

**THE ANGLICAN COMMUNION OFFICE  
AT THE UNITED NATIONS**

**ANGLICAN  
COMMUNION**

IN OVER 165 COUNTRIES



**UNITED NATIONS COMMISSION ON THE  
STATUS OF WOMEN 57<sup>TH</sup> SESSION**

**NEW YORK CITY  
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**“REPORTS AND REFLECTIONS”**

Contributors  
Anglican Provincial Delegates  
Anglican Communion Office at the United Nations Staff & Volunteers

The fifty-seventh session of the United Nations Commission on the Status of Women was devoted to “ending violence against women.”

Over decades, women of the Anglican Communion have strived for gender equality, with respect for human dignity, and justice for all. They have upheld their baptismal vocation with patience and tenacity, walking the way of peace.

This booklet, entitled “Reports and Reflections”, is dedicated to Anglican Women across the globe.



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## **FOREWORD**

### **UNITED NATIONS COMMISSION ON THE STATUS OF WOMEN (UNCSW)**

The United Nations Commission on the Status of Women was formed in 1946. UNCSW is an inter-governmental body that is an ongoing, functional commission of the Economic and Social Council (ECOSOC). During its annual meeting, women work strategically and effectively to advance global policy on women's rights and to improve the status of women in countries around the world. Women's groups achieved success in advocating that governments adopt gender-sensitive policies at key women's conferences in Mexico City, 1975; Copenhagen, 1980, Nairobi, 1985; Beijing, 1995; as well as other development conferences such as Rio, 1992 (environment), Cairo, 1994 (human rights), and Copenhagen, 1995 (social development).

Today, women represent more than half of the global population living in poverty and remain the poorest of the poor, facing increasingly insecure employment and insufficient access to land, food, water, fuel, training, technology, credit, social protection and public services. Because women earn only 25% of global income and own only 1% of the land, their labor is continually under-valued and under-counted in national statistics. In addition, trade and economic policies that directly impact women's lives rarely consider their needs and actually reinforce gender inequities.

Every year the Anglican Communion Office at the United Nations (ACOUN) invites Anglican Primates to name delegates who will participate in the annual meeting of the United Nations Commission on the Status of Women. The UN Commission on the Status of Women has been and continues to be a key mobilizing point for Anglican women.

The women delegates come from across the Anglican Communion. Prior to attending the CSW, they are asked to carry out country-based studies on the priority theme that is set for the current year's CSW session and submit a summary of their research in a "country report" before arrival in New York. The delegates are trained in the UN system: its mandate, programs, procedures and governance structures. They are also trained in effective and targeted advocacy. These advocacy skills are put to use when the delegates visit their respective missions.

During the annual two week session, the Anglican delegates participate in framing the best possible Outcome Document. The Outcome Document known as "Agreed Conclusions" contains an analysis of the priority theme and a set of concrete recommendations for governments, inter-governmental bodies, important international institutions, civil society and other relevant stakeholders to be implemented at the international, national, regional and local levels.

When the two-week session is completed, these women return to their homes not only energized but equipped with skills and resources that they can now put to use and pass on to others.

The delegates are unanimous in stating that participation in CSW has been a life changing experience which has impacted their work as animators in their communities for the empowerment of women.



## OVERVIEW

For more than 10 years, an Anglican Communion delegation representing the diversity of the Communion have been invited by the Anglican Communion Office at the United Nations (ACOUN) to participate in the annual meetings of the United Nations Commission on the Status of Women (UNCSW).

This year's meeting, UNCSW 57, met at a time when global media stories highlighted violent attacks against women and girls. Communities were outraged, and demanded full justice and assurances that women and girls be safe and afforded full equality, dignity and respect in all aspects of life.

Meeting in this context only reinforced the priority theme of this UNCSW: The elimination and prevention of all forms of violence against women and girls.

The Anglican Communion delegation gathered at UNCSW 57 greatly encouraged by the increased commitment and action taken by Anglicans across the Communion in response to a greater awareness of gender based violence, including the Primates' Letter to the Churches on gender based violence (2011), the Anglican Consultative Council (ACC) Resolution 15.07 calling for the church to respond to ensure women and girls are safe from fear of violence in its many forms, and the endorsement by ACC 15 of the Anglican Communion Statement to the UNCSW meeting.

A feature of the Anglican Communion presence at this year's UNCSW was the number of side events presented by and involving Anglicans. The Keynote Speaker, sponsored by ACOUN, was Ambassador Anwarul Chowdhury of Bangladesh. His topic, "End of Violence is Not the End - Ensure Women's Equality." Other side events included:

"Girls Tribunal on Violence" by the Working Group on Girls;

"Conversation on Human Trafficking" by the Episcopal Church;

"Breaking the Church's Silence on Ending Violence" by the We Will Speak Out Coalition;

"Female Genital Mutation" by the Episcopal Church;

"How Governments Can Work With Faith-Based Organizations to End Violence" a collaboration with The Anglican Church of Burundi and the Government of Burundi; and "Churches Ending Violence Against Women: A Relationship-Based Approach" by Restored and Mothers' Union. The high level of attendance at these events was evidence that the churches are increasingly key contributors to the work needed to end and prevent violence against women and girls.

In addition, individual Anglican delegates met with their country missions in order to advocate directly, attended Caucuses and Conversation Circles, explored possible partnerships with government and other non-government organizations, took part in the International Women's Day March and participated in ecumenical worship and other activities.

A final Statement by the Anglican Communion delegation was issued highlighting the integral role of men and boys in seeking solutions to and eradicating violence against women and girls. The Statement also reiterated the importance of local action as well as the provision of training for clergy and laity to prevent and eliminate violence as we all "strive to participate in God's transforming mission in the world."

Each Anglican delegate will now develop their own action plan within their local context, informed by their UNCSW experience.

The Anglican Communion delegation acknowledges with deep gratitude the particular effort by Rachel Chardon, Special Assistant to the Anglican Office at the United Nations, to prepare and provide for the delegates attendance at UNCSW 57.

The presence of The Revd Terrie Robinson, from the Anglican Communion Women's Desk, greatly encouraged the delegation as they attended UNCSW and in their ability to bring their UNCSW experience to their own local situations.

Beth Adamson, CSW Program Consultant, continues to be instrumental in providing opportunities for the voices of girls to be heard especially at UNCSW through her work with the Working Group on Girls and to be a strong witness to the role of the Anglican Church in the UN setting.

The generous hospitality of the people of the Episcopal Church was integral to the success and effectiveness of the delegates' experience and having a 'home base' reminded us of our interconnectedness as Anglicans.

For all these things we give glory to God!



## ANGLICAN PROVINCIAL DELEGATES TO THE UNCSW57

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## **Karen Kime**

AUSTRALIA

### **Introduction**

Domestic violence accounts for, by far, the greatest form of violence in Australia. It includes many types of behavior or threats, including: physical violence, sexual abuse, emotional abuse, verbal abuse and intimidation, economic and social deprivation, damage of personal property, and abuse of power. Three quarters of the victims of domestic violence are women, with men and boys being the major perpetrators of such violence. Domestic violence escalates for women over the age of 55, while Indigenous women experience domestic violence at a far more serious and greater rate than any other group within Australia. In addition, domestic violence occurs far more frequently in rural and remote communities compared to metropolitan and urban areas.

### **Precipitating Factors**

In rural and remote Australia, there is a history of stoicism in the face of hardship and of fierce independence influenced by isolation and struggle. There is a profound stigma attached to public disclosure of domestic violence which contributes to a 'cloak of silence,' thus sustaining the architecture of rural life. Rural women have traditionally been the 'helpers' and at times a source of 'free labor' on the family farm. They are often dependent on their partners for basic necessities, including their ability to travel to town and to seek information and assistance when needed. Life in rural and remote regions is marked by extreme climates and natural disasters, physical and social isolation including a lack of and/or poor telecommunications, and a scarcity of information and preventative programs or networks (Women's Health Victoria, 2010).

Older women (particularly over the age of 55) are particularly vulnerable, experiencing domestic violence at a greater rate and for far longer periods than younger women. Additional barriers experienced by this group include:

- Diminished cognitive functioning and mental or physical disability
- Lack of awareness of what amounts to abuse
- Self blame and/or shame
- Social alienation
- Inability to re-enter the workforce
- Too much investment in families or partners to leave
- Perceived and/or actual lack of access to services

In many situations, up to 90 percent of abusers of older people in Australia are close family. Furthermore, a recent study found that there has been a change in those who abuse, with a significant increase in the number of young people who abuse females within the home – particularly 15-17 year old males.

Alternatively, the experiences of Aboriginal women are very different in rural and remote locations. They most often do not live on family farms, but in vastly overcrowded homes on reserves and/or fringe settlements. Unemployment, substandard housing, poor nutrition, and large families heavily impacts their wellbeing and life expectancy. Indigenous women suffer higher rates of more serious domestic violence. For example in a recent study in Western Australia, they were found to be victims of homicide up to 10 times more often than non-Indigenous women. In 2009 the New South Wales Ombudsman found that the average rate of recorded domestic violence was 392.9 per 100,000. However in remote regions, such as the far west of New South Wales, it was 1259.2 per 100,000 and 996.8 per 100,000 in the North West.



Within Aboriginal communities domestic violence is often unreported due to the additional barriers of:

- Isolation and lack of culturally safe forms of assistance. For instance in South Australia, there is only one culturally specific domestic violence service for Aboriginal women and their families, despite having large populations of Aboriginal people throughout that state
- The high incarceration rate of Aboriginal men and boys when in contact with the Police system. There is an ethos that seeks to prevent/protect male perpetrators within communities
- One's survival is dependent on group solidarity, thus the fear of retribution from the extended family and community
- Severe poverty and a lack of practical resources. For instance in such communities, few Aboriginal women have a phone or a means of transport

In rural and remote communities, domestic violence has become a part of the “expectations” of a new generation of Indigenous women and girls, who grow up within violent homes and enter into violent relationships. Furthermore it often takes Police up to 2 years to respond to the complaints of these women. Thus there is a deep distrust of the Police system to take the needs of Aboriginal women and girls seriously. Coupled with the fear that their children will be “taken away,” Indigenous women are far less likely to report domestic violence and therefore become vulnerable to homelessness. Furthermore, when Aboriginal people become homeless, they become vulnerable to incarceration. This is reflected in the soaring increase of the incarceration of Aboriginal women, imprisoned at 21 times the rate of male prisoners over the previous year (ABS 2012).

### **Best Practice**

Services for women living in rural and remote locations, must take into account the isolation and the particular vulnerabilities of women (particularly older women) and girls. Education programs that target both men and boys and women and girls about the unacceptable nature of domestic violence are vital in addressing this issue. In Queensland an effective prevention program includes the “Respectful Relationship Primary Prevention Program”, which targets the prevention of violent behaviour by educating and facilitating young people to develop skills and knowledge on how to behave in positive and respectful ways in intimate relationships. Another such program is “Drumbeat,” a program that focuses on anger management, self-esteem, and the development of positive relationships.

However, services must consider the “bigger picture” dominated by culture, racism and severe disadvantage. To be effective, programs must harness the cultural strengths of Aboriginal people and contribute to the capacity and resilience of Aboriginal women and their families in the prevention of such. Successful programs such as “Sisters Big Day Out” in Victoria, is presented in a culturally affirmative manner that challenges the normalisation of domestic violence and educates participants on individual rights and the justice system. Thus a holistic approach is essential, especially one which addresses disadvantage and contributes to the building up of Aboriginal communities. This will require the long term commitment of governments and funding bodies to ensure significant change across the generations.

Finally, Australia's issues within the justice system must urgently be addressed. Existing racism and a lack of cultural competency training is a major barrier to Aboriginal women and girls seeking shelter and safety. Police must be trained and monitored in their response, so that Aboriginal people gain the confidence in seeking assistance.

### **A Bridge to Understanding**

“Country and Kin” are central to Aboriginal spirituality, hence Indigenous Australians are “relationship orientated” people. For thousands of years, their Dreaming stories have highlighted the significance of the “common good,” the need to care for the injured and weak, and the need to promote all of life. The rights of all to “belong” to and “live with dignity” are frequently highlighted within such teachings.

As Anglican women, we know that such values are at the heart of the Gospel. Jesus had a deep compassion for the suffering and the oppressed. He was passionate about wanting to make a difference, passionate to reach out to “all people.” Consider the words of William Blake, an 18th Century poet who wrote:

*Love seeketh not itself to please  
Nor for itself hath any care  
But for another gives its ease  
And builds a heaven in hell's despair*

We are asked to follow where he has led the way to consider the wellbeing of all without judgment and to work towards the common good – for we are all made in His image. Our work is about spreading the Gospel through the building of right relationships. It is about sharing the heritage of each –about the journey together. Indeed, it is through such a journey that we are all enriched.



## **Ilcelia Soares and Mary Caulfield**

**BRAZIL**

### **SEXUAL VIOLENCE AND HIV/AIDS: RESITANCE AND THE FAITH COMMITMENT TO ERADICATION**

Brazilian society has been a stage for gender inequalities in the HIV / AIDS epidemic. This represents a very special development that affects both women and girls, provoking questions with respect to social discrimination and violation of their human and reproductive rights.

Evidence from the most recent Epidemiological Bulletin shows that there were 608,230 cases of AIDs registered between 1980 and June of 2011, consisting of 397,662 (65.4%) cases of male infection and 210, 538 (34.6%) cases of female infection. The rate of incidence in 1998 was 25 per 100,000 infections in men and 12.9 per 100,000 in women, while in 2010 the rate in men was 22.9 per 100, 000 and 13.2 in women. The division by sex, which was 40 men for every woman in 1983, rose to 1.7 men for each case in women by 2010. In 2010, the age group that exhibited the greatest incidence in the country was that of 35-39 year-olds (38.1 cases per 100, 000). Between 1998 and 2010, the observed rate of increase of cases increased in age ranges of 5-12 years, 50-59, and 60 and over.

The difference between men and women in the AIDS statistics can be explained by gender inequalities, the vulnerabilities of these women and girls in the face of sexual and psychological violence, and their difficulty in negotiating the use of condoms, independent of age range. Faced with this reality, it suffices to say that gender violence, as much as age, constitutes a risk to the psychological health of women and girls and is becoming a serious public health issue.

In 2010, the Perseu Abramo Foundation estimated that approximately 24% of women had already been victims of some type of gender violence, and adds that 70% of cases of violence against women happen within the home, and the perpetrator of the violence is a person with whom the woman maintains or maintained a close relationship. This is confirmed through the reports in the Call 180: in the first months of 2012, in 70.19% of cases of violence against women, the perpetrator was a boyfriend or someone she had had a long-term relationship with.

Of the women who call the central help line 180 – 82% of the complaints made by women who live in situations of violence are 20 to 40 years old (median 26.676), have basic education (complete or incomplete), and have lived with the perpetrator of the violence for 10 years or more. The percentage of women who declare themselves financially independent from their abusers is 44%. The numbers show that 66% of children are present for violent incidents and 20% suffer it with their mothers.

In Pernambuco during the year of 2011, the health network reported 4, 742 cases of violence against women. The majority of those were related to physical violence (2.327 – 54,6%), followed by psychological and emotional violence(1.304 – 60,6%), and finally sexual violence(314 – 7,4%). Since 2011, the registries of this violence are included on the compulsory list of all health departments. It is interesting to consider that so much violence as well as the feminization of HIV / AIDS occurs as a manifestation of emotional relationships, an aspect that speaks to human respect and that constitutes collectively, in the dynamic of relationships and of commonalities that cross cultural, social, economic, and religious lines.

#### **II. Government Policies: The problem is identified?**

Public policies toward violence were expanded to include integrated actions: National and political plans for women were created: The Maria de Penha law, the National Policy and Resolution for the Prevention of Violence Against Women, the directives for the protection of women in situations of violence, the creation of centers to help women in situations of violence, and Procedural Norms for the Training of special delegates in services for women were all instituted.

“The network of services in Pernambuco and the services offered by the prevention of violence against women have as their objective to work in coordination as a network. Notification and prosecution of cases in the health network [...] priorities for women in social programs, training for work, and generation of income should all be considered collectively. That being said, in some cases women do not at first seek solutions to conflicts. In the meantime these women are also encouraged by friends and family to seek help from institutions, to more effectively break away from situations of violence, which makes us think that public policies have been more important for the process of physical and psychological recovery than these women initiate.”

In 2012, in Recife, the Public Committee for Preventing the Feminization of AIDS was created. According to Simone Ferreira, “This is one more victory for the movement against AIDS and the movement of women, especially for the AIDS in Pernambuco group, The Women’s forum of Pernambuco, and the National Network of People with HIV / AIDs. The creation of the Committee ensures the continued effort to prevent AIDS, as well as measures in health, housing and violence. Similar efforts take place in diverse public arenas.”

### **III. Case study examples**

Faced with the reality exposed in the emergence of HIV / AIDS and of gender violence, the Episcopal Anglican Church of Brazil, with 9 diocese and one missionary district, is challenged to take up its political and social role with regards to the prevention and eradication of the violence against women and girls and the feminization of AIDS outside the walls of its communities of faith. Three Dioceses and the Missionary District are involved in projects related to the aforementioned projects, of which it is important to emphasize two. The Parish of the Holy Trinity, in the Diocese of Sao Paulo, has developed projects promoting gender equity and the prevention of HIV / AIDS in the past four years.

Through the project, “Woman! Down with Violence!,” women who live in situations of violence can promote female leadership in the center of the city of Sao Paulo. This project educates women to act as agents in combating domestic violence and trains other women to bring visibility to the search for justice. These women also aim to break the silence, report violence and transform fear and the lack of information and consciousness into the courage to speak out against perpetrators. The Anglican Missionary District in the city of Ariquemes, in the state of Rondonia, has worked to combat violence against women through a partnership with the municipal network of Help and Prevention of Violence Against Women and with the coordination of the Noeli dos Santos Shelter. This shelter is a space for help. It welcomes women living in situations of gender violence and works to promote the psychological, clinical, and social health of these women. Additionally, it has achieved in obtaining legal rights and preparing women for the workplace, as well as raising consciousness of their rights and re-integration into society.

### **IV What remains to be done**

#### Challenges

1. Communities of faith have the responsibility to deconstruct and demystify the teaching of Biblical texts that are ambiguously interpreted regarding women and girls, and regarding violence.
2. Strengthen the network of services for women in situations of violence.

#### Recommendations:

1. The church must integrate itself into the networks of help and prevention of violence against women and girls and participate in municipal and state forums on AIDS.
2. The church must acknowledge its political and social role as an opinion maker.
3. The church must take its place in dialogue along with the social movements for HIV/AIDS and women.

### **V. The Faith Perspective**

We ask permission of the poets to reaffirm that in this march against gender violence and the feminization of AIDS, we can employ the songs that remind us “ of the memories of those who give us hope,” because “we have already cried, many have been lost along the way. Even so, it won’t hurt to invent a new song that comes bringing the sunshine of spring.” In resisting, we as women and girls are no longer silent. Let us break the silence, fight for our rights, and believe that “it’s necessary to have dreams always. Whoever carries on their skin this mark has the intense will to have faith in life, in people, and in collective action.



## Mathilde Nkwirikiye

BURUNDI

### Burundi's Brief Overview



#### Population

Total population: 10,550,259

(2012 estimation)

Female population: 5,326,822

Male population: 5,230,437

#### Literacy:

Total population: 67.2% (2010 estimation)

Female population: 61.8%

Male population: 72.9%

#### Birth rate:

40.58 births/1,000 population

(2012 estimation)

#### Death rate:

9.36 deaths/1,000 population

(2012 estimation)

Burundi is a small country (27,830 sq km) encircled by Tanzania in the South East, The Democratic Republic of Congo in the West and Rwanda in the North. Burundi has a population of about 10 million people, the majority of which are young women.

Burundi is currently in a post conflict situation and is painfully recovering from a long period of insecurity. The devastating years of the recent war have not only claimed hundreds of thousands of human lives and decimated substantial economic resources; they have also destroyed socio-cultural systems of reference.

The ensuing deterioration of Burundi's social fabric, as well as the promiscuity experienced during displacements caused by insecurity, continue to negatively impact human behavior in Burundi. The lack of respect for human dignity and violence against girls and women are on a constant rise, even in the context of the current situation of relative security.

### Focus on Domestic Violence

Violence against girls and women comes in different forms in Burundi. The national media and actors involved in this area report daily on cases of violence against girls and women across the national territory. For instance, the Seruka Center, which takes care of victims of sexual violence, registered 1500 cases in 2009, and the ADDF, a local organization working for the defense of women's rights, recorded in 2009, 3019 cases of violence against girls and women reported by the victims, 635 of which were cases of rape; the rest constitutes as domestic violence.

Domestic violence represents a particularly complex and challenging issue in Burundi: this type of violence against girls and women is perpetrated within the victim's own communities and often by their close family. For the large majority of these cases, girls and women are discriminated against with regard to means of production such as land in the rural area.

## **Government's Policies**

In response to this alarming situation, the Government of Burundi has adopted several measures for the eradication of all sorts of violence against girls and women, including domestic violence, and the provision of adequate care for the victims:

1. Development of a national strategy and an action plan for the fight against gender based violence
2. Integration of the gender based violence issue in the second strategic framework for poverty reduction
3. Vote of a national budget for the fight against violence against girls and women and the provision of care for the victims
4. Establishment of focal points within all police stations and other jurisdictions

## **Progress to Date**

Progress in addressing domestic violence issues has been observed at different levels. For instance, the Government of Burundi, in partnership with the UN agencies, has established a center for integral care of victims of this crime. The HUMURA center, established in Gitega province, has adopted a holistic approach to the provision of care for victims of gender based violence. This center harnesses efforts from key Government ministries involved in the fight against gender based violence: the Ministry of Gender, the Ministry of Justice, the Ministry of Public Security, the Ministry of Health and the Ministry of Primary and Secondary Education.

In a country where victims of domestic violence are discriminated and stigmatized against, resulting in the majority of cases not being reported, the availability of centers like HUMURA will be an opportunity for these victims to have access to health care, counseling, useful information, protection, and legal services. In addition to encouraging victims to report cases of domestic violence, these centers represent an opportunity for the reduction of impunity for perpetrators of these crimes.

## **Challenges and Recommendation**

Despite the Government's and other partners' contribution to the fight against domestic violence, we observe a constant increase in this phenomenon. Several barriers to this situation may be identified:

- The positive measures and policies developed by the Government are often not accessible to grassroots communities that need them. This is due to the lack of access to information or available help, difficult access to available services due to long geographical distances separating infrastructures from beneficiaries; and the negative mind-set and attitude towards domestic violence of part of the population. Structures such as care centers for victims of domestic violence remain very limited
- The different actors in the fight against domestic violence do not have sufficient and adequate training and financial resources. There is a huge imbalance between the needs and the capacity of actors to intervene

In order to address the above issues, we would like to submit the following recommendations:

- The Government should ensure gender equality is maintained at all levels of the country's life
- The Government should sensitize the population on gender equality
- Creation of grassroots community networks against gender based violence should be encouraged
- Capacity building for the community networks and other actors in the area of gender based violence should be implemented

## **Faith Perspective**

The Mothers Union is a faith based organization that believes that family is the base of society and should be a sacred place where everybody is protected and respected in their dignity. Through literacy and development programs, Mothers Union Burundi has impacted lives of more than 73,000 individuals. This program provides a context for discussion, empowerment and positive change in community worldviews on issues regarding gender equality and gender based violence.



## Margaret Dempster

CANADA

### I. Demographics

I serve as an Anglican Priest in the communities of McBride and Valemount, in the Robson Valley of British Columbia. Specifically, my report centers on **The Robson Valley Support Society**, an agency that provides services to women and children who are living with violence. The catchment area is situated along 200 kms of the Yellowhead Highway, with McBride and Valemount being the main centers.

#### McBride

<u>Population Estimate 2011</u>	697
<u>2006 Census</u>	
Males	48.7%
Females	51.3%
<u>Median Income 2006</u>	
Males	\$35,992
Females	\$16,410
<u>McBride City Council:</u>	
2 women councillors, 2 men councillors and the Mayor is male.	
<b>Reference: BC Stats</b>	

#### Valemount

<u>Population Estimate 2011</u>	1,070
<u>2006 Census</u>	
Males	51.2%
Females	48.8%
<u>Median Income 2006</u>	
Males	\$32,889
Females	\$14,071
<u>Valemount City Council</u>	
4 women councillors, and the Mayor is male	
<b>Reference: BC Stats</b>	

### II. Priority Issue: Violence Against Women and Girls

The 2007 General Assembly resolution on the *Intensification of Efforts to Eliminate All Forms of Violence against Women* calls on states to have “regard to women who need special attention in the development of policies to address violence”. My report centers on **women living in rural or remote communities** as identified by the resolution.

### III. Government Policies

The Canadian Provincial and Federal Governments fund programs that work to end violence against women and girls. The BC Society of Transition Houses and The Ending Violence Association of BC work on behalf of over 240 anti-violence programs that provide services to women and girls; many of these are in rural communities. The programs in our communities are:

- Stopping the Violence Counselling and Outreach
- Counselling Children and Youth who have been Exposed to Violence
- Safe Shelter Programs for rural and remote communities
- Programs for Schools like Respectful Relationships, Violence is Preventable and Roots of Empathy
- The Robson Valley Community Coordination for Women's Safety Initiative
- Police Based Victim Services

### IV. Challenges for Women Living in Rural and Remote Locations

- Confidentiality and lack of anonymity
- Dual relationships between clients and service providers
- Intergenerational relationships with long histories of abuse
- Isolation due to remote locations
- Deep connection to the land and livestock makes it difficult to leave
- Lack of transportation and access to communication networks
- Limited opportunity for education and employment

### V. Recommendations

The question was asked, "If one thing could be achieved, what would it be?" An identified gap in services in our community is treatment programs for men who use violence in their relationships.

### VI. Faith Perspective

In considering the issue of violence against women in rural and remote communities, I refer to the biblical story of Dinah. "Hamor the Hivite, the prince of the land, saw her, he seized her and lay with her and humbled her." (Genesis 34:2) The history of rape and violence is an ancient one. The biblical account continues with Dinah's brothers, Simeon and Levi, avenging the rape of their sister and killing all the males of Hamor's city. Violence begets violence. Addressing the root causes of violence, such as the limitations and inequities created by the social constructs of gender, is one of the ways of breaking the cycle of abuse.

### Acknowledgement

Thanks to the anti-violence team at **Robson Valley Support Society** for their valuable input:

<b>Shelly Battensby</b>	Services Coordinator, Safe Shelter Program (Valemount)
<b>Penny Rivard</b>	Stopping the Violence Outreach Program
<b>Elizabeth de Vries</b>	Children and Youth Exposed to Domestic Violence Counselling Program, Safe Shelter Program (McBride)
<b>Nancy Taylor</b>	Stopping the Violence Counselling Program



## **Gloria Hockley**

CANADA

Canada is a large country demographically at 9,984,670 km<sup>2</sup> (3,855,103 mi<sup>2</sup>), which makes it the second largest country in the world. There are 10 provinces and 3 northern territories. It is; however, not large in population at 35,005,000 (2012). By population density, we are among the lowest in the world at 3.3 inhabitants per square kilometre or 8.5 inhabitants per square mile. The majority of this population is located in cities near the 49th parallel border shared with the United States. In 2010 the female population comprised 50.4% at 17.2 million; with girls aged 14 and younger at 15.9% and young women aged 15 to 24 at another 13% of the female population. Life expectancy for women is increasing by 15.6% for women over 65, as compared to men at 12.6%. In the 75 to 84 age group, women are 5.3% of the population, while men are 4.1%. For the population over 85 years old, women are 2.5% of the population and men are 1.2%. Of the total Canadian population aged 65 years and older, 56% were women in 2010, increasing to 67% for those aged 85 and older and to 80% for centenarians. The infant mortality percentage in 2009 was 4.7% for girls compared to 5.1% for boys; however, nearly half of the deaths were in the sparsely populated northern territories. The salary gap has narrowed with the average real wages for women, having increased between 1988 and 2008 by 11.6% to 83.3 cents on the dollar.

Less women hold higher public office in Canada than in many other countries. Canada's Parliament is made up of 25% women, and the province of Manitoba legislature has the highest percentage of women, at 31%. We have had only one woman Prime Minister, who was in office for 132 days. There is currently only one woman leading a national party. From the 13 provinces and territories, the number of women Premiers has risen to 6 in 2013.

The focus for this report is sexual assault in the Yukon Territory. Statistically fewer than 1 in 10 sexual assaults are reported to the police. Yukon has the third highest rate of sexual assault in Canada. Compared to similar populations in Alberta and BC towns, the sexual assaults are twice as high. The rate of other sexual offences is 5 times higher. If one factors in fetal alcohol spectrum disorder, the high tolerance for violence, the high rate of substance abuse, and the 2% conviction rate on sexual assaults, then there is no wonder why more women do not come forward.

One man who was at high risk to reoffend was released from prison this past winter. He recently served time for indecent acts and prowling near a home. He sexually assaulted a 15 year old girl and received a sentence of only 14 months. He has returned to the community and now there are public warnings in the newspapers. What message are we sending to the public?

Recently, there was a case before the court where an immigrant taxi driver sexually assaulted a female passenger. There are issues surrounding the protection and safety of passengers, especially when young people and those partying are encouraged to take taxis home. A recommendation went to the court for a sentence of more than 2 years. The defense stated that the sentence should be less than 2 years, so that the person in question could stay in the country; a longer sentence could mean that the offender would be deported, where he would then fear for his life. In December 2012, he was sentenced to 28 months; however, with time served it was reduced to 22 months. He is requesting to stay in the country. Do we represent the victim or the assailant when sentencing? In 2010, a different taxi driver was convicted of sexual assault; however, he did not serve any jail time and was considered at low risk to reoffend. His only punishment was that he could no longer drive a cab.

Other cases have included: a man, who in 2011, raped his cousin while she was passed out from alcohol, and was sentenced to 18 months of house arrest. Two female bartenders were sexually assaulted at night near their place of employment; one was just outside the door smoking. How safe are women when out on the street or needing a ride home? These are but a few examples of the systemic problem of sexual assault and abuse.



Progress has been made in both public awareness and violence prevention. There is a Stop the Violence Campaign website directed at a male audience. The Women's Directorate and the Department of Justice co-lead the Circle of Respect and Equality Group (CORE) initiative and have developed an inter-agency working group. Annually a Bare Essentials Campaign targets organizations to donate essential items such as toiletries, diapers and mittens to stock transition homes. The Aboriginal Women's Summit has brought issues and concerns to a larger number of women, many of whom have previously been afraid to speak out. The Yukon Aboriginal Women's Council has a Yukon Sisters in Spirit Initiative. There are mentorship training opportunities. Publications available include: "Protect Yourself, Protect Your Drink," "12 Ways to End Violence Against Women," "A Guide to the Complaints and Review Process," and a video called "Getting Real," which is a drama on violence protection. Initiatives have included a Task Force on "Acutely Intoxicated Persons at Risk" and a Policy Forum on "Aboriginal Women and Violence: Building Safe and Healthy Communities". The territory participated in the National Aboriginal Women's Forum on Collaboration to End Violence. In November 2012, the territorial government requested proposals for projects focused on the prevention of violence against aboriginal women. A Women's Equity Fund assists Yukon organizations in their work towards women's equality in the North. There is a toll free Sexual Health Information line available with listings in the communities. Most recently in hospitals, women now have the option for "a kit on ice," which holds evidence in cold storage until she decides whether or not to press charges.

Pertinent legislation includes: Children's Act, Family Violence Prevention Act, Safer Communities and Neighborhoods Act, Crime Prevention and Victim Services Act, Victims of Crime Act, and the Yukon Advisory Council on Women's Issues Act. In January 2013, the government announced a partnership with the Canadian Center for Child Protection to provide national resources for: protection against online child sexual abuse, a missing children resource and response center, an interactive child safety education program; and a sexual abuse prevention program for child serving organizations.

The challenges that remain include the need for more transition homes in communities and more awareness for women to report sexual assaults. Fear is definitely an underlying concern. Additionally, families need to be closely involved so that there is no loss of housing, income, or support. Change starts young; teach young people the proper way and change will start to happen, just as smoking has become unacceptable. Educate parents to love and cuddle children, not hurt or abuse them. Advocate against technology games that show violence against women and men, for youth will think that that violence is acceptable and do likewise.

Prevention of violence can happen when we work together for *"whatever you ask in prayer, you will receive, if you have faith"*. (Matthew 21:22)



## **Amanda Marshall**

ENGLAND

### **I. Brief overview of the UK:**

The United Kingdom of Great Britain and Northern Ireland includes four nations, England, Wales, Scotland and Northern Ireland. Wales, Scotland and Northern Ireland each have devolved governance structures, which decide some of their own funding and laws. Certain laws cover the whole of the UK. This report will use UK wide statistics and information, as it's often difficult to solely distinguish England; however, distinctions are included when provided.

- The population of the UK is just over 63.2 million people, 31 million men and 32.2 million women, with 10.4 million people over the age of 65. (ONS 2011)
- The population in England is 53 million
- In 2011, there were 3.5 million children under the age of five in England and Wales. (ONS 2011)
- The Infant mortality rate in England & Wales in 2011 was 4.1 deaths per 1,000 live births (ONS 2011)
- The maternal mortality rate was 11.39 per 100,000 maternities. (BJOG, March 2011)
- The life expectancy in England is 82.3 years for women and 78.3 years for men (ONS 2009)
- Women earn 14.9% less than men for the same job, although this has been outlawed for over 40 years in the UK. The Equal Pay Act was passed in 1970 (Fawcett Society 2011)
- 64% of the lowest paid workers in the UK are women (Fawcett Society 2011)
- The Equality Act 2010 strengthened and streamlined equality legislation in the UK
- 1 in 4 women in the UK will suffer violence in her lifetime (2011 British Crime Survey - BCS)
- 2 women per week in the UK are killed by her partner or former partner (2011 BCS)
- 80,000 women in the UK are raped each year and 400,000 are sexual assaulted (BCS)
- Domestic abuse costs the UK £36.7 billion each year (Home Office)
- Marital rape has been illegal in England since 1991 and in Scotland since 1982
- Sexual Offences Act 2003 strengthened and modernized existing law on sexual offences
- The UK has a national action plan to end violence against women and girls since March 2011 <http://www.homeoffice.gov.uk/crime/violence-against-women-girls/strategic-vision/>
- Female Genital Mutilation was made illegal in the UK in 2004. This included taking girls abroad for the purpose of FGM and carries a 14 year prison sentence. (Home Office 2013)
- In 2012 new criminal offences came into force for Stalking and Stalking with fear of violence, alarm, or distress <http://www.homeoffice.gov.uk/crime/violence-against-women-girls/stalking/>
- The UK has a National Action Plan for the implementation for the UN SCR 1325 which is reviewed annually

- The UK has a National Domestic Violence Hotline, 0808 2000 247, and has national charities focused on help and support for domestic abuse, rape, forced marriage etc. These include Women's Aid, Refuge, Rape Crisis, National Stalking Helpline along with many others. These sit alongside a requirement of local councils to provide support for survivors of domestic abuse
- The UK has over 500 refuges/safe houses for women but these are over-subscribed and many women each day are turned away from accessing a refuge/safe house

## **Current Issues**

### **Objectification of women and pornography**

Issues of violence against women are increasingly being profiled in the UK. Objectification and sexualisation of women are of increasing concern. 'Sexting' and abuse in children and young people is a rising concern which has been recently highlighted. There is a campaign to encourage relationship and sex education in schools that was debated in the Houses of Parliament on Valentine's Day (14th Feb) this year as part of the One Billion Rising campaign. Pornography is increasingly seen as an issue that is not only in the secular space, but also a problem in the church which is surrounded by shame. There is deep concern that the levels and access of pornography to children and adults is leading to a rise in the objectification of women and increasing levels of abuse in relationships. There is still a national newspaper in the UK that publishes a photo of a naked woman every day which is accessible to everyone, children included. There is a campaign, "No More Page 3" to combat this, but it is facing severe backlash.

### **Situation in the Church**

A survey by the 2011 Evangelical Alliance highlighted that 1 in 10 women respondents had been physically abused and 7% of men admitted that they had perpetrated physical abuse (<http://www.eauk.org/church/resources/snapshot/upload/EA-FAMILY-REPORT-WEB.pdf>). There was no information in this report about other types of abuse. Clearly these statistics are of concern and would indicate a higher level of abuse when other forms of violence are included.

While there are some great actions taking place within the Church of England the actions remain patchy and inconsistent. There have been pastoral guidelines on domestic abuse since 2006 (<http://www.churchofengland.org/media/1163604/domesticabuse.pdf>), but no evaluation has been made on the implementation and use of these guidelines. There is concern that there is a silence, shame, and stigma (3 S's) around violence against women taking place within the church that prevents many women from seeking help and support.

Restored ([www.restoredrelationships.org](http://www.restoredrelationships.org)) is an international Christian Alliance to transform relationships and end violence against women. They are committed to raising awareness of violence against women in the church and equipping the church to respond appropriately. They have a free church pack available here: <http://www.restoredrelationships.org/resources/info/51/>

There remains considerable work to be done to challenge the gender inequality and gender injustices that are causes and consequences of violence against women. If we are to bring about a significant change in the current levels of violence and abuse, we need to challenge and change the culture that is complicit in its silence on abuse. We need to teach healthy and positive images of masculinity and change the negative stereotypes within our culture that reinforce gender inequality and injustice. We as individuals create our culture and our environment together. We can choose to keep it or challenge and change it. Culture changes all the time and is never an excuse for abuse.

The Church is often seen as a place of safety within a community, yet some churches are not trained or equipped to respond appropriately. Sometimes there is an emphasis on the institution of marriage rather than the safety of a woman. The church needs to address the challenge of the difficult issues of abuse & divorce. It is not appropriate to suggest marriage counseling to a couple when the man is abusing the woman. A transformation in the man needs to take place before any restoration of relationship can be considered. Note that restoration may never happen as well, for men who choose to abuse often change their tactics to gain control over a woman. The church needs to be aware of this manipulation and control and be able to identify the signs of abuse effectively.



## **Tazu Sasamori and Kaoru Yoshitani**

### **JAPAN**

#### **Overview of Country Demographics**

- The average life expectancy for women: 86.3 (2010)
- The mortality rate of pregnant women: 3.8 per 100,000 Childbirths (2011)
- The infant mortality rate: 2.3 per 1,000 births (2011)
- Women's population: 51.3 %; Girls' population: 48.8%
- Sex ratio is regarded as within the normal range. The entire population of Japan is 127,540,000. The population of men is 62,030,000 and the population of women is 65,510,000. The population of children less than 15 years of age is 16,560,000. The population of boys is 8,470,000 and the population of girls is 8,080,000 (Provisional estimate, Nov 2012)
- Education from 7 years old to 15 years old (9 years in total) is compulsory for both sexes
- Education breakdown. High school: male 96.7%/ female 96.2%, University: male 56.0%/ female 45.8%, Graduate school: male 16.4%/ female 7.0% (2011)
- The pay level for women: 70.6% of the pay level for men worker (2011)
- The UN Human Development index: 12th (2011)
- The gender gap in the fields of health and education is relatively narrow as mentioned above
- The Gender Gap Index: 98th out of 135 nations (World Economic Forum 2011)
- The percentage of women who hold a leadership position in each field and the percentage of women in decision-making processes are fairly low in general
- Females in decision making roles: Member of the House of Representatives 10.9%, Member of the House of Councilors 18.6% (2011), Managerial posts of national government employee 2.4% (2009), Managerial posts of private enterprise 5.1% (2011)

#### **Domestic Violence**

- The incidence of spousal violence has been increasing in Japanese society in the past 10 years
- 32.9% of women are victims of their partners' physical violence, psychological attack or sex by force (2011)
- 91.5% (2829/3091 cases): the percentage of women crime victims of murder, injury or violence by their partners (2011)
- 89 of the 158 cases: the women victims of murder, who were killed by their partners (2011)
- The percentage of victims of sex by force is 7.7%, and 18.6% of them are less than 16 years of age (2011)
- The victims who undertake to live apart from their spouses experience various difficulties; they don't have adequate income; they are not fully recovered mentally or physically

- Moreover, new issues concerning the protection of victims in a disaster were raised after the Great Eastern Japanese Earthquake of March 2011. The sufferers from the disaster were registered in a list, however; it was imperative that the victims receive supplies and subsidies without revealing their addresses to their spouses

## **Government Policies**

- In accordance with the “Act on the Prevention of Spousal Violence and the Protection of Victims” (the Spousal Violence Prevention Act)” and the “Third Basic Plan for Gender Equality (the Basic Plan)” (2010), organized efforts have been made to prevent spousal violence and to support self-reliance of victims. In 2007, the Act was revised to expand the scope of protection orders. The revision also stipulated obligations for municipalities to make efforts to adopt the Basic Plan and establish a Spousal Violence Counseling and Support Center. The Ministry of Land, Infrastructure and Transport and the Ministry of Justice are also worked to help self-reliance of victims
- The Spousal Violence Counseling and Support Center is providing the following services in coordination with the Minister of Health, Labour and Welfare, the police, and the public, etc.
  - Consultation or introduction to institutions that offer counseling
  - Counseling
  - Assurance of safety in an emergency
  - Temporary protection

## **Progress**

- Purple Dial: Telephone Counseling on Sexual Violence and Domestic Violence
- After settling the Basic Plan, the Cabinet Office offered an emergency telephone counseling service, “Purple Dial: Telephone Counseling on Sexual Violence and DV”, from Feb 8 through Mar 27 in 2011 (24 hours, 42 phone lines for women). 23,460 calls were made during the period (8,970 cases were complaints from women about spousal violence). Though “Telephone Guidance Service on Organization Offering Consultation to Spousal Violence Victims (DV Consultation Navi)” is offered by the Cabinet Office even now, the “Purple Dial” service was taken over by the “Purple Hotline (NPO)”
- Campaign for Elimination of Violence against Women
- The Cabinet Office conducts a campaign for Elimination of Violence against Women, in collaboration with local governments, women’s groups and other organizations to strengthen efforts for eliminate violence against women and to enhance social awareness (every year from Nov 12 through Nov 25). We expect that the campaign will become better known and linked to the 16 Days Activism against Gender Violence (11/25~12/10) as an international campaign

## **Challenges and Recommendations**

- Although the system for issuing protection orders is enhanced in the Spousal Violence Prevention Act (2008), there is urgent need for improvement on the basis of the 6th Concluding Observation of CEDAW (2009).
- Speed up the issuance of protection orders; revise the domestic legislation so that it covers all forms of violence within intimate relationships
- Promote the service of 24-hour free hotline for counseling
- Provide high-quality support offered by public officials (law enforcement personnel, and health-care providers, etc.) who have adequate knowledge
- Intensify awareness-raising efforts
- Collect data and conduct research on the prevalence, causes and consequences of all forms of violence against women
- Assist immigrant women, minority women, women of vulnerable groups and women in a disaster in legal procedures

## **Faith Perspective**

- The Christian population in Japan is less than 1% in total. In such a situation, there is a common misconception that the Church is a sacred place not influenced by the world and where violence is irrelevant, even inside Church. As a result, the actualities of violence against women and girls have not become an issue, and the seriousness of the situation has not been realized due to lack of awareness

- In the Anglican Communion in Japan, priests were limited to men until 1998. Therefore, complaints of victims suffering from violence including sexual abuse in their homes or Church were mostly disregarded owing to a fixed idea that this kind of incident could not be real. Patience and love were often imposed on the victims on the basis of a biased scriptural interpretation. In fact, the percentage of victims in the Christian community is equal to the percentage of victims in Japan. There is not a small number of complaints from women who have various difficulties living due to past or present damage in the field of pastoral care. Specifically, damage at an early age is very serious. It is a matter of great urgency to construct Christian theology and faith based on the idea that having respect for lives of creatures in opposition to violence, which disregards personality of others, is indeed our response to the Creator. Japanese Christians, as a minority, should show our significance by presenting a new model of community and new values to our society. Anglican women in Japan have been trying to prevent violence against women and to empower women through practical activities, such as issuing a newsletter, “Talitha, kum,” and a booklet of prayers, and holding a “Women’s Conference”, “Women’s Forum,” and workshops on prevention of harassment. We hope that our Church will provide an opportunity for victims to restore their dignity



## **Magdalena MiRyoung Kim**

### **KOREA**

Women's lives in Korea have certainly improved in some segments, thanks to the unremitting efforts of the women's movement, which ultimately led to the enactment of the Sex Trafficking Prevention Law, the Minor Protection Law, and other policy initiatives. Nevertheless, in other parts of the society, there are still women whose life conditions are increasingly worsening; they are the women and girls who fall victim to sex-trafficking and have no means of escaping this dark network.

In communicating their stories, I will attempt to avoid taking an academic approach or giving an analysis from an expert point of view. Instead, I seek to take an authoritative and traditional approach by focusing on their lives, in particular, the experiences of the young girls standing on the streets with nothing but their own bodies. In doing so, I hope to uncover what has been shrouded by the myth of universality, and shed a light on truths, often hidden by the limitations and partiality of our mainstream view. By doing this, we will only expand our views of the world that we live in. Insights that we gain from our personal experiences and circumstances will help shape not only political and social changes, but also our spirituality.

I couldn't sing the sweet Maria's magnificence anymore after having been involved in these stories. Instead, we could not but sing other songs in our own breathing. We advocate ourselves; we are sometimes filled with fear, happiness, excitement, or anger, together. God never forgets the grace adequate for these circumstances, even though we seem to be depressed and somewhat unorganized.

We are the women who have landed at dead-end streets, living through the night with muffled breaths. How precarious and perilous a life is when you have nowhere to turn for food, shelter, and work. You will never understand what it is like to beg for such things unless you have experienced this yourself. Members of our community do not ask one another about their past. We never predict what could happen to us tomorrow. One thing is sure, though: At least today we don't need to beg for a man's arms just to survive, because we have already arrived at a shelter, a refuge. Moving out of economic reductionism, we have come to the world of voluntary poverty. We get to enjoy vacuum plenum. We have found the universality and ordinariness of the sacredness that anyone can reach, even amidst routinized evil. We live like acrobats, striving to keep balanced on a shaky ground.

Just as Mary Magdalene happened to witness Jesus' resurrection in an unexpected place, I have become a witness of His resurrection upon his request. I have witnessed the inconvenient truth of sex trafficking, experienced and told by thousands of women He has met. This is why I must take a stand as a witness, and why you need to adopt me as a witness.

Now, survivors of all violence against women stand in front of criminal court. By breaking the silence, I will spread the words of the silenced with all of my heart. I am the witness of the recreation. The church is the ultimate juror and we have to adapt our community as a witness.

Faith based communities have no time to hesitate. It is not enough that we declare the freedom to the modern slaves and share our experiences. Even though no one physically stoned the survivors, we have to offer reconciliation to those who serve life sentences before they die in prison.

Since my attendance at the 2009 UN CSW53rd Conference, I have co-taught a feminist theology course at the Anglican Church of Korea University Seminary. As a field worker, I teach young people preparing to be priests how we can find the femininity of God within us. I get to recognize the blessing of living with multitudes of women.

When I return to Korea, I want to found a CSW in the Anglican Church of Korea, particularly a Women's Watch, which will focus on speaking out and breaking the tradition of silence, as well as handing down knowledge on family theology from generation to generation. I want to train lay people on leadership, so that we may share our duties and responsibilities among all other priests. I would also like to provide self-help groups for all survivors, to provide support for themselves. Lastly, I would like to witness what I saw and listened to in front of the religious community, particularly the church.





## Numia Tomoana NEW ZEALAND

### I. DEMOGRAPHICS - DETAILS ON WOMEN AND GIRLS

The population of New Zealand/ Aotearoa 2013 was estimated to be 4,455,602, with 2.18 million males and 2.25 million females. There were 97 males for every 100 females. 63,897 live births were registered in December of 2010 – 32,904 boys and 30,993 girls.

- **Life expectancy:** Girls; 82.7 years, Boys; 78.8 years. There were 30,082 deaths registered in 2011, comprising of 14,823 male and 15,259 female deaths
- **Mortality rates in childbirth:** In 2012: The number of infant deaths (under one year of age) was 277. In 2012, the infant mortality rate (infant deaths per 1,000 live births) was 4.6 per 1,000. 60,860 live births and 29,811 deaths were registered in New Zealand, resulting in a natural increase (live births minus deaths) of 31,049.
- **School roll:** 2012: 759,960 – 112.83% ratio of girls to boys or 1 at primary level and 1.07 at secondary
- **Women in the Workforce:** Females represent 50.9% of the NZ population and 46.9% of the Labour Force. Of the 1.8 million females of working age, 62.3% declared themselves as part of the labour force in the year to March 2011 (the female participation rate). Paid work (1million) or actively seeking work (77k)
- **Income:** The gulf between pay rates of male and females is the most infamous of the gender disparities represented in the workforce. On average females earn 83% of that of males on a fulltime equivalent basis. Despite the dominance of females in four main industries, in terms of employment and hours worked, there is not a single industry where females earned more than their male counterparts on average. In fact, the Healthcare and Social Services Sector has one of the widest gaps in pay between genders and has not improved since 1994
- **Women in leadership roles:** There is a predominance of males in key leadership roles across many key industries in New Zealand/ Aotearoa. According to Ministry of Women's Affairs the number of females at Board level at 100 top companies is only just over 9%. Only 4% of these same companies had a female Chief Executive

### II. PRIORITY ISSUE – DOMESTIC & FAMILY VIOLENCE

**Background/ Statistics** - Half of the 58% of all reported violent crime in New Zealand is family violence and 84% of those arrested for family violence are men. On average 14 women, 7 men and 8 children are killed by a member of their family every year. From 2002-2008, there were 186 family violence deaths: 100 partner; 49 children; 37 other family homicides, and most of the perpetrators were male. Police recorded 107,602 family violence incidents and offences in 2010/11. There were 96,627 children (aged 0-16) present or living with the victim when Police attended.

Around 1 in 4 girls and 1 in 10 boys in New Zealand have experienced sexual abuse ([www.oneyouok.org.nz](http://www.oneyouok.org.nz)). The Women's Refuge received 60,565 crisis calls in 2010/11, and provided services to 13,937 women and 11,014 children. In 2011-12, our refuges provided 83,994 safe beds for women and children who did not feel safe to sleep in their own homes – this was an average of 230 women and children each night.

### III. GOVERNMENT POLICIES, LAWS PROGRAMS CAMPAIGNS

**Government Domestic Violent Act 1995** - The Ministry of Women's Affairs (MWA) contributed significantly to the development of the Domestic Violence Act (1995) (DVA), which is an important piece of legislation for women. Police power was strengthened and the provision for the mandatory seizure of firearms in domestic disputes was included. In 2012, the DVA decided "economic abuse" be included in the definition of domestic violence contained within the act.

**Crimes Amendment Act 2007** - This act makes better provision for children to live in a safe and secure environment, free from violence by abolishing the use of parental force for the purposes of correction (section 4).

**Care of Children Act 2004** - This act makes guardianship of children, arrangements for the care of children, and resolving disputes as to children's care, better mandated. The act makes the welfare of the child the most important priority, and shifts the focus away from parents' rights and towards parents' responsibilities toward their children. It emphasises that children should be consulted about decisions that affect them, and that decisions affecting a child should be made and carried out within a timeframe that fits with the child's sense of time.

### IV. PROGRESS

- The White Ribbon Campaign is a program aimed at stopping violence before it occurs
- The Police Family Violence Policy (FVP) 1996 is based on 3 core principles:
  - Protection of victims (includes children who witness family violence)
  - Holding assailants accountable
  - Consistent practices across agencies and groups

The primary focus is victim safety during police intervention and in the future.

- **Kaupapa Māori frameworks** offer holistic services to support the recovery of women, children and whānau/family, underpinned by Māori cultural values, beliefs, and practices
- You can call the **Family Violence Information Line** at 0800 456 450 from 9am – 11pm
- **It's Not OK** is a public campaign set up by the Ministry of Social Development and the Families Commission to stop family violence in New Zealand communities. These organizations provide a suite of services including safety planning and safe houses, information, advocacy, and support accessing legal, social and financial services, approved domestic violence programmes, counselling and help with children. Through such processes victims may come to reassess violent relationships, thus also helping to prevent future violence
- There are **29 Women's Refuges** in New Zealand Aotearoa that provide refuge, support, advocacy, counselling, education and a Helpline for immediate need
- Another network committed to ending sexual violence within our communities is **Te Ohaaki a Hine – National Network for Ending Sexual Violence Together (TOAH – NNEST)**

### V. CHALLENGES AND RECOMMENDATIONS

The Features of best practice proposed by program providers include: (The following list of best practice features is based on a list proposed by DOVE with amendments and additions that incorporate consistent ideas that were proposed by VIPs)

- responding to women critically question beliefs that support violence
- treat women respectfully at all times
- making a concern for safety primary

- recognize the woman's autonomy over her own life at all times even if in danger
- build self-esteem
- encourage women to recognise their skills
- increase knowledge as a method of increasing choices
- focus on planning for the future
- set clear and honest boundaries on confidentiality; confidentiality is not a primary rule when the safety of children is at issue or when self-harm is possible
- maintain a non-judgmental attitude

In the 2011/12 year we compiled evidence based on sexual re-victimisation to inform policy and operational work. We presented the high level findings to government and non-government stakeholders. The final report from **MAW, *Lightning Does Strike Twice: preventing sexual revictimisation*** summarises key themes from New Zealand and international research literature on the prevalence, nature and impacts of sexual revictimisation, and promising practices to prevent it.

## **VI. FAITH PERSPECTIVE**

### **Te Ha o te Karanga**

Ka rere te ha o te karanga  
 Ki runga koutou nga Wahine Maori  
 Nga Wahine tino taonga  
 ko te taonga whare tangata  
 ka rere te ha o Papatuanuku

### **The Call of Sure Quiet Strength**

The call of sure quiet strength goes out  
 Reaching every Maori woman  
 The keepers of future generations  
 Mother Earth touches each one with  
 A token of strength for all women  
 Women of enduring spirit

For women to be keepers of the future generations, our whare tangata (*lit*, house of the people or womb) must be protected, honoured and cherished by their male counterparts. Our Whare Tapa Wha, physical, mental, spiritual and family aspects need to be balanced and healthy. Every human is of intrinsic value, created by God, therefore we are all unique and tapu, of sacred value.

If women and girls are violated and abused then their wairua (spirit) is fractured. For Maori, the wairua must be healed and the tapu must be restored; they must be sacred within before any other form of counselling happens.



## **Chinelo Anazodo**

### **NIGERIA**

On December 27, 2012, my attention was drawn to the situation of a woman, who coincidentally is an Anglican from the same community as me. She had seven children in eleven years of marriage. I will call her Mrs. X. and her husband Mr. X. Mr. X has many sexual partners and does not use any form of protection, hence he has transmitted different types of sexually transmitted diseases (STD) to her. He does not provide even the basic needs for his wife and children. As a result of his careless sexual life style, Mrs. X refused to continue any sexual relations with him. He resorted to beating and raping her. When she tried to lock herself in her room, he broke open the door to her room to get to her. The last straw was when Mr. X ran after her with a gun with the intention of killing her; she was only spared by the intervention of the neighbors. She had to take refuge in the house of relations.

When I heard this, I mobilized the women in my community to interrupt the men's meeting with a formal protest and complaint, after presenting the traditional kolanut. We presented the case of Mrs. X and the threat to her life and requested that they assign a safe place for her to stay until the issue was resolved, as she could not continue to walk from house to house in the locality begging for a place to sleep every night, because she is afraid to go home.

The men did this. Even when Mr. X raised an objection of meddling in his private business, the younger members threatened to beat him up and expressed their disappointment. The women took a step further by raising money for Mrs. X to start a petite business.

There are harmful Widowhood practices, which seems to be rife in South-East Nigeria. This could probably be attributed to the patrilineal system of inheritance practiced in that region. Most Igbo Communities hold the belief that women are not eligible to inherit from her father's estate or take possession of her late husband's estate. This holds true even in situations where the woman is the breadwinner while the man was alive. The belief is that only a man can control family resources. Women are considered to be a part of the property, which can be inherited either by the brother, uncle, the closest relation, or even the son of the woman in question.

These and many others forms of violence against women abound, but the intervention of the church, which through teachings, provision of legal services to women in vulnerable situations, and sensitization and counseling of women and families, has to a great extent curbed violence against women and girls. There is also a unit created by the Mothers' Union where such women can go for protection and counseling.

In Nigeria, the law as currently provided does not offer women and girls adequate protection from violence. For example, "The Violence Against Women Prevention, Protection, and Prohibition Act, 2002" has only been domesticated in 4 of the 36 States of Nigeria. Additionally, only 6 States have passed laws against female organ mutilation.

Some Laws and legal procedures in Nigeria tend to condone violence against women, allowing men to act with impunity in the name of exercising a "right" to discipline their wives. Section 55 of the penal code applicable to Northern Nigeria permits domestic chastisement of wives for corrective purposes. Thus in Northern Nigeria, domestic violence, like wife battery, is considered a normative order. Many, including the Police, do not even consider it a form of abuse. Thus, the Nigerian police force, acting on what is termed cultural normative order, does not generally treat VAW/GBV as threat to human dignity and a gross violation of women's rights.





Photos by Beth Adamson

The penal code (section 55 (4) applicable in the northern regions, legalizes “corrective” beating of a child, pupil, servant or wife, as long as this does not cause grievous hurt. Chapter IV of the 1999 constitution contains the bill of rights, titled the Fundamental Rights. There are a number of sections in that chapter that are relevant for the protection of women against violence. For example, sections 33 guarantees the right to life while section 34 provides for the right to dignity of human person and specifically prohibits torture, inhuman, or degrading treatment, including forced labor, slavery, and servitude. Right to personal liberty is provided for under section 35, while section 42 prohibits discrimination on the grounds of sex amongst other things. These provisions in the constitution entrenched as fundamental rights can be used in cases of violence and violations of women’s human rights.

The criminal and penal codes contain elaborate provisions relating to sexual offences intend to protect young people and women victims of sexual abuses and exploitation, including rape. According to section 218 of the criminal code “any person who has an unlawful carnal knowledge of a girl under the age of thirteen (13) years is guilty of a felony and is liable to imprisonment for life with or without caning. Furthermore, any person who attempts to have carnal knowledge of a girl above the age of 13 years is guilty of a felony and is liable to imprisonment for fourteen (14) years with or without canning. Section 222A of the criminal code also provides that whoever, having custody, charge, or care of a girl under the age of sixteen (16) years, causes or encourages seduction, unlawful carnal know ledge or prostitution of, or commission of an indecent assault is liable to imprisonment. Thus, any person who commits the offence of rape is liable to imprisonment for life, with or without canning. Section 359 defines attempt to rape as a felony punishable of 14 years imprisonment.

Hindrances to effective eliminations and prevention of violence against woman and girls are:

- i. Inadequacies of current legal provisions to address issues of gender based violence, particularly issues of domestic violence/wife battery and rape
- ii. Absence of modern technology to aid investigation and detection of gender based violence, especially rape (e.g DNA/forensic technologies)
- iii. Pervasive cultural norms that seem to validate wife battery as purely domestic rather than a criminal one
- iv. Absence of relevant specialized structures and personnel to specifically handle cases of gender based violence (e.g special police unit trained to handle GBV/VAW)
- v. There is often pressure on victims to withdraw charges when the perpetrator is a member of the family or a close associate of the family, thus hampering police investigation and prosecution
- vi. Access to specialists like psychiatrists, social workers and clinical psychologists are very limited for investigation and rehabilitation
- vii. Police stations often lack trauma centers and other facilities to support and to protect victims from perpetrators
- viii. Lack of success in convictions seems to negatively affect the confidence of communities in the justice system



## **Erika Montoya**

### **PERU**

In Peru, social programs within the Anglican Church have made great strides through prevention campaigns that have been carried out in different communities.

The most frequent types of violence in adult cases handled by the Anglican Church in Lima are: Family Violence, Psychological Violence, Social/ Economic Violence and Physical/ Sexual Violence.

The most common consequences of violence are unwanted pregnancies, sexually transmitted diseases, unwanted children, and abandonment.

In 2011/ 2012

- In schools there are conflicts with children and adolescents, better known as bullying
- The state has proposed drastic measures for this disease that afflicts all classes
- We as a church have participated in social programs that have focused on the issue with the leaders of each parish. We use an intervention methodology: We visit colleges, providing our children with the word of God, spread values, and strengthen individual weaknesses with home visits and family interventions

In the year of 2008/2012:

We intervened in the zone of Pamplona Alta, the area south of Lima in the District of San Juan of Miraflores, with a project started by me. We intervened in homes –though often times we knew different realities, we intervened anyway. In addition, we met elderly women, who were victims of terrorism. In many situations we had to ask for counseling from our state networks to obtain more knowledge to maintain a clear and concise intervention on the case.

Intervention Methodology:

- In schools with adolescents, surveys have shown that children are very secretive about their behaviors
- Asking support from health centers to create programs offered by the state educational institutions about the most common diseases: STDs, Tuberculosis, Dengue, and more
- Making a schedule for visits and getting results through intervention

With Women

- Visiting their homes
- Educating them
- Guiding Them
- Providing law enforcement intervention if the situation requires it



## The Anglican Church

- In southern Lima we have an organization, “Advocacy of Children and Adolescents,” whose objective is to prevent any violence
- We also have a state of networks, which is very useful in my professional intervention
- We also have San Juan High School, where children come from poor backgrounds and many have dysfunctional families. I speak to motivate parents to get a decent education for their child. I also visit their homes to inspect and realize that commitment
- We also have the San Mateo school, which is located to the North of the capital, Lima. There the method of education has been evolving over the years. Some children come from dysfunctional homes, but the pastoral body is responsible for intervening
- In southern Peru, the Arequipa department has a group home, administered by a pastoral staff with the state’s permission to operate
- We continue with southern Peru in the province of Ica. As a result of the 2007 8.9 magnitude earthquake, the Diocese of Lima decided to have a mission station, where support was provided by trained people working with children, many of them from dysfunctional homes or who lost their parents in the earthquake.

## The Social Worker and Her Intervention

There are many ways in which my intervention in all types of need may be focused primarily on women that are victims of violence. I help create their dignity and enhance their education so that they can achieve their goals. I draw from the emotional support of networks, so that I do not always feel alone in bringing them messages of hope. At many times it has been difficult to change certain habits, but with the strength that Christ gives me, I can do it. There have been cases of children abused by their parents, stepfamily, cousins, or uncles. I have always been involved with the district attorney and they have taken care of some cases, with my ongoing intervention in pre-and post-intervention cases. In my country there has been a lot of bureaucracy by state institutions throughout the years to ensure that this evil is completely decomposed. As a social worker and philanthropist with a spirit of charity, I continue to fight so that our intervention works best for the people we help.



## **Ann Glenesk**

### SCOTLAND

Scotland is a semi-autonomous country, which with England, Wales, and Northern Ireland forms the United Kingdom. The land mass of Scotland is 78,772km<sup>2</sup>, with a population of 5,254,800 inhabitants residing in three distinct regions: the Highlands and Islands, the densely populated Central Belt, which includes the main cities of Edinburgh and Glasgow, and the Southern Uplands bordering England.

Scotland's population has been slowly rising over the last nine years due to net in-migration, mostly from Eastern Europe, and an increase in birthrates over mortality rates in the last five years. In 2011, there were 58,590.201 births registered – a birth rate of 11.1 births per 1000 population of both sexes and all ages. The Scottish rates per 1000 births are: stillbirths = 4.9, neonatal deaths = 2.6, infant mortality = 3.7 and prenatal mortality = 6.9 per 1000 births. Scotland's maternal death rate is 4.8 per year. In 2010, data indicated that life expectancy in Scotland had risen and was 80.6 years for women and 76.1 years for men (GRO 2012).

There is a gender gap in Scotland with women outnumbering men. In 2005, women outnumbered men by 7%, and the gap is projected to increase to 9% by 2036. Men outnumber women in all age groups up to age 29 years, but in all older age groups women exceed men. (GRO 2012)

The Scottish government provides free education for all children, so that girls and boys have equal opportunities. Approximately 5% of parents choose to pay for their children to be educated at Independent schools.

Despite the school achievements of girls surpassing that of boys, girls and women in the workforce are underrepresented in positions of power across Scottish society. A study by the Equality and Human Rights Commission (2011) revealed that of 614 public appointees in Scotland, 198 (32.2%) were women. The proportion of women at board level in Scottish firms is below the UK average, with just 29 female directors at the 30 largest listed firms. Ten of the top 30 firms have no women at all at board level. Only three of Scotland's thirty-two local authorities are led by women and out of Scotland's twenty-seven senior police officers, only four are women. Women's salaries are 15% below the average hourly earnings of men in full-time employment. The gap is even more profound comparing women working part-time and men working full-time.

On the issue of violence against women there were 59,847 incidents of domestic abuse recorded by police in Scotland during the year of 2011-2012 – a 7% increase from the previous year; 54% of recorded incidents led to a crime or offence (TSG 2012). The statistics reveal that in 81% of incidents women are the victims and males are the perpetrators. In 17% of incidents men are the victims of female perpetrators, and in the remaining 2%, abuse occurs in same-sex relationships.

The Scottish Government affords the same level of importance to the eradication of domestic abuse as it does to health and education.

The three main types of legal protection for victims of domestic abuse are: 1) An exclusion order – a court order, which suspends the right of a married person, civil partner, or cohabitee to live in the family home 2) An Interdict – a court order, which bans someone from specific behaviour, such as threatening or assaulting the victim 3) A non-harassment order – a court order, which can be used against a partner, ex-partner, their family, or third party behaving in a way that causes alarm or distress.

Support is available from the Scottish Women's Aid (SWA), who has 38 groups across Scotland, providing refuge and support for women and children in local areas.

A multi-agency approach ensures that the issue of violence against women is apparent in all areas of society. The White Ribbon Campaign – men working to end violence against women, is also publicized across Scottish society.

Scotland's largest city Glasgow has specialist domestic abuse courts and an advocacy service ASSIST (Advocacy, Support, Safety, Information Services Together), which ensures victims are safe, informed and supported.

There is a Domestic Abuse Task Force within the Scottish police force and specific courts, which only deal with domestic abuse. Police use intelligence to prevent incidents of abuse at times of high incidence – Christmas, New Years Day, Football.

Another prevalent sector of violence against women in Scotland is Human Trafficking for sexual exploitation, which takes the form of prostitution, pornography, lap dancing, and escort and prostitution tourism services. Scotland hopes to follow countries like Sweden, who have criminalized the purchase of sex, which has resulted in a decrease in both prostitution and human trafficking. At present, in Scotland there have only been 4 convictions for offences related to human trafficking. However, the Scottish Government at present are consulting regarding the introduction of the Criminalizing of the Purchase of Sex (Scotland) Bill (2).

There is much to give thanks for in Scotland, yet there is still much to be done to empower and protect women and children. There is still the challenge of obtaining substantial evidence for emotional, spiritual abuse, or any non-physical abuse. There is insufficient refuge and accommodation, and some service users report that their treatment lacks compassion as their experiences are ignored or dismissed.

Violence against women and girls is an offence against God and God's people. The legacy of violence affects God's people for generations to come. The God of love, compassion, mercy and justice calls women and men to end the scourge of violence against women, men, girls and boys.

***Isaiah 58:6-7***

***Is it not this fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry and bring the homeless poor into your house when you see the naked to cover them and not hide yourself from your own kin?***



## **Pumla Titus**

### **SOUTH AFRICA**

The Anglican Church of South Africa's province covers seven (7) countries: South Africa (21 Diocese), Mozambique (2 Diocese), Lesotho, Swaziland, Namibia, Angola, and the Islands of St Helena (Each with one Diocese); therefore, it is not possible to write a country report that will give a comprehensive understanding of all these countries on any given situation. Each country has its own government with diverse cultural groups and political situations. The Anglican Church of Southern Africa (ACSA) ensures that all these countries are fully included in all its communication and programs.

The Human Trafficking program, implemented by HOPE Africa –the Social Development Organization of the ACSA, is an example of one of ACSA's programs that operated pre and post the 2010 Football World Cup.

The Anglican Women's Fellowship and Mother's Union Guilds, which have membership in all of the Dioceses in the ACSA Province, have also developed a joint resolution that seeks to ensure the achievement of the 3rd millennium development goal, i.e. Promoting Gender Equality and the Empowerment of Women. Therefore, all Dioceses have a common goal and share reports and resources.

After the gang rape and brutal murder of a 17 year old girl near Cape Town in the beginning of February 2013, our Province issued a statement that denounced these acts and also requested that during Lenten Period each church light a candle in memory of all women who have lost their lives due to violence and rape. In this way, we got all of the churches involved in discussions about gender based violence issues in their areas.

I will now concentrate on the largest of the ACSA countries, South Africa, as I am a citizen and resident of this country.

#### 1. South Africa is known as the "rape capital of the world"

Statistics say that someone gets raped every four minutes in South Africa. Apparently only one in 9 cases are reported. Out of 66,196 incidents reported to police last year, investigations led to only 4,500 convictions.

#### 2. The rate of murders of women in South Africa is equally troubling

A woman is killed by an intimate partner every eight hours in South Africa. This is probably underestimated because in 20% of killings no perpetrator is identified.

These incidents occur despite the fact that South Africa has strong laws protecting women and children, i.e.:

- The Domestic Violence Act No 116 of 1998 and
- The Criminal Law (Sexual Offense and Related Matters) Act No 32 of 2007

Both are framed to protect women against all forms of violence, but evidence shows that they are not being used or acted on. Some of the few victims who report domestic violence receive inadequate support from officials. Some victims reported cases of domestic violence to police or social workers, but their pleas for help fell on deaf ears. They are often told to resolve the matter with their partners.

The National Council on Gender Based Violence was set up in May of last year to review research on the subject "with the view to develop new strategies." At the same time, it noted "a need to move from policy to action."

The Department of Women, Children and People with Disabilities was established in 2009, it endeavors to promote and protect the rights of women, children, and people with disabilities and to ensure that these rights are integrated into all government programs.

The department implements various programs for each of these three populations, including mentoring girls in various career fields, increasing access to assistive devices and other health programs, developing gender equality legislation, addressing human trafficking, and conforming to international agreements, such as the Convention on the Rights of the Child.

Many rural women are illiterate and do not know their basic rights. This often leaves them vulnerable to abuse. Most of these women are also dependent on their husbands or families for economic support and are therefore unable to report them and break away from them.

I think this statement written by Mr. Justice Malala, a political analyst in South Africa, on February 18, 2013 says it best:

*The problem therefore lies with men. That is where our efforts should now be directed. Over and above some serious legal action - strengthening the police's domestic violence, child protection and sexual offences units, plus special rape courts with properly trained prosecutors - we need wholesale re-education of men.*

*In schools and communities, in universities, in churches and in workplaces, we need campaigns similar to those that we initiated to fight the scourge of HIV/Aids.*

*Hopefully our government will listen to our President, as he also alluded to this during his State of the Nation Address on the 14th February 2013.*

This is the caption from the President's speech:

*The brutal gang rape and murder of Anene Booysen and other women and girls in recent times has brought into sharp focus the need for unity in action to eradicate this scourge. The brutality and cruelty meted out to defenseless women is unacceptable and has no place in our country.*

*Last year the National Council on Gender Based Violence was established. It comprises government, non-governmental Organizations, Community-Based Organizations, Faith-Based organizations, academia, research institutions, government, men's groupings, and representation from women, children and persons with disabilities. We urge this coordinating structure to make the campaign of fighting violence against women an everyday campaign. We applaud all sectors for the campaigns that have taken place already, highlighting that such acts will not be tolerated.*

*I have directed law enforcement agencies to treat these cases with the utmost urgency and importance. The Family Violence, Child Protection and Sexual Offences Units, which were re-established in 2010, have increased personnel. During the last financial year, the Units secured over 363 life sentences, with a conviction rate of 73% for crimes against women above 18 years old and 70% for crimes against children under 18 years of age.*

*The government is adding other mechanisms to protect women, such as the Protection from Harassment Bill. While the Domestic Violence Act also provides protection, it only applies to persons who are in a domestic relationship. The Protection from Harassment Bill also deals with harassment by persons who stalk their victims by means of electronic communications. In addition, the Combating of Trafficking in Persons Bill was passed by the National Assembly last year and is now at the National Council of Provinces. Once implemented, the law will assist women and children, who are often victims of this heinous crime.*

## **CONCLUSION**

There is a lot of work to be done, and I believe that as members of the Anglican Church, we can make a good contribution. The Bishop of Natal has organized a march against Gender Based Violence on May 25, 2013. I am looking forward to sharing and learning from my communion sisters how we can improve our programs to assist women and girls in our Province. I am also interested in making our churches a place where women and girls can come for assistance and comfort.



## **Sweetline Persis Vijula Arulanantham**

SRI LANKA

### **Overview:**

Sri Lanka is a small island nation off the southern coast of India, with a population of just over 20 million of which about 10.4 Million are female and 9.8 Million are male. The labor force makes up 46.4% of the total population, with 66.5% being male and 28.6% being female. Unemployment rate stands at 5.9% for females as opposed to 3.0% for males (source: Department of Census and Statistic, Sri Lanka). According to the World Bank, life expectancy at birth for females has remained at 78 years for the past five years and literacy rate for females between the ages of 15-24 is 99%. Interestingly the ratio of female to male in enrollment for primary, secondary and tertiary education is 100%, 103% and 192% respectively. The proportion of seats held by women in national parliament averages 6% for the past five years. The annual number of female deaths for every 100,000 live births was 35 in 2010. In 2009, 37% of employees in the agricultural sector, 25% in industry, and 27% in the service industry were females. Although statistics do not exist to derive the percentage of the salary earned by women compared to men, numerous studies have demonstrated that men earn higher wages than women.

### **Violence against Women and Girls - Peace and Security of Women in post conflict Sri Lanka**

Sri Lanka was embroiled in a protracted and bloody war for over 30 years, resulting in the destruction of lives, properties, livelihood, and culture, predominantly of Tamils and to a lesser extent Muslims living in the northern and eastern parts of Sri Lanka. The war ended on May 19, 2009, but there has been no political will to resolve the issues that led to the original conflict between the majority group, Sinhalese, and the minority, Tamils. Women, along with children and the elderly were extremely vulnerable during the war, especially in the last phases; they were compelled to live in situations of violence, mental and physical trauma, and be witnesses to death and destruction. Four years later the women's situation has not seen any change: they continue to live in fear and uncertainty, without the ability to decide the course of their lives or that of their families. Women continue to be vulnerable and powerless. After the war women headed most of the households, with the men either missing or dead. Women are now faced with the added burden of providing and caring for the young and the elderly. Their position is further exacerbated by the extreme militarization of these areas, with the military performing civilian functions and controlling civilian life. The presence of large numbers of military personnel poses a real threat to the personal security of these women. These women are often prevented from seeking employment outside their homes for considerations of safety and security and are thus compelled to run self-employment programs, such as poultry farming and sewing.

### **Inaction by the Government**

The Government has hitherto failed to formulate any policy, including enacting laws, or setting up programs and campaigns to deal with the issue of women living in a post conflict situation. Even though there are laws pertaining to women's issues, such as the Prevention of Domestic Violence Act, they have not proven to be effective in dealing with the issues faced by these women.

In the aftermath of the war, due to pressure from the UN and the international community, the Government of Sri Lanka established a body known as the Lessons Learnt and Reconciliation Commission (LLRC) to investigate, inquire into, and report on several issues surrounding the conflict. The Report contains numerous recommendations for implementation by the Government, governmental authorities, and agencies. The report has recorded the plight of women, children, the elderly, and the disabled in the post conflict context in Chapter V of the Report (5:111 to 5:126). To date no action has been taken by the government to implement these recommendations and observations regarding women and the issues relating to them.

## **Managing the Issue**

As already stated the government has failed to take any action in addressing the issues of women living in former conflict areas. They have hitherto not been provided with psychosocial counseling, they have no role in governance, there are constant threats to their peace and security, and they have no voice and have been left with limited choices. They also live with the pain and uncertainty of not knowing the plight of their missing mostly male family members. So the issues continue unabated.

## **Challenges and Recommendations**

Although Church based groups and NGO's carryout numerous programs to empower women they are inadequate to address the issues of these women. Many programs are often disallowed or discontinued by the State authorities or the military. In this context, it is most important to create the space for these women to share their stories and find healing from the horrendous experiences during the war. They need support and encouragement in finding a place for themselves and, in doing so, a place for their children in the future in governance. They must be empowered economically and socially, given the stigma attaching to widows and single mothers in their communities, and thus given the capacity to make informed choices for themselves, their families, and their ability to direct the course of their and their children's lives.

## **Faith Perspective**

Christ's approach and spirituality towards women is very vital to the Church. His compassion for women who were marginalized and his response in affirming them is something that the Church needs to intentionally follow and practice in addressing the issues swamping these women.

## **Malachi 3:5**

So I will come to put you on trial. I will be quick to testify against sorcerers, adulterers and perjurers, against those who defraud laborers of their wages, who oppress the widows and the fatherless, and deprive the foreigners among you of justice, but do not fear me," says the Lord Almighty.



## **Harriet Baka Nathan**

SUDAN

**Context:** Southern Sudan has moved from a “crisis” to a transition phase, a period characterized by peace –which is but fragile, infrastructure recovery, and a shift from relief work to development and services.

**Introduction:** South Sudan gained independence from Sudan on 9, 2011 as the outcome of a 2005 peace deal that ended the longest civil war. An overwhelming 99% majority of South Sudan voted for a January 2011 referendum to secede and become Africa’s first new country since Eritrea split from Ethiopia in 1993.

### **Socio–Cultural:**

Key characteristics of ethnic groups are dependent on the clan structure of the group, their cultural beliefs and practices, household structure, and the prevailing roles of different family members in the household. Key groupings in the community are dependent on traditional and social functions, community leadership structures, and coping mechanisms in homes of stress.

Generally, the structure of the community is dependent on the clans of different tribes, beliefs, and household structure. For example, the roles that men and women play are important. In most instances, men are the heads of household. They administer and inherit property, and often engage in extramarital affairs. In some clans, women can’t even sit together during family gatherings.

Community leadership and decision-makers, chiefs, are always men. Men are always chosen for community committees for social work. Elders and leaders often come together to deal with the problem of man made beliefs, culture, norms, traditions and values that make women vulnerable.

### **Political and Institutional:**

South Sudan is divided into three levels of government:

- National government: sub-divided into states
- States governments: sub–divided into Counties
- Local governments: sub–divided into Payams, Bomas etc

The central, state and local governments are responsible for different programs.

The government is gradually becoming more established with the resettlement of millions of people returning to their home to live and work. Social service delivery systems are still weak and services in Southern Sudan are extremely poor due to the long duration of civil war, which affected the infrastructure and other aspects. This change directly comes from the signing of the Comprehensive Peace Agreement (CPA) between the Government of Sudan (GOS) and the Sudan Peoples’ Liberation Movement (SPLM) in January 2005, which marked a new political landscape that created favorable conditions for rebuilding all of the sectors for national development. More importantly, the CPA further led to formulation and adoption of the Interim National Constitution (INC) and the Southern Sudan Interim Constitution (SSIC), which later addresses issues specific to Southern Sudan.



The INC established decentralized government structures in Southern Sudan at the Central state and local level.

The GOSS is charged with the responsibility for the administration of the ten states of Southern Sudan. It also acts as a link to the GON and ensures the rights and interests of the people of Southern Sudan safeguarded during the six year interim period, according to the CPA.

Thus, the GON and the GOSS have initiated clear policy and programmatic initiatives that address international agreements such as the Millennium Development Goals (MDGs) in order to accelerate progress in poverty education and human development in all parts of Sudan. The framework for the MDGs specifically focuses on strengthening basic services, including health, as priority. The main goal is to strengthen the decentralized governance, empower local communities, vulnerable groups and civil society organizations, build capacity, and strengthen institutions at all levels, with a special focus on the poorest and the most disadvantaged parts of the country.

The data below shows the MDGs Status according to the Census of 2000:

**MDG 1:** Poverty and Hunger Prevalence: Child malnutrition (underweight, % under 5): 48

**MDG 4:** Child Mortality: Under 5 mortality (per 1,000 live births): 150

**MDG 5:** Maternal Mortality: Measles immunization (% of children 12-23 months): 25;

Maternal mortality ration (per 100,000 live births): 1,700; births attended by skilled health staff (%): 6

**MDG 7:** Environment: Access to an improved water source (%of population): 39, access to improved sanitation (% of population): 29

General Indication: Population: 8000,000 (2,000 census); South Sudan Census has not yet been conducted.

Total fertility rate: (births per woman ages 15-49): 7.5; life expectancy at birth (years): 7.5

### **Environmental Analysis:**

The planning team discussed and analyzed the external environment of cultural, political, economic and religious factors and the need for advocacy as it relates to the ECS and Mother Unions. They came up with the following list of observations about the environment in the ten States of South Sudan.

- Alcoholism among majority of the adult population
- Rampant gender based violence
- Increasing number of homeless children particularly in Juba town
- Notorious groups terrorizing Juba communities
- Limited/obstructed participation of women in decision making positions
- Lack of land laws to protect interests of women who are breadwinners
- Unclear resettlement plan of IDP's coming from Sudan and other places that leads to desperation from families affected by the demolition of temporary housing units in Juba
- Harmful traditional practices that increase vulnerability of women to infections, diseases, and deadly consequences of early pregnancies
- Resistance to women's rights in male dominated society
- Apparent obstruction to women's literacy by forced marriages

### **Selected Strategic Areas of Focus:**

The planning team summarized and selected strategic directions based on ECS and Mothers' Union Missions:

1. Advocacy and priority on socially problematic issues in South Sudan
2. Gender based violence (GBV)

3. Promotion of girl child education
4. Peace building and reconciliation
5. Community service for disadvantaged groups
6. Food security promotion at household level

**Challenges:**

Financial Implications:

The ECS and Church Mothers' Union has a role as a prophetic voice in advocacy for rights and the termination of gender based violence.

**Vision:**

A viable transformed community with people from every tribe in the Sudan reconciled before God and worshipping the Lord Christ (Rev.7:9)

**Mission Statement:**

The ECS exists to proclaim the Gospel of Jesus Christ and service the people of the Sudan in the power of the Holy Spirit and in accordance with the will of God.

**Goals:**

The goals and overall objectives of the Province of the Episcopal Church are as follows:

1. Attaining a just and lasting peace in Sudan
2. Deepening of children discipleship
3. Evangelism to reach those not yet reached
4. Capacity building for holistic Ministry and for the Church to become self supporting

**Values:**

1. Promotion of Justice, Peace, Equality and respect for human rights
2. Holistic Christian Ministry to the people of the Sudan
3. Faithfulness to the word of God
4. Dedication to the ECS Constitution and Canons and to the Anglican Tradition

Our Archbishop, as the Church Leader of the Province, has taken a proactive role in leading the peace committee in places of tribal conflict to reconcile the communities.

Different Churches and the Muslim Women's Association are jointly working together for peaceful coexistence and eradication of gender based violence in any form.

There is a Commission of Human Rights, which has formulated laws, but there is still no proposal of action to persecute causes of gender crimes.



## **Spencer Cantrell**

UNITED STATES

### VIOLENCE AGAINST WOMEN IN THE UNITED STATES OF AMERICA

#### **An Overview: Statistics**

Violence against women in the United States is a prevalent problem that is often overlooked, minimized, and misunderstood. The statistics are clear and overwhelming: 1 in 5 women in the U.S. will be raped in her lifetime, and 1 in 4 women will survive domestic abuse from a husband, boyfriend, girlfriend, or intimate partner. Stalking disproportionately affects women, and most women know their stalkers. The effects of this abuse are vast, various, severe, and often lifelong. Women who experience these forms of violence are more likely to endure and experience lifelong health issues as a result: frequent headaches, chronic pain, difficulty sleeping, and poorer physical and mental health. Rape Trauma Syndrome (RTS) recognizes the stages of psychological trauma a survivor goes through, which also carries a plethora of harmful symptoms.

Violence against women in the U.S. disproportionately affects certain demographic groups, such as younger women. Women between the ages of 20 and 24 are at the greatest risk of nonfatal intimate partner violence. Women under age 24 experience the highest incidence of rape. On college campuses, rape is at an epidemic level, where 19% of undergraduate women report experiencing completed or attempted sexual assault. On college campuses, incapacitated rape is the most common form, in which rapists use drugs and alcohol to numb their victims. Unfortunately, these cases are seen as more difficult to prosecute, and only 2% of incapacitated rape victims report their sexual assaults to the police. Violence also disproportionately affects some women more than others and can be affected by cultural and community norms. Immigrant and LGBT survivors are estimated to experience the same or higher frequency of violence with underreporting and less access to social services. Certain institutions, like the military and the Church, are busy responding to reports of sexual assault and creating programs in response to protect their members, which have their own systems of dealing with violence in addition or supplemental to the judicial response.

#### **Irresponsive Government and Legal Issues**

The end of 2012 saw the United States Congress' failure to renew the Violence Against Women Act (VAWA), which had been in effect since its enactment in 1994. At the time of this writing, the Senate has passed the new VAWA Bill. This version of the VAWA is waiting on the desks of members of the House Representatives for a vote. This VAWA is more inclusive, because it protects LGBT women and Native American women, groups that experience higher incidents of violence. This Bill, still not authorized, would provide \$659 million over five years to assist survivors of sexual assault, domestic violence, and create preventative programs, building on a network of response that existed for almost two decades until Congress failed to renew it.

Despite significant improvements from law enforcement officials and policy makers, the vast majority of rapes still go unreported. Studies also show that while the incidence of rape appears to be declining in the United States, the number of arrests and prosecutions are what is falling, not the actual level of violence. For example, a report published by Human Rights Watch at the beginning of 2013 showed that in Washington D.C., police officers frequently did not file reports, or misclassified sexual assaults as less serious crimes. These officers also failed to investigate these crimes sufficiently. As a result, far too many rapes went unprosecuted. This is just one example of police officers not responding appropriately or with proper urgency to violence against women.

When dealing with domestic violence, police officers do not always follow protocol, and in some instances they will arrest both the victim and assailant, due to a failure to complete predominant aggressor analysis and recognize defensive wounds. This can re-victimize the survivor of violence. Also, it is important to consider how the judicial system handles perpetrators of violence. Recidivism of abusers and the propensity for treatment and rehabilitation are still debated topics in the U.S.

Only some states have policies in place to protect women who are survivors of domestic violence from employment discrimination. Such protections are critical because violence can often cause a woman to miss work for criminal proceedings. These laws vary by state, but the principle behind many of these laws is to insure a woman's employment cannot be terminated as a result of her standing up to her abuser. VAWA contained provisions protecting women from housing discrimination; if a woman lives with her abuser, she should be able to easily and quickly terminate her lease and find new safe housing. However, these laws are difficult to enforce because survivors of violence are in a vulnerable place, and might not have the means or wherewithal to pursue these legal protections.

During the 2012 election cycle, a series of congressional candidates and politicians made various offensive and ignorant remarks about rape, such as using the phrase "legitimate rape" and stating that following a rape, God intended for the woman to carry a resulting baby to term. Voters clearly rejected these views and most such candidates were defeated at the ballot box, yet the pervasiveness of rape myths still present in 2013 is astounding. The United States media often sensationalizes violence against women in other countries, while underreporting and minimizing the issues of violence against women domestically.

When dealing with domestic violence, women can generally get protection orders. This system varies across jurisdictions, which can create challenges for survivors navigating the system without an attorney. For example, in Washington D.C., survivors can petition for a protection order at no charge, and their cases are heard in two weeks. If the risk is more imminent, they can also get a temporary protective order for the interim before the trial. However, before a trial, they must have the defendant served papers notifying him of the trial. In many cases, the abuser is able to evade being served these papers, and any other means of service of process is cost-prohibitive. In these cases, victims cannot get protection orders. This is just one example of the legal system not responding to the needs of victims. Once a protective order is received, then the hope is the victim will be protected. However, women are most vulnerable to violence when separated from their partner.

## **Positive Steps**

Despite the dreadful statistics, there are passionate advocates, policy makers, priests, and lay people responding to this violence against women and girls. In 2009, the Episcopal Church passed a resolution at its General Convention calling for the Church to speak out against domestic violence and for clergy and lay people to receive training. These leaders were asked to take this information back to their congregations to share. The Episcopal Church's official recognition of this problem was a positive step, which should be followed up with more action on the ground. Through the Episcopal Office of Government Relations, the church also lobbies for increased recognition of violence against women as an issue.

President Obama referenced domestic violence during his State of the Union address in February 2013, and his calls for increased gun control could certainly have a major impact on violence against women. This is especially true since an abuser's gun ownership is an indicator of lethality in an abusive relationship.

In August 2012, the Episcopal Public Policy Network encouraged Episcopalians to call their representatives in Congress advocating for the passage of VAWA, explaining that empowering and helping women in need is a way to follow the Gospel. The Episcopal Church also sends Missionaries around the United States and the world, some of whom assist survivors of gendered violence.

In the United States, there is a network of providers and advocates, creating a coordinated response to gendered violence. Hotlines and networks are available 24 hours a day for women who need to speak to an advocate or get advice. Social services can provide women with housing, food, clothing, job training, counseling, and other services when they survive violence.

## **Conclusion**

Violence against women is still a pervasive problem in the United States, and the Church should take a stronger stance to assist and empower survivors, while calling on the government to pass the new version of VAWA and create a supportive legal system that more effectively prosecutes abusers and protects survivors of violence.



## **Albertina Tawonezvi**

### ZIMBABWE

#### **Brief overview of Zimbabwe Demographics Profile 2012**

The estimated population as of July 2012 stood at 12,619,600. Zimbabwe is made up of 6,271,428 females, and of this number 2,504,947 are girls. The population sex ratio is 0.95 males to females (2011 est.). The birth rate is 32.19 per 1000 population and the death rate is 12.38 per 1000 population. The urban population was 38% of the total population in 2010, and the rate of urbanization is 3.4% of the annual rate of change (2010-2015 est). The infant mortality rate is 28.23 deaths per 1000 live births and life expectancy at birth is 51.82 years.

#### **Priority issue: Domestic violence**

In a document by the Anti-Domestic Violence Council it is stated that 1,940 cases of Domestic violence were reported to the police in 2008. The figure increased to 3,193 in 2009. It went up to 7,628 in 2010 and shot up to 10,351 in 2011. In the first three months of 2012, 3,141 cases were reported. 2010 and 2011 surveys provide data on the extent of Gender based Violence (GBV) in Zimbabwe. The data indicates high levels of physical and sexual violence against women and girls. The 2010-2011 Zimbabwe Demographic and Health Survey (ZDHS) shows that women from all socio-economic and cultural backgrounds in Zimbabwe are subject to violence; with 30% of women between the ages of 15-49 reporting an experience of physical violence since age 15 and 27% of women in the same age group having experienced sexual violence.

#### **Government Policies: Domestic Violence Domestic Violence Act 2006 (Chapter 5:16)**

This act provides protection and widens the scope of relief available to domestic violence victims. It outlaws stalking or denying one's partner the right to seek employment, among a raft of new measures.

#### **National Gender Based Violence Strategy**

This strategy provides a mechanism to deal with gender-based violence in the country. The four "Ps," Prevention, Protection, Participation, and Programs, have increased awareness on domestic violence. This is evidenced by the increase in the number of survivors seeking recourse through legal and health services.

#### **Standard Operating Procedures for Safe Shelters**

These procedures provide guidance on the operations of shelters and safe houses. .

#### **National Gender Policy**

This policy provides guidelines and the institutional framework to engender all sectorial policies, programs, projects, and activities at all levels of society and economy.

#### **2012 Constitution**

Zimbabwe's 2012 Constitution is making progress by provided an avenue for women to ensure that women's rights and gender equality become substantive issues in the country's supreme law.

## **SADC Gender Protocol 2012 Barometer**

Zimbabwe signed the SADC Protocol on Gender and Development and was among the first countries to ratify the instrument in 2009.

### **Progress made in managing the issue**

Traditional leaders and cultural institutions are supporting Government efforts to curb Domestic violence. The Zimbabwe Government and Civil society organizations have placed all forms of Gender Based Violence high on the agenda on national priorities. The 2010-2011 Zimbabwe Demographic Health Surveys has shown a slight decline in women who reported cases of spousal violence from 31% to 29%.

### **Challenges**

Limited availability of information, as well as cultural factors and geographical locations of the services to those who need them, leads survivors of gender violence to first look for support and help from their own family (56.9%) and in laws (36.6%). Only 15% go to the police and 2.2% report seeking help from service organizations. Women and girls are afraid to speak out because of cultural impunity. Zimbabwe is still weak with regards to mechanisms for the implementation of the legal framework, limiting greatly women's access to justice. When mechanisms are in place, the lack of financial and human resources hamper their effectiveness. Not enough time is given by media to cover gender violence.

### **Recommendations**

- Effective implementation of laws that ensure access to justice for Gender Based Violence survivors
- Provision of adequate funding of Public institutions that result in sufficient human resources and services
- Public education and campaigns to share the vision of a violence free society and take collective action to eradicate all forms of Gender Based Violence
- Provision of decent temporary shelters for survivors of domestic violence
- Continue advocating for Economic empowerment of women
- Inclusion of men and boys in addressing domestic violence

### **Faith perspectives**

God created human beings in God's own image. Genesis 1 verse 31, "God looked at what he had done. All of it was very good!" God loves both men and women and we should love one another and forgive one another. This will contribute towards the eradication of Domestic Violence.



## Reflection

By: The Revd Penny Lewis, Honorary Assistant, Christ Church, Bolton, ON

I had the privilege of attending The United Nations Commission on the Status of Women, March 4th – 15, 2013, which focused on ENDING VIOLENCE AGAINST WOMEN AND GIRLS. I was not sponsored by the Primate but was one of the Anglican women who accompanied Alice Medcof to New York. I attended from Wednesday March 6th to Friday March 15th. During this time there were many opportunities to connect with Anglican women, both lay and ordained, from Asia, Africa, South America, Europe, USA and Canada. This was a deeply enriching experience, reinforcing the image of our worldwide Anglican Communion. I became aware of how different Dioceses treat women, and heard variety of theologies depending on the context of women's lives. We were all warmly welcomed by the Episcopal Church National Office which offered us a place to rest, chat and share our learnings in a safe and comfortable environment.

Although I was unable to attend UN sessions because I was not an official delegate I was able to attend many 'parallel events' coordinated by the NGO CSW FORUM, 2013. It is here that Non-Government Organizations from around the world led by women, girls and men, gave presentations on the work being done on the theme ENDING VIOLENCE AGAINST WOMEN AND GIRLS. The conference runs for two weeks during which time there are over 350 presentations from which to choose. I had a particular interest in panel discussions by men who work with men and boys on the theme topic.

'Violence against women and girls is rooted in the social system referred to as patriarchy in which men have the central roles in society and family, and women and girl options are restricted and their lives often less valued. This gender equality is embedded in and reinforced throughout the social, cultural and religious practices of a society.' [NGO CSW Forum 2013 Handbook]

Upon my return home I reflected on an event in December 2012 when Christ Church, Bolton, ON, presented the WHITE RIBBON CAMPAIGN, men working with men and boys on the prevention of violence of women and girls. It is my hope, through connecting with our Diocesan Social Justice and Advocacy Committee that this year each church in the Diocese of Toronto can be made aware of this campaign and be encouraged to participate.

I am also aware of how language can be used to disempower women in the church. Our parish of Christ Church is working with care on liturgical language that helps to empower women.

In closing I wish to say how grateful I am to those within the Anglican Communion, our Anglican family, who continue to work tirelessly on the issue of ending violence against women and girls. In my experience Alice Medcof has led the way in the Canadian Anglican Church and the Anglican Communion through IAWN [International Anglican Women's Network] as an international voice around the issue of VIOLENCE AGAINST WOMEN AND GIRLS. My unending thanks and gratitude to Alice for her commitment.



## Reflection

By: D'Meca Homer

For the past six months I have assisted Rachel Chardon in preparing for the 57th Commission on the Status of Women as a student intern in the Anglican Communion Office at the United Nations. First and foremost, I would like to thank Rachel Chardon for inviting me to be apart of the 57th CSW this past year. And most importantly, I would like to thank the Anglican Consultative Council delegates of the 57th CSW for sharing the details of their advocacy work and life experiences with me over the past couple of months. It has truly been a life changing experience that has left me better informed about the world and my place as a woman in it.

This past fall, I had the honor of voting in my first presidential election. As many know, policy surrounding women's issues was a high priority during campaign season, which only served to ignite discussion and debate that continues to effect policy today. If I was previously unaware of the injustices and oppressions that women face, both in my country and abroad, it would suffice it to say that the widespread attention that the presidential election garnered for women's rights definitely alerted me to the potential affects of these policies on my personal freedoms and choices. I was greatly disappointed to see that some of the language used by decision makers in my country often propagated rape culture and victim blaming. It was extremely frustrating to see that they were so genuinely blinded by their values and beliefs that they didn't realize how the policy they promoted threatened women's safety, health, and freedoms. But however disappointing, acknowledging this dialogue as a national issue was only the beginning of my interest in Violence against Women, whether physical or systemic.

I am currently a senior at Barnard College of Columbia University. Because my mother often deals with rape crimes as a Forensic Scientist for the City of New York, I am aware that my age group carries the greatest risk for young women experiencing sexual or physical violence. I am also aware that the incidence of rape is greatest for women within this category and that college campuses in particular experience high levels of sexual violence against women, usually involving drug or alcohol use. While often joked about and disregarded, the University does a superb job of making us aware of sexual violence, especially in the context of drug and alcohol use. As incoming first years we are provided with information and brochures from a campaign called "Consent is Sexy," which provides us with information about the importance of consent. Additionally, before joining Greek Life organizations we are required to complete an extensive online educational activity that focuses on rape and sexual violence amongst other things. And finally, we host "Take Back the Night" every year, a series of events that raises awareness for Gender Based Violence.

However, through the experience of working with the delegates of the 57th Commission on the Status of Women, it is evident that these issues should not be taken as lightly as they often are in a college environment. I am much more aware of how some women experience physical, sexual or systemic violence on a daily basis, and am surprised at my ignorance of the depth of this issue prior to this experience. I am eternally grateful for the stories of these women, and commend them for their strength, devotion, and willingness to speak out on this issue, for my perspective has been forever altered by their wealth of knowledge.

Thank you all.



## APPENDICES



Statement from the Anglican Communion Delegation at the 57<sup>th</sup> Session of the United Nations Commission on the Status of Women, March 2013

## A Call to Raise our Voices: Faith in Action

Learn to do right; seek justice. Defend the oppressed.  
Take up the cause of the fatherless; plead the case of the widow.

*Isaiah 1.17*

We, the Anglican Communion delegation of women from 14 Churches and 17 countries, gathered in New York, 4 to 15 March 2013, to participate in the 57th session of the United Nations Commission on the Status of Women (UN CSW57). The priority theme for UN CSW57 was *The Elimination and Prevention of All Forms of Violence against Women and Girls*

As women of faith and representing the diversity of the Anglican family of Churches, we observed the proceedings of UN CSW57 and listened to a wide range of speakers. Where possible we met face to face with our country missions to the UN in order to advocate directly with them on behalf of women and girls in our different regions. We also participated in a full programme of UN and non-governmental side events dedicated to the priority theme. These meetings and side events gave us an opportunity to learn, and to share insights and concerns from our home contexts with government representatives, members of other church and faith traditions and non-governmental organisations. We were also able to share with others the progress we have made in many of our Churches, where leaders have spoken out and championed the work needed to end violence against women and girls and care for survivors, and where resources have been developed to assist our moving forward.

We thank God for the progress we have made. However, violence against women and girls continues as a global and often hidden pandemic.

Women and girls make up more than half the world's population but many of them live in the shadow of violence and abuse with up to seven in ten women having undergone physical and/or sexual violence. Violence against women and girls takes on multiple forms - physical, sexual, psychological, social and economic, and includes interpersonal/domestic violence, rape, human trafficking, female genital mutilation and forced prostitution. It is a proven fact that violence against women and girls adversely impacts all of society. Violence against women and girls is a cause and consequence of gender inequality and gender injustice, compounded by numerous forms of discrimination.

The Church worldwide must be part of the solution. We therefore urge all the Churches of the Anglican Communion:

1. to continue and build on the positive work already being undertaken towards the eradication of violence against women and girls
2. where silence and inaction persist, to end it. Speak out and begin the work.

3. to include men and boys as an integral part of seeking solutions to, and eradicating violence against women and girls
4. to implement Anglican Consultative Council Resolutions 15.07 on gender-based and domestic violence<sup>1</sup> and 15.10 on the trafficking of persons<sup>2</sup>
5. to encourage churches at parish level to become places of refuge and safety and participate actively in addressing violence against women and girls
6. to create awareness and provide training for clergy and the laity to recognise violence and to address it effectively.

We draw attention to existing resources around the Anglican Communion to facilitate and empower churches in their work towards eradicating violence against women and girls.

We affirm that all people are made in the image of God and that violence against women and girls mars God's creation. We also affirm that Scripture brings the message of freedom, justice and love.

We call the Churches to recover their prophetic voice in speaking out against the gross injustice of violence against women and girls.

We challenge our Churches to become agents of justice, peace and reconciliation. Reconciliation must be preceded by transformation and accountability. As the Archbishop of Canterbury, the Most Revd Justin Welby, recently reflected: "There is a challenge to active cooperation with the life of God in our lives now. We live and we serve. The recognition by the Samaritan of the other as his neighbour leads to action, not mere existence. He becomes a herald of reconciliation."

We are deeply grateful to the Anglican Communion Office at the UN for facilitating and supporting the Anglican presence at UN CSW57, and to The Episcopal Church for offering us space and a warm welcome within the Episcopal Church Center. We also extend heartfelt thanks to the many volunteers who so generously gave of their time to extend to us hospitality and care. We enjoyed and benefitted considerably from the fellowship of other Anglican and Episcopal women and men present in New York for events surrounding UN CSW57, and sincerely appreciated our interaction with Ecumenical Women, an international coalition of churches and ecumenical organisations which have status with the Economic & Social Council (ECOSOC) at the United Nations.

We commit ourselves to promoting the Five Marks of Mission, and in particular to seeking to transform unjust structures of society, challenging violence of every kind and pursuing peace and reconciliation. We pray for God's grace and guidance as we strive to participate in God's transforming mission in the world.

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<sup>1</sup> [www.anglicancommunion.org/communion/acc/meetings/acc15/resolutions.cfm#s7](http://www.anglicancommunion.org/communion/acc/meetings/acc15/resolutions.cfm#s7)

<sup>2</sup> [www.anglicancommunion.org/communion/acc/meetings/acc15/resolutions.cfm#s10](http://www.anglicancommunion.org/communion/acc/meetings/acc15/resolutions.cfm#s10)



## **ACRONYMS**

ACOUN: Anglican Communion Office at the United Nations

ACSA: Anglican Church of South Africa

ASSIST: Advocacy, Support, Safety, Information Services Together

CORE: Circle of Respect and Equality Group

CPA: Comprehensive Peace Agreement

DOVE: Diversity of Views and Experiences

DVA: Domestic Violence Act

ECS: Episcopal Church of Sudan

FVP: Family Violence Policy

GBV: Gender Based Violence

GON: Government of North Sudan

GOS: Government of Sudan

GOSS: Government of South Sudan

IAWN: International Anglican Women's Network

LGBT: Lesbian, Gay, Bisexual, Transgender

INC: Interim National Constitution

MWA: Ministry of Women's Affairs

RTS: Rape Trauma Syndrome

SPLM: Sudan People's Liberation Movement

SSIC: Southern Sudan Interim Constitution

STD: Sexually Transmitted Diseases

SWA: Scottish Women's Aid

TOAH & NNEST: Te Ohaaki a Hine & National Network for Ending Sexual Violence Together

SSIC: Southern Sudan Interim Constitution

VAW: Violence Against Women

VAWA: Violence Against Women ACT

WGG: Working Groups on Girls

ZDHS: Zimbabwe Demographic and Health Survey



## PROVINCIAL DELEGATES AGENDA

THURSDAY, FEBRUARY 28<sup>TH</sup> & FRIDAY, MARCH 1<sup>ST</sup>, 2013

### Arrivals

Rest and Free Time in the City

*This may be a good time to get your required UN Picture Pass: Guidance and details available at the Anglican UN Office (815 Second Ave. 8<sup>th</sup> Floor)*

FRIDAY, MARCH 1<sup>ST</sup>, 2013

6:00pm: Meeting & Meal for Introductions and Pre-Brief of ACCC Delegates  
*Location: Hilton Manhattan East Hotel (304 East 42<sup>nd</sup> Street, NY)*

SATURDAY, MARCH 2<sup>ND</sup>, 2013

8:00am-6:00pm: Ecumenical Women (EW) Orientation  
*Location: Salvation Army (221 E. 52<sup>nd</sup> Street, NY)*

SUNDAY, MARCH 3<sup>RD</sup>, 2013

8:00am-5:00pm: NGO Consultation Day  
*Location: The Armenian Convention Center Ballroom (630 Second Avenue, Corner of 35<sup>th</sup> St. and Second Ave.)*

MONDAY, MARCH 4<sup>TH</sup>, 2013

8:30am: Gathering, Coffee and Conversation for ACC Delegates  
*Location: The Episcopal Church Center, also called Ø15Ó (815 Second Avenue, Corner of 43<sup>rd</sup> St. and Second Ave.) The Mezzanine will be open to delegates each weekday.*

9:45am: Welcome and Opening Session of CSW57\*  
*Location: Ø15Ó Available to all by Webcast*

12:10pm: Eucharist for Opening of CSW57  
*Available to all Ø15Ó Chapel*

5:00-6:00pm: Debrief  
*Ø15Ó Mezzanine*

\*Parallel Events and Conversation Circles will be held throughout the day

TUESDAY, MARCH 5<sup>TH</sup>, 2013

\*Morning Parallel Events

10:00am: Keynote Speaker

*For the annual gathering for the CSW participants of the Anglican Communion Office at the United Nations (ACOUN), Ambassador Anwarul K. Chowdhury will present End of Violence is not the End of Ensure Women's Equality. Ambassador Anwarul K. Chowdhury has been a tireless spokesperson for peace, women, children and the poorest segment of humanity. We look forward to hearing his insights.  
Location: Ø15ØChapel*

\*Afternoon Parallel Events

2:00pm: Girls Tribunal on Violence: Bearing Witness to Girls Activism

*Sponsored by The Working Group on Girls. Location: Salvation Army Auditorium (221 East 52<sup>nd</sup> St., between Second and Third Ave.)*

5:00pm-6:00pm: Debrief

Ø15ØMezzanine

WEDNESDAY, MARCH 6<sup>TH</sup>, 2013

\*Parallel Events

2:00-3:00pm: Presiding Bishop Katharine Jefferts Schori, Human Trafficking: A Churchwide Conversation

Ø15ØMezzanine

6:00pm: Ecumenical Women (EW) Joint Dinner

*Location: Church Center for the UN*

7:00-9:00pm: Epidemic of Violence against Women: Can we Look Away?

*Sponsored by L.O.V.E. Task Force of Non-Violent Living. Location: Church of the Holy Trinity (316 East 88<sup>th</sup> St., NYC)*

THURSDAY, MARCH 7<sup>TH</sup>, 2013

\*Morning Parallel Events

10:00am-12:00pm: Anglican Women at Prayer with Phoebe Griswold

Location: Ø15ØHospitality Space

\*Afternoon Parallel Events

2:30pm: African Faith Groups: Help of Hindrance in Eliminating and Preventing Violence against Women

*Sponsored by Tearfund and 28 Too Many. Location: Church Center for the UN, Hardin Room, 11<sup>th</sup> Floor*

5:00pm-6:00pm: Debrief

Ø15ØMezzanine

FRIDAY, MARCH 8<sup>TH</sup>, 2013

\*Parallel Events

10:30am: We Will Speak Out Breaking the Church's Silence on Ending Violence Against Women  
*Sponsored by AC and Church of England. Location: Church Center for the UN, Drew Room*

10:00am-12:00pm: Female Genital Mutilation/ Cutting. What makes it possible? How can Faith Based Organizations help end it?

5:00pm-6:00pm: Debrief  
*Ø15ØMezzanine*

6:00pm-8:00pm: Wine Reception to Meet and Greet ACC & Episcopal Women  
*Location: Ø15ØHospitality Space*

SATURDAY, MARCH 9<sup>TH</sup>, 2013

Delegates are encouraged to rest/ visit area sites

11:00am: Tour of Cathedral of Saint John the Divine

12:15pm: Eucharist Followed by Luncheon  
*Location: Saint John the Divine (1047 Amsterdam Ave W. 112<sup>th</sup> St.)*

SUNDAY, MARCH 10<sup>TH</sup>, 2013

Free Time, Delegates are encouraged to visit area churches

St Thomas (1 West 53<sup>rd</sup> St, Fifth Ave) Services at 8am, 9am, 11am, and 4pm  
St Bartholomew's Church (325 Park Avenue, 51<sup>st</sup> St.) Services at 8am, 9am, 11am, 5pm  
Church of the Ascension (36-38 Fifth Ave, 10<sup>th</sup> St.) Services at 9am, 11am, 6pm  
Cathedral of St. John the Divine (1047 Amsterdam Ave, W. 112<sup>th</sup> St.)

MONDAY, MARCH 11<sup>TH</sup>, 2013

\*Parallel Events

5:00pm-6:00pm: Debrief  
*Ø15ØMezzanine*

TUESDAY, MARCH 12<sup>TH</sup>, 2013

\*Parallel Events

4:45pm-6:00pm: United Nations Side Event UN Pass + Ticket Required  
How Governments can work with Faith-based Organizations to end Violence Against Women  
Panel by Burundi and Anglican Communion, including Archbishop Bernard Ntahoturi of Anglican Church of Burundi.  
*Location: United Nations*

5:00pm-6:00pm: Debrief  
*Ø15ØMezzanine*

WEDNESDAY, MARCH 13<sup>TH</sup>, 2013

\*Parallel Events

5:00pm-6:00pm: Debrief  
*Ø15ØMezzanine*

6:00pm: Ecumenical Women (EW) Joint Dinner  
*Location: Church Center for the UN*

THURSDAY, MARCH 14<sup>TH</sup>, 2013

8:00am: UN Church Center Chapel Service  
*Hosted by ACC. Please participate in this uplifting event!*

12:30pm: Churches Ending Violence against Women ØA RelationshipØbased ApproachØ  
*Sponsored by Mothers Union. Location: Church Center for the UN, Hardin Room, 11<sup>th</sup> Fl*

5:00pm-6:00pm: Debrief  
*Ø15ØMezzanine*

FRIDAY, MARCH 15<sup>TH</sup>, 2013

\*Parallel Events

12:10pm: Eucharist for Closing of CSW57  
*Available to All*

2:00pm: ACC Program Debrief

#### NOTES

March 4-15: Parallel Events by Non-Government Organizations (NGOØ) are open to all. There are a number of Events occurring each weekday Øin 3 different locations in the UN vicinity Øas listed in the NGO CSW Handbooks, which will be made available to you ay SundayØ Consultation Day Forum and listed on-line. Conversation Circles and Caucuses will also be available and timings will be listed in the NGOCSW handbook and on-line. ([www.ngocsw.org](http://www.ngocsw.org))

March 4-15: There will be one-two official UN ØicketsØmade available for our Delegation members to attend Plenary Sessions, experience internal UN Events, and report back to all in 5-6pm Debriefs. A system will be worked out for each of our ACC Delegates to attend sessions.

The Anglican UN Office can also assist you in arranging meetings with your Country Mission.

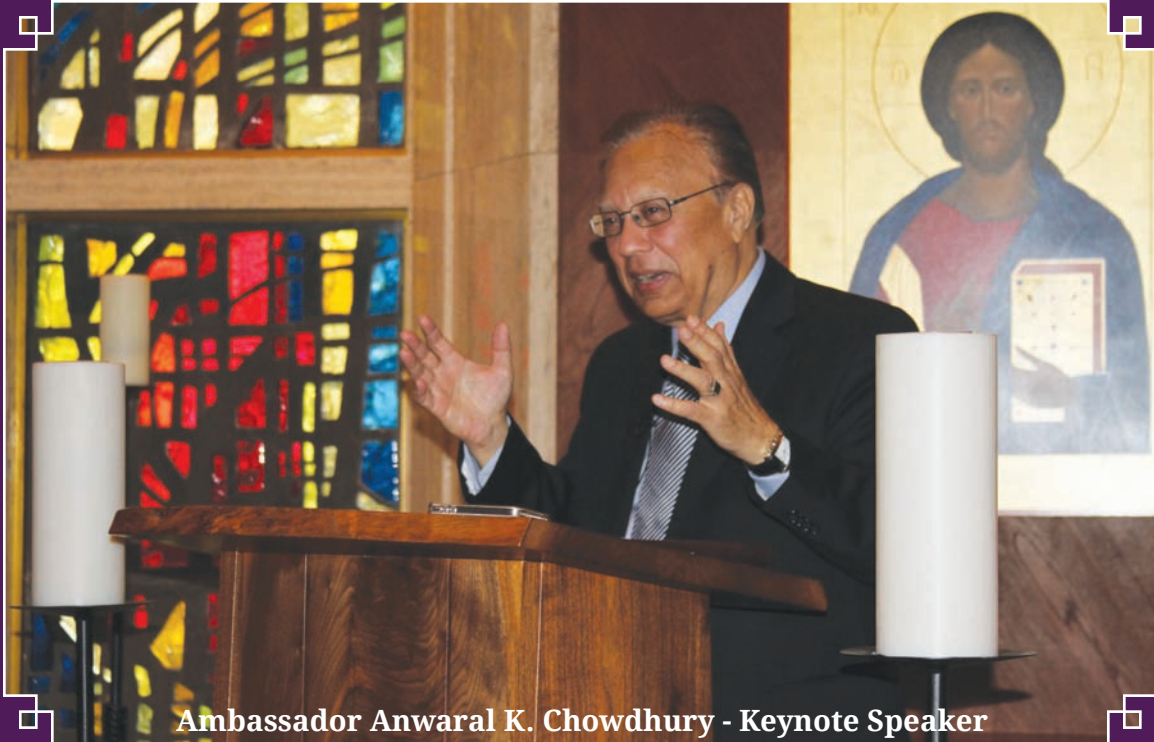




<b>Name</b>	<b>Country</b>
Karen Kime	Australia
Ilcelia Soares Mary Caulfield	Brazil
Mathilde Nkwirikiye	Burnudi
Margaret Dempster Gloria Hockley Clara Channing Loweth-Reeves (WGG)	Canada
Amanda Marshall	England
Tazu Sasamori Kaoru Yoshitani	Japan
Magdalena MiRyoung Kim	Korea
Numia Tomoana	New Zealand
Chinelo Anazodo	Nigeria
Erika Montoya	Peru
Ann Glenesk	Scotland
Pumla Titus	South Africa
Sweetline Persis Vijula Arulanantham	Sri Lanka
Harriet Baka Nathan	Sudan
Spencer Cantrell	United States
Albertina Tawonezvi	Zimbabwe



CSW 57 Provincial Delegates



Ambassador Anwaral K. Chowdhury - Keynote Speaker

THE ANGLICAN COMMUNION OFFICE AT THE UNITED NATIONS  
815 Second Avenue, New York, NY 10017  
Telephone (212) 716-6262

E-mail: [unoffice@anglicancommunion.org](mailto:unoffice@anglicancommunion.org) Website: <http://www.anglicancommunion.org/un>