

## ANGLICAN DIOCESE OF MELBOURNE

### Anglicans Preventing Violence Against Women Program

#### Strategic Policy 2017 – 2020

##### 1. Purpose of this policy

This strategic policy has been developed to guide the Anglican Diocese of Melbourne in their implementation of actions that contribute toward the primary prevention<sup>1</sup> of violence against women.

##### 2. Scope of the policy

This section describes the relevance of this strategic Policy to the different areas of operation of the Diocese, some of which are areas of direct control and some of influence.

###### I. **Diocesan Leadership, and other centralized operations such as chaplaincy, as well as Diocesan Registry and central services**

The people, operations and policies that form the centralized services of the Diocese set much of the culture and vision for all that happens within the Diocese and are therefore a central focus for this strategic policy. They should have a primary prevention focus, recognising gender inequality as a key driver of gender based violence. This will directly relate to parishes and parish community groups through processes of theology, policy, practices, and reinforcement. There is also strong alignment with a number of areas of the Diocesan strategic plan, “Vision and Directions 2017-2025” – see section 4.VII.

###### II. **Parishes and parish community groups such as kindergartens and playgroups**

Parishes and their associated activities are a highly visible and community focused element of the Diocese. They provide multiple opportunities for the Diocese to be engaged in the process of social change that promotes a culture where violence against women is reduced. Parishes also provide opportunities to align the work of this strategic policy with other relevant stakeholders working with children and families, especially in early learning activities, parenting and life skills.

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<sup>1</sup> Within the continuum of prevention activities undertaken as part of a public health model, primary prevention are those actions designed to prevent the occurrence of poor health outcomes *before they occur in the first place* by addressing the underlying social determinants, or drivers, related to that health issue.

**III. Anglican schools**

Anglican schools are significant stakeholders in the communities where they are established, as well as directly influencing the social norms of the students in their care. Schools are also a significant setting for much of the emerging work in promoting respectful relationships and gender equality that aligns directly with the focus of this strategic policy.

**IV. Anglican agencies**

Anglican agencies provide a large range of services that are focused on the response and early intervention end of the prevention continuum. This strategic policy provides incentives to work in partnership with these agencies to enhance the mutual commitment to actions that address the gendered drivers of violence against women and their children. For example, in response to the Royal Commission into Family Violence some agencies are exploring ways to incorporate a primary prevention focus in their work and workplace culture.

**3. Background**

**I. History of the project<sup>2</sup>**

The *Anglicans Helping Prevent Violence Against Women Project* was established under the auspices of the Social Responsibilities Committee (SRC) in late 2011. Since then the project has been supported by a Steering Group that reports to the SRC.

Implementation of the vast majority of project activities has been achieved through the work of a project coordinator contracted by the Diocese of Melbourne as a consultant. Project resourcing has been provided through a combination of Diocesan funding (via the SRC budget), grants from Anglican agencies the Brotherhood of St Laurence and Anglicare Victoria, and a grant from the Anglican Foundation. The Victorian Health Promotion Foundation (VicHealth) also provided an initial seeding grant, and LifeWorks have provided pro bono support.

**II. Strategic direction of the Project**

The first Strategic Policy<sup>3</sup> for this project was written in 2011 as part of the initial planning for the project and was presented to the 2011 Synod of the Anglican Diocese of Melbourne as part of a motion requesting that the Synod support the SRC's proposal to commence the project. Although only envisaged to be in effect for 1-2 years, it remains as the primary document guiding the overall direction of the project. Since then it has been supported by the

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<sup>2</sup> The word 'project' is used in this section because this was the description used during this time.

<sup>3</sup> Holmes, S (Rev), *Anglicans Promoting Respectful Relationships: Anglican Diocese of Melbourne draft strategic policy for the prevention of violence Against Women*. Melbourne, Social Responsibilities Committee, 2011.

development of a logic model and two Action Plans. The first Action Plan covered the years 2012 and 2013, and the second 2014 – 2016.

In the five years since the initial Strategic Policy was written there has been significant change in the area of preventing violence against women, particularly in the state of Victoria in which the Diocese of Melbourne is located. These changes, covered in the next section, along with a formal review of the Project conducted by Kate Redwood and Associates in 2016, have led to the development of this new Strategic Policy to guide the project for the year 2017 – 2020.

#### **4. Policy context**

##### **I. The reality and impact of violence against women**

Violence against women<sup>4</sup> is now strongly recognized around the world as one of the major human rights and social justice issues of our time. Statistics on the prevalence of this violence and on its impact on women can be found on the website of the Australian National Research Organisation for Women's Safety (ANROWS) – [www.anrows.org.au](http://www.anrows.org.au). The impacts for women are comprehensive and include physical injury, death, psychological harm, financial harm, homelessness, and life-long trauma. Although not all women experience violence, all women are impacted by the threat of violence and learn to modify their lives because of this. It is also estimated that half the women who experience violence have children in their care at the time, leading to further impacts for these children.<sup>5</sup>

This increased awareness of the total impact of violence against women has led to a renewed social and political response in many places of the world. Australia, and Victoria in particular, have been key locations for this renewed response.

##### **II. The National Plan to Reduce Violence Against Women and their Children<sup>6</sup>**

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<sup>4</sup> The term 'violence against women' will be used throughout this policy because it is the term that is used in the key documents that this policy relates to. Other terms such as 'gender-based violence', 'family violence' and 'domestic violence' have meanings that overlap but with slight differences. For the purposes of this policy, the definition of violence against women is that of the United Nations from their 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 private life'.

<sup>5</sup> While recognizing that children are harmed as a result of violence against women, the occurrence of direct abuse of children is a separate issue and is not the subject of this policy.

<sup>6</sup> Council of Australian Governments (COAG), *National Plan to Reduce Violence Against Women and their Children 2010-2022*. Canberra, Australian Government, 2010.

In 2010 Australia became one of the first countries in the world to commit itself to preventing violence against women through the development of a national plan endorsed by all state and territory governments and the federal government. This national plan includes actions at all levels of the prevention continuum, including primary prevention. It is being implemented in four stages through the development of rolling three-year action plans. The third of these plans, Safe and Free from Violence, was released in November 2016 and covers the years 2016 – 2019. This third action plan contains 6 National Priority Areas, of which the first is Prevention and Early Intervention<sup>7</sup>.

### **III. The Victorian response – Royal Commission, Actions flowing from the Royal Commission, and the Gender Equality strategy**

In Victoria a number of incidents, notably the murder of Luke Batty by his father, culminated in the establishment in early 2015 of a Royal Commission into Family Violence. The Commission handed down its findings in March of 2016 in a seven volume report, of which the sixth volume dealt solely with the issue of prevention. Also included in the report were 227 recommendations. Three of these were directly related to faith communities.<sup>8</sup>

The Victorian government committed itself to implementing all of these recommendations and to do so has established a number of agencies in the Department of Premier and Cabinet with oversight of the implementation process. The Multicultural and Social Cohesion Division are overseeing recommendations concerning faith communities with the support of the Multifaith Advisory Group.

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<sup>7</sup> In the National Plan primary prevention is often referred to simply as prevention.

<sup>8</sup> Recommendation 163. The Office of Multicultural Affairs and Citizenship Multifaith Advisory Group and the Victorian Multicultural Commission, in partnership with expert family violence practitioners, develop training packages on family violence and sexual assault for faith leaders and community [within three years]. These packages should build on existing work, reflect leading practice in responding to family violence, and include information about referral pathways for victims and perpetrators. The training should be suitable for inclusion as part of the pre-service learning in various faith training institutes, as well as the on-going professional development of faith leaders.

Recommendation 164. The Department of Health and Human Services consult with the Office of Multicultural Affairs and Citizenship Multifaith Advisory Group, the Victorian Multicultural Commission and women from faith communities as part of its review of standards for specialist family violence service providers (including men's behaviour change programs), to ensure that these standards and the associated services take account of the needs of people in faith communities who experience family violence [within two years].

Recommendation 165. Faith leaders and communities establish processes for examining the ways in which they currently respond to family violence in their communities and whether any of their practices operate as deterrents to the prevention or reporting of, or recovery from, family violence or are used by perpetrators to excuse or condone abusive behaviour.

Part of this process includes the development of a 10 year strategy, and within this strategy a primary prevention strategy which itself includes the establishment of a Victorian Primary Prevention agency<sup>9</sup>. The work of implementing the Royal Commission recommendations is expected to take up to ten years commencing from 2016.

Alongside this activity, and in recognition of the relationship between violence against women and gender inequality (described in section V below), the Victorian government has also in late 2016 released a Gender Equality Strategy. This significant document sets out a comprehensive strategy to achieve substantive gender equality across the state of Victoria.<sup>10</sup> It acknowledges the role of all aspects of the Victorian community in building a culture that is free from violence because it is free from gender inequality.

In light of this the Diocese of Melbourne needs to implement its own Gender Equality Strategy.

#### **IV. The role of primary prevention in preventing violence against women before it occurs**

Primary prevention is a term that comes initially from the public health sector. Within the public health sector there has long been a recognition that prevention of disease happens along a continuum from preventing or responding to the symptoms of existing disease (also known as response), preventing outbreaks where disease is imminent (early intervention) and preventing it occurring in the first place (primary prevention). Although disease most often presents the community with the need for an urgent response, the model helpfully reminds us that without primary prevention the need for response and early intervention will never end. Only primary prevention can achieve changes that will lead to disease eradication.

In recent years this prevention continuum has increasingly been used as a model to successfully tackle other types of public health issues such as drink driving, skin cancer, smoking and now violence against women. With these, as with all public health issues, primary prevention seeks to identify the underlying, population level drivers of poor health outcomes so that actions can be developed which will address these drivers in ways that prevent the issue occurring in the first place. Only by identifying and addressing the drivers of violence against women can we build a society where such violence is truly reduced and eventually eliminated. This is the work of primary prevention.

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<sup>9</sup> At the time of the development of this Strategic Policy this agency is not yet established.

<sup>10</sup> Victorian Government. *Safe and Strong: A Victorian gender equality strategy: Preventing violence against women through gender equality*. Melbourne, State Government of Victoria, 2016.

**V. The national Primary Prevention framework – Change the story – and the role of gender inequality**

A key outcome of the second action plan of the National Plan (referred to in section II above) was the establishment of a national primary prevention agency. Our Watch was established in September 2013<sup>11</sup> with a mandate to drive nationwide change in the culture, behaviours and power imbalances that lead to violence against women and their children. An integral part of this role has been the development of a national framework for the work of primary prevention. *Change the story: a shared framework for the primary prevention of violence against women and their children in Australia* was released in late 2015<sup>12</sup> and sets out a comprehensive theory of change that identifies both the drivers of violence against women as well as the actions that can be undertaken to begin to address these drivers.

Through an exhaustive review of the relevant international literature, as well as extensive consultations and research, *Change the story* identifies that gender inequality sets the necessary social context in which violence against women occurs. As noted in *Change the story*,

‘Gender inequality is a social condition characterised by unequal value afforded to men and women and an unequal distribution of power, resources and opportunity between them. It results from, or has historical roots in, laws or policies formally constraining the rights and opportunities of women. Gender inequality is maintained and perpetuated today through structures that continue to organise and reinforce an unequal distribution of economic, social and political power and resources between women and men; limiting social norms that prescribe the type of conduct, roles, interests and contributions expected from women and men; and the practices, behaviours and choices made on a daily basis that reinforce these gendered structures and norms.’

By clarifying these drivers of violence against women, *Change the story* provides also provides clarity about what needs to be done to prevent violence against women before it occurs. Through actions which address these gendered drivers of violence against women we can expect to see, over the long term, the creation of a social context in which violence against women is less likely to occur.

**VI. Faith communities as a setting for Primary prevention**

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<sup>11</sup> Our Watch was initially established as the Foundation for the Prevention of Violence Against Women and their Children and was rebranded as Our Watch in 2014.

<sup>12</sup> Our Watch, Australia’s National Research Organisation for Women’s Safety (ANROWS) and VicHealth. *Change the story: A shared framework for the primary prevention of violence against women and their children in Australia*, Our Watch, Melbourne, Australia, 2015.

The work of recreating a society where there is real gender equality requires actions occurring at all the different locations where social norms, attitudes and practices are formed and reinforced. *Change the story* calls these locations settings, and identifies 11 priority settings where primary prevention activities are likely to have a significant impact on the existence of gender inequality.

One of these settings is faith-based contexts.

This setting has been identified because of the role that faith communities have had, and continue to have, on shaping the attitudes and social norms of a significant proportion of the population. This influence is not simply through the involvement of citizens in religious communities, but because of the continued role that faith-based institutions play in such activities as wedding and funerals, the provision of social services, and in community development and leadership.

Faith-based contexts have also been identified as a priority setting for primary prevention activities because they have been seen as an area of human society that has held attitudes and beliefs about gender roles and identities that have been antithetical to progress toward gender equality. Still today there are many faith-based institutions where the roles of women and men are strongly differentiated, where the subservience of women to men is demonstrated in numerous norms and practices, and where the dominance of men is justified by religious tenets and traditions.

Simply put, faith communities should be leading the way as places of respect and gender equality.

## VII. The Diocesan Strategic Vision

The Diocesan strategic plan, “Vision and Directions 2017-2025” provides a number of areas of alignment to the vision of this Strategic Policy which reinforce the need for cultural change.

**Outcome 10:** The Church’s reputation for compassionate ministry and accountability is enhanced.

Strategy 10:1 Improve practices by incorporating lessons from the Royal Commission process.<sup>13</sup>

**Outcome 19:** All external compliance requirements are fully met.

Strategy 19:5 Respond and learn from the Royal Commission process<sup>14</sup>.

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<sup>13</sup> Outcomes 10 and 19 in this section refer to the Federal Government’s Royal Commission into Institutional Responses to Child Sexual Abuse. These align to the work on preventing violence against women because of the similar focus on addressing harm that arises from imbalances of power and misuse of authority, as well as because of the similar focus on cultural change.

**Outcome 2:** All parishes have been exposed to the Parish Renewal program.

Strategy 2.2 Cohorts of lay leadership are formed through specific training programs.

Strategy 2.3 Raise, train and sustain clergy for church renewal.

Strategy 2.4 Children and Families Ministry has been fully embraced as a key area of ministry in all parishes.

**Outcome 12:** Create a culture to actively share the story of change across all parishes.

Strategy 12.1 Create a platform to encourage parishes to share stories.

**Outcome 14:** Establish partnerships of proclamation with different stakeholders.

Strategy 14:2 Establish a mutual Anglican identity with Agencies.

The shift to mission-shaped structures and practices for the Diocese relates directly into the awareness and culture drivers for the primary prevention of violence against women. That is, to identify and review standards and policies of practice and establish the processes to (a) examine current response, and (b) create proactive primary prevention strategies. Accordingly, the shift of leadership training to mission enabling needs to incorporate this strategy and create appropriate (and mandatory) training and teaching for lay and clergy leadership.

## VIII. Theological Framework

Authentic Christian theology proceeds from our knowledge of God as love and as One who is known in relationship. This is summed up in the doctrine of the Trinity and the biblical idea of covenant. Corresponding to this is our understanding of human beings created in the divine image to live in relationships of love, respect and equality (Galatians 3:27-8). The Church, as a channel of God as love, is a model for flourishing and healthy relationships. Tragically, the corruption of human nature which Christian theology names 'sin' means that unequal power relationships, rigid gender roles and tolerance for violent supportive attitudes, can become the vehicle through which people can inflict profound hurt and damage upon others.

The pattern of living that is revealed through Jesus in his relationships with others entails that violence, which is the abuse of power and control, of any kind is emphatically contrary to the will of God and an affront to human dignity. This entails a heavy

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<sup>14</sup> See footnote 11.

responsibility upon the Church and its members to do everything possible to create communities in which all people live free from the fear of violence and, where relationships between women and men are characterised by respect and equality.

The good news of Christ promises God's redeeming presence and power in situations of pain and suffering. Through rejection of patterns of abuse, and support of those who have been abused, the Church is called to be a vehicle of God's work of healing and a sign of things hoped for.

The Church commends high ideals of love, care and faithfulness from the Clergy and Lay leaders, in marriage and, all intimate relationships. As a body that is present at key moments when relationships are blessed publicly, it has a responsibility to offer authentic teaching and appropriate pastoral care. It is therefore particularly disturbing that not only has the Church, along with other institutions in society, failed at many points to protect the vulnerable and, to directly address the processes that lead to abuse, but has also (intentionally or unintentionally) reinforced abuse by failing to challenge attitudes and behaviors of its members and intensified the suffering of survivors.

Evidence shows that this is a failure not only of practice but also in the assumptions and beliefs that inform practice. The Church has not always done justice to the truth about God and human beings that is revealed in the Christian Gospel, and its teaching and practice has often contained elements that have distorted or denied that life-giving truth. This Strategic Policy seeks to address these pitfalls by giving clear direction to help build institutional and individual support for a strong commitment to respect and equality.

**IX. The Anglican Diocese of Melbourne and gender equality**

The final context of this strategic policy is the long history of commitment to gender equality evident in the Diocese of Melbourne itself. This history includes a commitment to the equal role of women in all aspects of church life, including membership of parish councils, involvement in liturgical practices such as preaching, and ordination to all three orders of the clergy – deacons, priests and bishops. In many of these actions the Anglican Diocese of Melbourne provided pioneering leadership to the Anglican Church in Australia. In regard to the prevention of violence against women, the Anglican Diocese of Melbourne first began to think of this issue many years ago with the publication of a report from the Social Responsibilities Committee. And now, through this Anglicans Helping to Prevent Violence Against Women project, the Diocese of Melbourne is once again showing

leadership with this project the first of its kind in Australia to intentionally take a primary prevention approach to this issue.

## 5. Policy Objectives

### I. **To build the leadership capacity of both the clerical and lay leadership of the Anglican Diocese of Melbourne in the areas of prevention, support and education for gender equality and to assist in the prevention of violence against women.**

The Royal Commission recommendation for faith communities, Recommendation 163, outlines the development of training to be offered to all faith communities in Victoria. The recommendation notes that the training should be suitable for inclusion as part of the pre-service learning in various faith training institutes, as well as the ongoing professional development of faith leaders. This Strategic Policy understands this to include for the Anglican Diocese of Melbourne:

i). Relevant minimum training standards for all clergy and those training for ordination, including compulsory attendance for all clergy who hold the Archbishop's Licence in primary prevention training.

ii). Relevant minimum training standards for all lay people in stipendiary leadership roles, including compulsory attendance for all Lay People who hold the Archbishop's Licence as Licensed Lay Ministers in primary prevention training.

(iii). Relevant minimum training standards for all lay people in volunteer senior leadership roles within their parish including Members of Parish Council, and all parish ministry programs (e.g. Sunday School, Youth Ministry, Children's Programs, Playgroups etc), including compulsory attendance in primary prevention training.

iv). Training opportunities and resources to be sourced and developed utilizing expertise in primary prevention from within Australia and overseas.

### II. **Organisational development – policy, standards and best practice guidelines**

The work of recreating a society where there is real gender equality requires actions occurring at all the different locations where social norms, attitudes and practices are formed and reinforced. This includes within the structures of decision-making

and operations. This strategic policy understands this to include for the Anglican Diocese of Melbourne:

i). The development of a Gender Equality Strategy for the Diocese. This policy to include standards for representation on all Anglican Diocese of Melbourne Boards and Committees, requiring these committees to have an equal membership of men and women. The policy will include strategies to assist these committees to attain this level of representation, and the implementation of a regular gender audit to ensure that the standards are being met.

ii). Promotion of standards of respectful relationships and conduct as a requirement of meeting practice and structure in all Anglican Boards/ Councils/ Committees and Sub Committees.

iii). Best practice guidelines to be recommended for use by Anglican Schools and Agencies. These guidelines will highlight the importance of developing gender equality, equal representation and respectful relationships within Boards and Committees.

### **III. Cultural change through training and capacity building**

Active Bystander Training, Coaching and Peer Mentoring programs all assist leaders and communities to develop a deeper understanding of the issues involved in prevention work and builds capacity for change at a structural and cultural level. This strategic policy understands this to include for the Anglican Diocese of Melbourne:

i). Targeted training for church community leaders to effect cultural change across communities where Anglicans live, work and worship in the areas of gender equality and respectful relationships. This targeted training to focus on the significant role church leaders, both lay and clergy, play within their communities.

ii). Targeted programs and training to include the role of Standards and Guidelines in achieving changes in norms, practices and structures.

### **IV. Partnerships and collaboration**

The Anglican Diocese of Melbourne is one of a vast number of faith-based organisations that are active in Victoria, including Anglican schools, Anglican welfare agencies, other Christian churches, and other faith traditions. To increase the effectiveness of the work done within the Diocese it is important that the Diocese also develop partnerships with these other organisations.

This strategic policy understands this to include for the Anglican Diocese of Melbourne:

i). Conversations and collaboration with stakeholders in the Anglican Schools network to utilise opportunities for mutually reinforcing actions related to the development of respectful relationships education programs.

ii). Engagement with Anglican Schools and their programs to support young people in the area of gender equality and peer mentoring as a means of changing attitudes and behaviour, educating students and growing respectful adults.

iii) Collaboration with the welfare agencies to enhance the mutual commitment to actions that address the gendered drivers of violence against women and children. Simultaneously, working towards high level shared policies in this area.

iii). The expansion of training and resources into regional Victoria and the development of opportunities to work in partnerships and collaboration with Ecumenical (Victorian Council of Churches) and interfaith (Multifaith Advisory Group of the Victorian Multicultural Affairs and Social Cohesion Division) organisations and communities.

## **6. Governance and administration**

In light of the Review undertaken by the Diocese in 2016 this Strategic Policy recommends the following.

### **I. Project of the Social Responsibilities Committee**

The Anglicans Preventing Violence Against Women Program, as defined by this Strategic Policy, will be under the governance of the Social Responsibilities Committee of the Diocese. This governance will include high level oversight of financial resourcing of the project, the Program Committee of Management, employment of project staff and consultants, review of strategic goals, and advocacy of the project within the Diocese.

### **II. Program Committee of Management**

A Committee of Management will support the Program operationally and strategically, including the work of project staff and consultants. This committee will consist of: a representative of the SRC, a representative of Archbishop in Council, representatives of program funding bodies, experts drawn from the preventing violence against women sector, and other members as deemed appropriate. The Committee will have oversight of relationships with other partners and stakeholders, including the development

of Memorandum of understandings (MOU) where appropriate. There will be terms of Reference to guide the work of the Committee and define its relationships with the SRC.

### **III. Annual action plan**

The Committee of Management will develop an Action Plan to operationalize the objectives of this strategic Policy. Action Plans will be developed on a three yearly basis, with annual reviews. They will include clear actions related to the objectives of this Strategic Policy, with concrete deliverables and measurable outcomes.

### **IV. Program Coordinator**

A Program Coordinator will be engaged to implement the actions of the Program. Terms of engagement will be set by the SRC under the recommendations of the Committee of Management. These terms will be reviewed annually. The Program Coordinator will be employed by the Diocese of Melbourne and, where appropriate, Licensed for the role by the Archbishop. The role will form part of the portfolio of the Parish Partnerships function of the Diocese. Day to day oversight of the Program Coordinator will be the responsibility of the Chair of the Committee of Management with assistance from the relevant Diocesan line manager.

### **V. Accountability and Administrative Processes**

i). The Committee of Management will meet monthly; it will receive reports from: the Program Coordinator; a financial report from the Diocese; and overall report against annual strategic plan.

ii). The Diocese will oversee the financial operations of the program, including processing of partnership contributions, payment of wages and consultancy fees, and other operating expenses. It will provide clear, and regular, information processes of the financial situation directly to the Chair of the Committee of Management.

iii). The Chair of the Committee of Management and the Chair of SRC will communicate monthly; when appropriate they will raise issues directly with the leadership group of the Diocese (Bishops and Registrar).

iv). The Chair of the Committee of Management and the Chair of the SRC will communicate regularly with the Registrar on the operations of the Program.

v). The Chair of the Committee of Management, through the SRC, will provide a quarterly report for Diocesan Council, and all stakeholders.

vi). The SRC rep on the Committee of Management will informally report into the SRC meetings.

## **VI. Reporting**

The Program Coordinator, in collaboration with the Committee of Management, will write an annual report on the activities of the Program to be included as part of the SRC report tabled annually at the Synod of the Diocese.

## **7. Resourcing**

The objectives of this Strategic Policy can only be met through the provision of resourcing adequate to the goals of these objectives. This resourcing includes the provision of a Program Coordinator, day to day costs associated with the provision of a coordinator, such as travel and communications, and costs associated with the development and delivery of resources and programs, including consultancy fees where necessary. In relation to this resourcing this Strategic Policy recommends the following:

i). The Diocese of Melbourne, through the work of the SRC and the Program Committee of Management, source funding adequate to achieve the objectives of this Strategic Policy.<sup>15</sup>

ii). Funding sources to include annual contributions from partner organisations, government grants, contributions from the Diocesan budget via the SRC, and other appropriate sources.

## **8. Outcomes and evaluation – annual report, aligned with national monitoring frameworks**

As a new and emerging area of work, the primary prevention of violence against women is still in the process of building the evidence base for what works to address the gendered drivers of violence. It is therefore important that all primary prevention activities seek to use the same evaluation and monitoring frameworks. This project commits itself to including evaluation strategies as part of all its activities, and to align those strategies with evaluation and monitoring frameworks being used both locally and nationally. As a commitment to transparency and accountability, the project also will produce annual reports on the outcomes and learning of the activities undertaken each calendar year.

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<sup>15</sup> The review of the project in 2016 recommended 1.5 EFT positions were necessary to adequately fulfill the program objectives.