>
<tr>
<td>Review set of Diocesan policies and procedures with the goal of promoting equal and respectful relationships</td>
<td>Changes in practice in our governance and work</td>
<td>150</td>
<td>4</td>
</tr>
<tr>
<td>Source, gather and select Biblical, theological and other resources that promote equal and respectful relationships</td>
<td>Improved awareness of VAW, its causes and the importance of equal and respectful relationships to counter violence tolerant attitudes and behaviours; 5-10 primary prevention resources circulated</td>
<td>100</td>
<td>1 &amp; 3</td>
</tr>
<tr>
<td>Publications e.g. 5-10 news items; includes writing for the web, opinion editorials, media releases, etc</td>
<td>Improved awareness of VAW; its causes and the importance of equal and respectful relationships to counter violent tolerant attitudes and behaviours</td>
<td>56</td>
<td>1 &amp; 2</td>
</tr>
<tr>
<td>Production of 12 e-bulletins which has a circulation of 1000 (includes Diocesan clergy, friends of the APERR for PVAW program &amp; Facebook readers)</td>
<td>The APERR for PVAW program is effectively communicated</td>
<td>192</td>
<td>5</td>
</tr>
<tr>
<td>Maintenance of current Diocesan Web and Face book pages</td>
<td>Increased commitment to promoting equal and respectful relationships for PVAW nationally and internationally</td>
<td>145</td>
<td>5</td>
</tr>
<tr>
<td>Develop a stand-alone website which includes: (a) content for the web site (b) implementation of the web site (as funds are raised)</td>
<td>Enhanced resource and knowledge sharing for the purposes of inspiring other Dioceses to replicate</td>
<td>200</td>
<td>5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Action</th>
<th>Outcome</th>
<th>Hrs</th>
<th>Program Objectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Activity</td>
<td>Description</td>
<td>Outcomes</td>
<td>Hours</td>
</tr>
<tr>
<td>----------</td>
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</tbody>
</table>
| Networking with faith based communities | to build a community of shared practice: i.e. what works well and what hasn’t | Information and practice is shared with 5-10 faith organisations  
  - e.g. Jewish family task force  
  - Faith communities  
  - Council of Victoria  
  - Victorian Council of Churches | 57 | 5 |
| Networking with local government agencies e.g. VicHealth, Barwon Health and City of Casey working in the PVAW sector to develop a sense of common direction | The APERR for PVAW is effectively communicated | 57 | 5 |
| Manage and oversee the APERR for PVAW program impact study | The evidence for APERR for PVAW and promising practices have been identified | 30 | 3 |
| Production of monthly APERR for PVAW program reports (includes progress against program objectives) | Information is shared; 11 monthly program reports distributed in Australia and overseas | 55 | 5 |
| Undertake an evaluation of the 2013 APERR for PVAW | Promising practices for APERR for PVAW have been identified | 98 | 3 |
| APERR for PVAW Proposal to 2014 Synod to continue as a diocesan program for the next five years, 2014-2019 (includes scope of work, management plan, timelines, costings, outcomes etc.) | APERR for PVAW capacity has been sustained and developed  
APERR for PVAW Program adopted by 2014 Synod | 130 | 4 |
| Travel | Interstate, metropolitan and regionals areas of the Diocese | 79 | 3 & 5 |
| Printing e.g. Brochures, posters, Anglican Peer Mentoring Program and Promoting Equal and Respectful Relationships in Faith Communities Manual and Tool Kit, 2014 Program Report | APERR for PVAW Program easily identifiable and its core messages understood e.g. ‘violence against women is everyone’s business’ | Kwik copy estimates | 1 |
| **TOTALS** | **19 outcomes** | **2014 hrs** | **1,2,3,4,5** |
Appendix 5: Primary prevention poster – Anglicans Preventing Violence Against Women (2012)

**Anglicans Preventing Violence Against Women**

**PEACE**

*Be With HER*

**Product**

*Our women*

**Respect**

**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 **$19.6 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)
Appendix 7 : Media Campaign- My Best Move To End Violence Against Women

MY BEST MOVE TO End Violence Against Women

PRESS CONTACT: Ree Boddé Tel: (03) 966 2393
Mobile: 04 50 039288

ANGELIC LEADERS LAUNCH My Best Move to End Violence Against Women - A MEDIA CAMPAIGN TO STOP VIOLENCE AGAINST WOMEN

The Anglican Diocese of Melbourne collaborates with Anglican Clergy to speak up and help prevent violence against women in their community.

This violence prevention initiative, aimed at promoting equal and respectful relationships to prevent violence against women, is a direct result of an increase in domestic violence incidents. In 2013, across Victoria, there was a 23 per cent increase in reports to police of family violence related crimes.

Research in Australia shows violence against women continues to have a huge impact on our society:

- 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 have 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. In fact, women in this age range are more at risk from domestic violence than they are from smoking and obesity.

Anglican leaders are focused on educating men and women about stereotypes that perpetuate violence, different ways to approach potentially dangerous situations and how to overcome men and women’s reluctance to confront their peers when they see unhealthy interactions they suspect could become violent.

The media campaign uses posters and messages that illustrate how easy it can be for men and women to speak up and prevent violence. My Best Move to End Violence Against Women also utilises bystander intervention training and peer-education sessions that equip Anglican leaders with the necessary skills and tools to intervene.

‘Intervening in the presence of disrespect toward a woman can be easier said than done,’ said Program Director, Dr Ree Boddé. ‘Everybody faces challenges in life where women are being degraded in front of them. It is tough to know how to handle but My Best Move to End Violence Against Women makes it easier for men and women to challenge stereotypes and take a stand.’

For more information link to the facebook page

Appendix 9: a sample of the e bulletin (October issue 2013)

Information and News for the Prevention of Violence Against Women

18 October, 2013

Dear friends,

Below are 6 items that may be of interest to you.

1. NOTIFICATION: Registrations open for Anglican leader violence prevention training

2. EDITORIAL: Violence is learned. It can be unlearned

3. REPORT: 2012 Anglicans Promoting Equal and Respectful Relationships PVAW Report to Anglican Diocese of Melbourne Synod

4. NOTIFICATION: PVAW Workshop & Presentation to the Clergy of the Anglican Diocese of Newcastle

5. WHITE RIBBON LITURGICAL RESOURCES

6. PVAW GRAPHICS

1. NOTIFICATION: Registrations open for Anglican leader violence prevention training

Anglicans Promoting Equal and Respectful Relationships, developed by the Anglican Diocese of Melbourne and VicHealth, with inputs from faith leaders, is a unique education programme that puts clergy and laity at the heart of prevention efforts. It gives them tools and expertise to understand the root causes of violence, to educate and involve their peers and Anglican communities to prevent such violence, and to learn about where to access support if they experience violence.

To register your interest in Anglican leader violence prevention training contact Ree by email at: bodde@bigpond.com

2. EDITORIAL - Violence is learned it can be unlearned

Violence against women is a learned behaviour. This is the core message of Promoting Equal and Respectful Relationships and is the reason for our optimism – because if violence is a learned behaviour then it can be unlearned.
Read more at: http://www.anglicannews.org/comment/2013/10/violence-is-learned-it-can-be-unlearned.aspx

3. REPORT - 2013 Anglicans Promoting Equal and Respectful Relationships
PVAW Report to Anglican Diocese of Melbourne Synod

See attachment for further details.

4. NOTIFICATION - A PVAW workshop to the Clergy of the New Castle Diocese on the 12 November will be facilitated by Dr Ree Boddé. Her written presentation: ‘Preventing violence against women is everyone’s business’ will be available after the event on Facebook ‘Anglicans helping to prevent violence against women’ or in the next e-bulletin issue.

5. WHITE RIBBON LITURGICAL RESOURCES - November 25th is White Ribbon Day. Liturgical resources have been developed by the Liturgy Commission Praying for an End to Violence Against Women White Ribbon Day and Related Occasions.

See attachment for further details.

6. PVAW GRAPHICS FOR NEWSLETTERS

A number of PVAW graphics have been downloaded from our Facebook page for circulation in your newsletters. Commentary relating to these graphics are available also on Facebook.

See attachment for further details.

DISCLAIMER. This information is issued by the Anglicans Promoting Equal and 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 Anglicans Helping To Prevent Violence Against Women
Appendix 10: Media releases

Anglican Church calls for ‘insidious’ family violence to be a key election issue

28/08/2013
Media release

“Childhood is for enchantment, wonder and joy. Not for the terror of violence in the home and community”, Bishop Philip Huggins, chair of the Melbourne Anglican Social Responsibilities Committee said today in commenting on the latest Victorian crime figures.

“These figures show, as Chief Commissioner Ken Lay has said, that family violence is insidious and stretches across all our data. He says in the past 10 years family violence-related crime against the person has increased by nearly 400%”

Bishop Huggins said that hidden inside the statistics, which also show that reported assaults are up 10% on last year, “there is the sad reality of little children robbed of a stable, happy and peaceful childhood.”

“We know, too, the perpetrators are mostly males against females, with the children as terrified witnesses. If children’s home TVs and digital games are also emanating endless gratuitous violence, what is the effect on their imagination?”

Bishop Huggins said that domestic violence is such a critical issue for our society that it should be one of the key election issues. “Surely here is a matter of great concern for serious attention by our political leaders. Who has the strategy and the passion to prevent our society becoming more violent, robbing too many of childhood’s delight, and too many women of a peaceful life, safe home and community?”

The Diocese of Melbourne has created a major initiative called “Prevention of Violence Against Women”, which is providing important training to clergy and parishioners about what works to prevent violence, and what doesn’t. It is a step in the right direction, but the crime statistics show that it is only one of many strategies needed. For more information, visit http://www.melbourne.anglican.com.au/ServingCommunity/src/Pages/Prevention-of-Violence-Against-Women.aspx.
'Tipping point' near with domestic violence: Bishop

1/03/2013
Media release

Preventing violence in our community takes on greater urgency following the release of the latest Australian Bureau of Statistics on crime, a Melbourne Anglican leader said last week.

Bishop Philip Huggins, Chair of the Diocese of Melbourne’s Social Responsibilities Committee, said figures released yesterday showed assaults up 17% in Victoria during 2012, with reported domestic violence crimes up 39.7%.

“These are shocking figures,” Bishop Huggins said. “Beneath them are terrible stories of families destroyed, children terrorised, women abused.

“Societies can reach a tipping point where the level of violence is truly out of control. It then takes enormous collective will and inspired leadership to stop the violence.

“We are reaching that point.”

Bishop Huggins said the Anglican Church, in partnership with others, had a strategy for the Prevention of Violence against Women.

“Fittingly, the Report on the first stage of this work will be released next week on Thursday 7 March, the eve of International Women’s Day.

“It is one step in a better direction, honouring Jesus’ call in the Sermon on the Mount, that we be peacemakers as true children of God.”

Contact:
Bishop Philip Huggins
M: 0418-799-515
T: (03) 9653-4243
Appendix 11: PVAW posts utilised by other Anglican networks (2013)
PROGRAMMES FOR MEN

Central to ending violence against women is the role of men. For too long this has been seen as a women’s issue, when it is primarily the attitudes and actions of men that need to change. Mandy Marshall, Restored First Man Standing campaign

www.restoredrelationships.org/firstmanstanding/

WORK WITH YOUNG MEN – GUYANA

In 2011, the Church in the Province of the West Indies celebrated the year of the Family under the theme Building Strong Christian Families. The Diocese of Guyana took a critical look at family life and the role the Church was playing Violence in schools and among the youth, teenage pregnancies, domestic violence and abuses of seniors by members of their families and the community were among the critical areas for action.

Over the last three decades, while state and civil society programmes seek to empower women to become more involved in the social and economic life of their families, programmes for men’s development have been overlooked. Men are unprepared for the changing roles of the woman in their lives! The Family Life Commission was challenged to develop a programme to reach men and boys.

In a bold step, the Commission successfully organised funding from the United Nations Population Fund (UNFPA). With an initial sensitisation programme for the Lord Bishop, Archdeacons, senior members of the clergy, and leaders of the main diocesan organisations, a partnership was established with UNFPA for two initiatives. These focused on the critical issues of sexual and reproductive health, and gender-based violence for adolescents/youth, men and boys.

The members of the main man’s organisation in the Diocese, the Brotherhood of St Andrew, were trained by UNFPA to facilitate men’s programmes. These workshops focused on implementing work with men and boys on conflicting family issues which can develop into violence against family members – especially women and girls – and identifying coping strategies.

This (Manup Programme) provides young men with information to help them move smoothly into manhood, with greater understanding of their positive roles and responsibilities as members of the family.

The Brotherhood seeks to reach out to men in the Church community and from other organisations. A special programme for boys was recently launched entitled Manup. This provides young men with information to help them to move smoothly into manhood, with greater understanding of their positive roles and responsibilities as members of the family.

The Youth Friendly Space (YFS) Programme, which had commenced at one parish, prior to our discussions with UNFPA, was expanded to include other parishes in different archdeaconries. Through this, the parish provides a room/space where youths can meet for a variety of activities which incorporate the UNFPA’s mandate of sexual and reproductive health and adolescent development. With equipment provided by UNFPA, and under the direction of a Youth Coordinator who works with special facilitators, the youth are encouraged to do their own research and lead discussions, and there is a wide range of programmes. Activities also include sports and life-skill training, craft and technology, parenting education and discussions on community issues. YFS is attracting the interest of other parishes who are seeking their own funding to promote a space for their young people.

The Diocesan Family Life Commission, with the support of the Lord Bishop and Diocesan Council, is therefore working not only to develop an awareness of the scourge of domestic violence, but is also seeking to assist parishioners of all ages and gender to be more involved in promoting a violence-free society, with strong moral values and ethics that will take not only our Church and its community forward, but the nation as a whole.

Contact: Sandra Hooper, Diocesan Family Life Commission Coordinator, The Diocesan Office, Barrack Street, Kingston, Georgetown, GUYANA
Appendix 12: Parish Motions (2013)

St Stephens, Belmont on Wednesday the 20th November unanimously passed a Prevention of Violence Against Women motion at their Annual General Meeting.

It read: ‘That this Annual Meeting of ParisJan Dowsett, Seconded: Tim Rowlands