



VIOLENCE AND THE FAMILY ACTION PLAN FOR THE CHURCHES TO TACKLE ABUSE: REPORT OF IAFN'S OCEANIA CONSULTATION



Churches together to overcome Violence .

Photo: J. Inkpin/National Council of Churches in Australia.

We believe that the way violence ruins the lives of women and children is too pressing to be ignored.

We live in a world where community is being replaced by individualism and where spiritual values and relationships are succumbing under the advance of materialism. In this situation, the nations and communities in Oceania – with their rich heritage of cultural traditions centred around the family and the community – have a lot to offer the wider world. This Consultation was planned to build on these distinctive cultures and the way in which the delegates relate these to their Christian faith.

We ended the Consultation with clear and specific commitments from the delegates to work on this issue. We believe that the way violence ruins the lives of women and children is too pressing to be ignored.

Accordingly this is not just a report of the Consultation nor is it a call to action. It is an action plan in itself. It sets out the six steps we took to make ourselves ready to act. We believe that it is in the power of every Province, Diocese and Parish to act in a similar way and so we offer this as one way in which other groups could take a similar route and commit themselves to make real changes in their churches and communities.

We are grateful to all those planned the Consultation and contributed to its deliberations. Details of those involved are given on page 12.

February 2011

This is the third Consultation on violence and the family initiated and promoted by the International Anglican Family Network. The Consultation was based in Aotearoa New Zealand, in partnership with the Family Centre, Lower Hutt, and brought together delegates involved in Anglican family ministries across Oceania. It focused on one issue – violence within the family especially domestic abuse and child abuse.

We believe that it is in the power of every Province, Diocese and Parish to act in a similar way and so we offer this as one way in which other groups could take a similar route and commit themselves to make real changes in their churches and communities.

Action Plan: 6 steps for Action for your church.

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Step 1. Meeting and sharing

Beginning in our own world

Effective work on the issue of violence has to be rooted in the cultures and communities where it is occurring. The consultation reflected this by beginning with a Powhiri –



Maori greeting.

Photo: Lloyd Ashton.

a Maori ceremony of welcome. This is concerned with the establishment of right relationships and with bringing cultural and spiritual protection to the people who are there. The delegates were led by the local Maori Bishop, Muru Walters, and were received warmly and generously by local elders on the Wainuiomata marae (traditional Maori gathering place) in a carved meeting house called a whareniui.

A second important element is that the delegates were supported in their work by local church leaders. The Archbishop of Polynesia, the Archbishop of the New Zealand Dioceses, the Bishop from Te Pihopatanga o Aotearoa and the

A second important element is that the delegates were supported in their work by local church leaders.

Bishop of Wellington were all actively involved in the Consultation. This demonstrated that tackling violence is not a minor, private activity but one which sits at the heart of the Church's mission of reconciliation and healing.

Understanding our strengths

The delegates' accounts of their community and their work repeatedly emphasised the centrality of cultural traditions and of the extended family and the community. As one delegate put it:

“The central ethos of Samoan culture and society is the “fa’asamoa” or the “Samoan way”, emphasising the dignity and achievement of the group rather than the individual. The family – both extended and immediate- is important and their social obligations over individual achievement are two factors with significant implications for Samoan enterprise.”

There are long-established processes for disputes to be resolved with families or, if necessary, involving tribal elders and community leaders. For example:

- In **Vanuatu**, the traditional ways of dealing with violence in the family are firstly to report it to the chiefs, then call a conference involving the whole family. The way forward can involve the exchanging of goods – eg pigs etc. in compensation.



Sharing the Communion: Archdeacon Taimalelagi celebrates.

Photo: Lloyd Ashton.

- In **Samoa**, the community is very important. Life is centred on the extended family where disputes are dealt with and decisions made. The village elders are there to support the family.
- In **Papua New Guinea**, if there is a problem in a family there is a process for this to be overseen by the couple's parents. If this is not successful it then goes to the high chiefs and finally to the village council. At this point it becomes public knowledge which provides an incentive to solve it earlier.



Sisters and Mrs Winnie Kiriau, one of the MU consultation delegates, stand in front of the residential Christian Care Centre, Solomon Islands, for women who are victims of abuse.

Photo: G. Kiriau.

In many communities, clergy still have a high status and are able to use this as a force for good:

- In the **Solomon Islands**, clergy are very influential in their communities but need further training on child protection and prevention of domestic violence.
- In **Fiji**, the Dean has included sermons on violence during Advent and Lent because the subject is currently taboo and not spoken about.
- **Samoa** is a Christian nation and ministers are highly regarded in villages.

Naming the problems

It is uncomfortable to face the reality of domestic abuse so it often becomes an issue which is tacitly acknowledged but never named. It is particularly difficult to do this when you are sharing your nation's problems before other nations and communities. The strength of this consultation was that people did name the problems in the confidence that they would be received with understanding.

So it was acknowledged that for all its strengths, traditional culture – as currently practiced – can be tolerant of violence against woman and child which is no longer acceptable. Delegates said the following of their own communities:

- Violence is often tolerated e.g. there is a high tolerance of wife beating and verbal abuse against women.
- Violence is a long-established part of society and respect between children and parents is fading away.
- Violence is inter-connected. So family violence sits in the centre of circles of violence – ecological, international, national, local community, religious and cultural. (See Archbishop Winston's comments on Moana theology in Step 2, p4).

- Violence is very common. Most common are land disputes and domestic violence. When the husband pays the bride price he thinks he owns his wife and expects to be the boss. Rape is all too common – even of girls travelling to school if it is some distance away.
- Following colonisation and its various destructive effects upon culture, some indigenous people continue to suffer trans-generational trauma as well as the associated problems of family violence, substance misuse, and self-destructive behaviours.

It is uncomfortable to face the reality of domestic abuse so it often becomes an issue which is tacitly acknowledged but never named.

Recognising our achievements

Naming the problems can be an overwhelming process so it is important also to recognise what is being achieved. It may not be sufficient but every step forward is progress.

- The creative response to this problem has been to use the liberative cultural traditions, symbols and language to challenge and change some of the current established attitudes to women and children.
- In the Solomon Islands, there is one refuge for victims of domestic violence – the only one in the islands. It is run by the Church.
- The Association for Anglican Women in Fiji developed the House of Sarah project concentrating on prevention e.g. self-esteem programmes for women and raising awareness.

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Step 2. Theological Reflection

As Christians our response to violence needs to be rooted in a deep theological understanding of the issues we face. A superficial understanding is not sufficient if we are to tackle the deep issues that face us. During the Consultation, we reflected on God's Word guided by skilled theologians who focused on a theology of stopping violence.

What follows are summaries of the theological reflections. The full versions can be read at <http://iafn.anglicancommunion.org/resources>

The Most Revd. Dr. Winston Halapua is the Archbishop of Polynesia.



Moana theology

Moana theology is about the inter-connectedness of all of the oceans. No ocean is isolated unto itself. The five great oceans flow from and into each other. These oceans give birth

and support to life not only in themselves but also to the lands, the forests and animal life. Family is about the inter-connectedness of these oceans, the peoples, the land and the seas, the ancestors and God. Violence is anything that brings disruption or storms to these relationships. All these interconnections are full of energy and life. So we need to attend to family violence in this wider context and the violation that has happened to the environment.

Dr. Jenny Te Paa

is Ahorangi or Principal of Te Rau Kahikatea, a constituent of the College of St. John the Evangelist in Auckland, New Zealand. In 2008 the Lambeth Conference faced up to the reality that there are women who are



married to Anglican clergy and who are the victims of various forms of abuse. These issues, which had remained unspoken on previous occasions, were named in the only joint plenary session of the Bishops' and the Spouses' conferences. This is a summary of Dr. Te Paa's address to that plenary session.

Scripture shows us that Jesus himself related with gentleness, compassion and love to the women who were His disciples.

Equal in God's Sight: When Power is Abused

The abuse of power takes many forms and is extraordinarily complex. But so pernicious are its effects that it is imperative that as Anglicans we acknowledge this insidious sinfulness in our midst.

One powerful way we can do this is by employing Scripture more prayerfully and critically. Scripture shows us that Jesus himself related with gentleness, compassion and love to the women who were His disciples.

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The evil of abuse against women and girls can only be perpetuated because deeply-entrenched beliefs about the unequal status of men and women are upheld by virtually all of our social, political and religious institutions.

This violence begins with an attitude that somehow women and girls are less precious, less deserving, less capable. Such attitudes can be reinforced by Church leaders misusing Scripture in a way that supports the subordination and servility of women and girls. Clerical authority is potentially dangerous when the power of the role is abused and exercised without restraint or respect.

God's grief among us is surely palpable when ecclesial power is misused and those whom God created as female equally in His own image are abused, demeaned and despised.

Spousal abuse and child abuse reflect the betrayal of vows made to and before God. God's grief among us is surely palpable when ecclesial power is misused and those whom God created as female equally in His own image are abused, demeaned and despised.

Wouldn't it be unbelievably special if this Lambeth Conference were the one in which we undertook to rid ourselves of all forms of abusive power?

Wouldn't it be incalculably precious if we would each dare to live our lives more fully and authentically as imitators of God and beloved children?

Wouldn't it be unimaginably prophetic if ours was the Church to do all things as men and women differently but always together, equally beloved in each other's sight and utterly beloved always of and by God?



Revd. Dr. Raymond Pelly is an Anglican priest and theologian attached to the Cathedral in Wellington where he has a ministry of counselling, spiritual direction and education. He gave two reflections on “the beloved child”.

The Beloved Child: I am, thou art, we are

This consultation is concerned with analysing the roots of violence and finding strategies to combat it. This reflection aims to dig out a positive image of what we are aiming for – what a non-violent family or community might look like.

In the Gospels, Jesus is the Beloved Child of God as shown in his baptism (Mark 1:11) and at the Transfiguration (Mark 9:7). The picture of the Beloved Child is threefold:

- He has an unusually strong sense of identity arising from being loved unconditionally by his heavenly Father and his earthly family.
- As a result, in his adult life we see someone who has a deep and lively ability to relate to all sorts of people even in situations of conflict.
- His sense of being loved also gives him the strength to challenge the oppressive and violent political and economic structures around him.

What does this have to say for the idea of the modern-day beloved child?

First, there is the sense of “I am”. The child who has received an excess of love will be able to translate that into the excess of love that they are capable of giving. Being “rooted and grounded



A Beloved Child.

in love” means that they will always have the capability to reconcile people in strife.

Second, there is a strong sense of being in relationship – “thou art”. They will be secure enough to relate to other beloved children and this will overflow into all sorts of relationships – family, caring and hospitality.

Third, they can then move on to the “we are” of community. The deep passion for life of the authentically-loved child will recognise this potential in others. It will also give them the tenacity to stay with this vision, often at great cost to themselves, until it reaches fruition.

In summary: unconditional love received and shared flows into the “excess” of self-giving love that gifts life to others.



Children's handprints.

The Beloved Child: Self-emptying, self-humbling, relinquishment

The Consultation is having to face the reality of violence, so this paper asks what the iconic figure of Jesus as the beloved child of God has to say to this situation. Philippians 2 has a famous passage about Jesus' humility and self-humbling obedience which led him to the cross. Here are three reflections on what this passage can tell us:

- What motivated Jesus' consistent pattern of obedience was love. Philippians 2:1 tells us that love involves being driven or controlled by the love of others. This, says Paul, is the Jesus who "loved me and gave himself for me." Galatians 2:20).

The child who has received an excess of love will be able to translate that into the excess of love that they are capable of giving.

- The passage tells us that although Jesus had status and rank he did not seek selfish ambition but humility and the interests of others. Such a stance requires the strength of the beloved child. It takes real grounded strength for a woman to claim power and respect for herself. Equally men have to be strong to renounce violence and welcome women into partnership. This mutuality releases each to do justice to the needs of the other.
- The key words "selfish ambition and conceit" describe people who are the polar opposite of self-emptying humility. They are puffed up with inflated egos in contrast with the authentic life that Jesus lived.

At the root of all this is the understanding that God is a God who is in solidarity with the victims. This is echoed throughout the Bible and can be summarised from Jeremiah 8:21 as "in all their afflictions, he (God) was afflicted".

As a reflection on this we could say that in being "the man for others" (Dietrich Bonhoeffer), Jesus reveals himself as being fully at one with the deeper way of God. His uncompromising living out of God's way of being in his mortal life is what constitutes the irreducible mystery of his being.

It takes real grounded strength for a woman to claim power and respect for herself. Equally men have to be strong to renounce violence and welcome women into partnership.

God of all tenderness and compassion...

Open our hearts to hear your call, to reach out to all who have been created by you;

open the doors of our community

to embrace women, men and children

experiencing violence and oppression,

to see their need, and to respond with love.

Lord, you are our refuge and our strength, our very present help in trouble;

stretch out your hand and bring these women, men and children close to you.

Give us the spirit to break the silence;

to stretch out our hands, giving courage, hope and peace.

Prayer from *Overcoming Family Violence* worship materials, prepared by Churches in Australia for the *Decade to Overcome Violence* and printed in IAWN News: issue 3 – November 2010.

Next Newsletter

The next IAFN newsletter will also be on the theme of *Violence and the Family*. For this, we are wanting to hear from as many parts of the Anglican Communion as possible so the newsletter can feature work being done by a wide range of Provinces, Churches and Dioceses to combat the abuse of violence between couples and against children.

This newsletter – the third in the series – will be an important follow-up to the Oceania consultation and suggested Action Plan. If you wish to contribute, please contact the Network co-ordinator (address below).

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Step 3. Resources

At this stage there can be a frightening moment when we can think that we face these problems alone. However there are many skilled organisations, both Christian and secular, which can support us and encourage us.

At the Consultation we had presentations from six organisations that have particular expertise in the field of violence and the family. Each of these organisations was also chosen for their skill in working with the various indigenous communities in Oceania.

Brief details of the organisations are given below. For further information about their presentations at the Consultation see <http://iafn.anglicancommunion.org/resources> and wherever possible there is a link to each organisation's own website.

- Charles Waldegrave and Taimalieutu Kiwi Tamasese from the Family Centre, Lower Hutt, Wellington, set out practical steps in working with the victims or survivors of abuse and for working with men who abuse.
- Ned Cooke of the Folau Alofa Trust (Pacific Men for Non-Violence) spoke about the current strategy, values and programmes of the Trust.
- Ven. Dr. Hone Kaa of Te Kahui Mana Ririki (TKMR) described how their work had emerged out of the Maori Child Abuse Summit in 2007, Nga Mana Ririki, which Dr. Kaa convened in Auckland.
- Di Grennell is the Executive Director of the Amokura project which is an integrated community change initiative to address family violence in Taitokerau (the Northern area of New Zealand.)
- Brian Gardner and Parekotuku Moore represented the National Network of Stopping Violence, a network of community organisations working to end men's violence to women and children across Aotearoa New Zealand since the 1980s.
- Taeaomanino is a Pacific social service and health provider based in Porirua. Its range of social services include Family Violence Programmes and individualised counselling for victims and perpetrator and anger-management courses.

Step 4. Separate groups for men and women

We reached the stage in the consultation where it was important for us to meet in separate groups. This was not because of any conflict, but because the issue of violence is experienced very differently by the different genders. These separate groups enabled us to talk openly about our own experiences.

We were given two questions to address:

- What are the most important ideas for you in this consultation so far?
- How do you apply these ideas in your home situation?

The Women's Group

The women formed themselves into a 'yarning circle' and passed around a message stick. Whoever held the stick was given time and space to speak without fear of intervention. Gathering as women in their own space, which is the Pacific way, afforded a character to the meeting that was clearly different from that of the previous group discussions.



The Aboriginal message stick is a respectful way of showing the Traditional Owners that you were asking permission to travel in their country. It was introduced to the Women's group as a way for every person's story to be listened to at a deeper level and enhanced the connection of the yarning circle as everyone shared each others' pain.

Photo: Dana Russell-Brown, Anglicare WA.

In this space of safety and confidentiality, and assured of each other's empathy and 'co-passion', the women were able to speak openly and honestly from their experience. Before considering the two questions before them, the women – in a natural and spontaneous way – told their stories in order to then address the questions authentically.

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As the women shared their experience of family life and community life, they spoke of their own encounters with violence in its many forms – physical, sexual, emotional, spiritual, psychological and institutional. Even within and among church leadership, church families and *whanau, and in Christian communities, there are incidences of spousal and child abuse and other forms of violence, to the extent of murder.

As the women passed the message stick, the group was inspired by stories of strong Pacific women's leadership and tremendous courage, where women have led the way to family and tribal reconciliations, thus bringing an end to spirals of violence.

In difficult, highly dangerous and often isolated situations, Pacific women have literally taken physical steps to end violence, even in one instance lying on the ground between opposing groups. In incarnational ways that witness to Christ-like leadership, they have put their lives on the line.

*An Australian Aboriginal term for extended family.

The Men's Group

This group began speaking objectively about the issue of violence but as the discussion continued there were more personal reflections on our own involvement in abusive relationships.

There was a conscious recognition of the sheer awfulness of violence perpetrated on women and girls and the way it has ruined many lives. There was also an open acknowledgment that, as men, we can name

violence because those elements of the ability to abuse power lie within each of us.

We shared reactions to the consistent messages from the women about the extent of abuse within the Church and beyond and determined among ourselves to do something about it. During the discussions, it became very clear that the problem of violence has to be addressed within our churches and that includes the whole Church, clergy and laity. While many men are responsible and loving fathers and husbands, there are too many exceptions and this is simply unacceptable for an institution that proclaims the love of God. There is no integrity in continuing with the status quo. We need to act.

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We acknowledged that women have often carried the pain of violence in the Church and called for change while we, though sometimes acknowledging it, were slow to act in a systematic sense to end it. We recognised that as a Gospel compromise. During the latter part of the discussions, we brain-stormed various strategies to help our churches grasp the significance of these issues and begin an educative and mission approach with the goal of making violence in all its forms unacceptable. These were prepared in a form for discussion with the women.

Photo: The White Ribbon Campaign.

END MALE VIOLENCE AGAINST WOMEN



By wearing a white ribbon, I pledge never to

**COMMIT, CONDONE,
OR REMAIN SILENT**

about violence against women

Step 5. Coming together



Coming together in a Maori gathering place.

Photo: Lloyd Ashton.

We then came together and shared our insights.

The women's group recorded its deliberations, not simply as words on a page, but in images. One image was of a glass house, where family life, even the family life of church leadership, could be observed. A second image was a cooking pot, with children, women and men stirring the contents together. The glass house was descriptive of family and community life as it is experienced, both good and bad. The cooking pot contained those elements and strategies that are needed to ensure the safety and flourishing of all. Faith, hope and love, as transformative and restorative, were essential ingredients.

The men's group began by standing together, acknowledging and accepting responsibility and apologising for the violence that is still experienced in the Church. They committed themselves to work to stop violence.

The most important ideas for the men in this consultation so far were:

VIOLENCE IN ALL ITS DIFFERENT FORMS MUST STOP NOW!

Ending violence on the part of men means:

- Stepping back and stepping down. Escalation leads to escalation. De-escalation invites de-escalation.

- Recognising we make mistakes too, we are vulnerable. It's often very difficult for us to say we are wrong.
- Starting within and with our families.
- Challenging leaders to lead the transformation. We welcomed the fact that the Archbishop of Polynesia made it clear that violence is wrong and that he will engage with others to help move the issue forward.
- Don't fear the question, but ask, "How are you going to follow through?"
- Training men of differing cultures to become educators to overcome resistances.

The men saw they could apply this to their home situation by:

- Respectful discussion looking at these problems as a whole family and giving each member of the family a chance to contribute.
- Taking personal responsibility for this issue as individuals and expressing this in ways that supports leaders. There must be no denial of the reality of violence.
- Making a commitment to staying connected to women and seeking restorative justice together.
- Seeking out what is life-giving and life-enhancing i.e. non-violent and safe for women and children in our own cultural group and working on this with our leaders.

Step 6. Taking action

At the end of the Consultation, each national group worked together on developing a specific action plan for when they left the Consultation. These action plans built on the previous five steps but were each unique to the local situation in which people worked.

Nonetheless all of the delegates were convinced that they could make change happen.

The delegates included people who were at a senior level in their church and others who were based in a local community and sometimes quite an isolated situation. Nonetheless all of the delegates were convinced that they could make change happen.

The essence of the plans is that they are ambitious but they are also realistic. They do not compromise on the view that violence must stop but they present practical ways in which this issue can be tackled. The plans recognise that changing attitudes is a long-term process but that every step will improve the lives of some women and children whose lives are devastated by domestic violence.

The Primates

The Consultation jointly will ask the Primates to do the following:

The Primates together:

- To make a strong statement against violence in the family – in penitence and faith – and affirm the resolve and planned actions from the Consultation.
- To gather or commission a theological resource for use in theological seminaries on the distinctive Christian perspective e.g. a theology of positive masculinity, positive femininity, right relationships.
- To champion a youth campaign.

The Primates individually:

- To gather other church and faith leaders together to see what they can do and say together.
- To affirm and bless local initiatives.
- To task their Dioceses to develop locally appropriate accessible resources, taking into account positive cultural characteristics.
- To commission liturgies for 25th November which is both the International Day for the Elimination of Violence against Women and White Ribbon Day and is the first day of the

global 16 days Activism for the Elimination of Violence against Women.

Provincial leadership

Central to all of the plans is the support of their Archbishop or Bishop. In some cases this is already in place. For example, Archbishop Winston Halapua, has declared that he will only grant licences to clergy and lay workers who commit themselves to consistently spreading the message that domestic violence is unacceptable.

The plans recognise that changing attitudes is a long-term process but that every step will improve the lives of some women and children whose lives are devastated by domestic violence.

The **New Zealand**, delegates will be seeking a commitment from their archbishops and bishops to establish a national strategy for stopping violence. They want this message to become part of training for ministry, at every level – from training for clergy through to Bible studies to be used in parishes. Their target is to have 50% of the bishops approving the delivery of non-violence programmes in their dioceses in the first year.

In **Melanesia**, the Bishops and Standing Committee will be asked to make a church-wide commitment to a network for stopping violence. After consultation across the Church, a detailed plan will go to the General Synod in November 2011.

In **Hawaii**, the Bishop will be asked to be a spokesperson on this issue and to implement a training programme on stopping violence for all ordained people.



In **Australia**, there will be a Report to General Synod Standing Committee in mid November with the aim of having the Australian members of the International Anglican Women's Network facilitate a session at the Bishops' Conference in March 2011.

Indigenous leadership

In **Australia**, there will be a report to the National Aboriginal and Torres Island Straits Council and to the Northern Territories Diocesan Synod. This will be linked to the discussions with the Bishop of the Northern Territory about the way forward. This will lead on to report back to urban/indigenous ministers at St. James Darwin and all indigenous ministries in Darwin.

For the delegates representing the Tikanga Maori of the **Anglican Church of Aotearoa New Zealand and Polynesia**, the watchword is "Not one more death – our children are sacred." They note that there is no evidence that Maori were violent to their children traditionally, but the opposite. They will be using Maori models of practice to get the message across: using narrative, identity and connection.

Training

The next element in the plans is a training programme which reaches all of the key people in the Church.

The delegates from the **Diocese of Polynesia** plan to have a non-violence training programmes for clergy, laity, youth and Sunday schools ready by the end of the year with pilot programmes underway in January and a roll-out in the churches in February.

For the delegates representing the Tikanga Maori of the Anglican Church of Aotearoa New Zealand and Polynesia, the watchword is "Not one more death – our children are sacred."

Tonga already has the support of their Bishop and will be rolling out a similar training programme.

In **Papua New Guinea**, training on ending violence will be extended to all deaneries within the next 12 months with strong women being recruited to take the training forward.

Samoa will have anger-management training and non-violence awareness rolled out at all levels, including women's and men's groups, youth leaders and Sunday-School teachers.

In the **Solomon Islands**, the aim is to have a nationwide network to stop violence within one year. They will be particularly looking at support from religious communities and developing advocacy by men against violence.



Fiji's training programme will include activities for clergy, men and women, plus a youth rally or camp and educational and awareness materials aimed at families.

Other activities

There are also plans which are specific to certain nations.

In **Hawaii**, the delegates will present a challenge to the Commission on Native Hawaiian Ministry and seek their endorsement to the principle of no more violence against women and children.

In **Australia**, there will be further encouragement of involvement in White Ribbon Day with the aim of getting giant white ribbons on all churches and cathedrals.

In **Samoa**, they will be promoting a day to remember families, life and non-violence.

In **Vanuatu**, the theme is "Enough Now" and the aim is to have a full-time worker at Diocesan level who will promote non-violence in the home.



Photo: Lloyd Ashton.

A final message

The delegates were firmly committed to ending violence in their churches and communities but they also want to encourage you to take action. This is their message to you:

Meet and share your experience with others.

Speak up. Name it. Violence in the family is happening.
Be determined to take action.

Begin the work. Don't do it alone.
Make sure you are supported.

Identify your values and beliefs that promote safety, autonomy and respect.

Find the points of harmony between the values of your Christian faith and the best of your cultural heritage.

Connect with others who have skills and resources.

Look for community-based and strengths-based solutions.

Support indigenous and locally appropriate responses.

Take the challenge to church and traditional leadership because, when they speak, people listen.

The people who made this action plan possible

'Violence and the Family' met in Wellington, Aotearoa New Zealand from 25th to 31st October 2010.

Hosts

Our hosts were the staff of the Family Centre in Lower Hutt in particular: Charles Waldegrave, Taimalieutu Kiwi Tamasese, Warihi (Wally) Campbell and Lynn Barlow.

Chair

Our discussions were ably chaired by Archdeacon Taimalelagi Fagamalama Tuatagaloa.

The Family Network is grateful to all of these people for the time and energy they gave to the Consultation.

The views of individual contributors do not necessarily reflect those of the International Anglican Family Network.

The delegates for the Consultation came from Aotearoa New Zealand (Maori, Pacific and non-indigenous), Australia (indigenous and non-indigenous), Fiji, Hawai'i, Papua New Guinea, Samoa, Solomon Islands, Tonga and Vanuatu. Their names are as follows:

Delegates

Dean Feremi Cama	Fiji
Mrs. Kerela Mai Cokanasiga	Fiji
Mr. George Kiriaiu	Solomon Islands
Mrs. Minnie Kiriaiu	Solomon Islands
Mrs. Ethel George	Vanuatu
Mrs. Meri Worek	Vanuatu
Mr. Sitaleki Moa	Tonga
Mrs. Lola Koalamatangi	Tonga
Mrs. Quandolita Reid-Enari	Samoa
Mr. Talanoa Tuala	Samoa
Rev. Thomas Van Culin	Hawaii
Mrs. Jesicah Ingen	Papua New Guinea
Mrs. Didimain Uibo	Australia
Rev. Jonathan Inkpin	Australia
Mrs. Ann Skamp	Australia
Mrs. Josey Hansen	Australia
Mrs. Huia Swann	New Zealand
Dr. Richard Sawrey	New Zealand
Ms. Hera Clarke	New Zealand

Observers

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