





ACKNOWLEDGEMENTS

The Buddhist Council of Victoria recognises the Traditional Owners of the lands upon which we live, serve, and worship. We pay our respects to their Elders, past, present and emerging, and affirm our commitment to Aboriginal self-determination and our hope for reconciliation and justice.

The Buddhist Council of Victoria would like to thank members of the Family Violence Reference Group who assisted in the development of this toolkit. Thank you for your commitment to creating safe and equal communities. Your contributions were invaluable and made this toolkit possible.

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WHY DID THE BUDDHIST COUNCIL OF VICTORIA DEVELOP THIS TOOLKIT?

The Buddhist Council of Victoria is a representative body that acts on behalf of Buddhists in the Australian state of Victoria. It is actively engaged in representing the needs of Buddhists to all levels of government, provides speakers for interfaith dialogue and works widely with the community.

Family violence and violence against women is a prevalent, serious, and preventable human rights abuse that affects people in all social, economic, racial, religious and ethnic groups. In Australia, at least one woman is killed each week by a current or former partner, and one in four children witness their mother being abused. Violence against women, children or others in the family has a profound long-term impact on women and children's health and wellbeing, on families and communities, and on society as a whole. Preventing such violence is a matter of national urgency and can only be achieved if we all work together.

Family violence is a non-virtuous action in conflict with the Buddhist precept of not harming others. As Buddhist leaders, we oppose family violence and violence against women in all its forms and call upon people of faith to play a role in its elimination. Faith leaders are often the first people that those who are experiencing family violence turn to for spiritual guidance and support. Their special position enables them to provide counsel and safety. Faith leaders also play a pivotal role in shaping attitudes and behaviours in their communities which can be used to encourage healthy, respectful relationships and greater equality between men and women.

It is vital that faith and community leaders step forward to stop violence against women and other family members before it occurs by promoting gender equality and healthy, respectful relationships. Where violence is already occurring, Buddhist leaders must learn how to respond appropriately to support the safety and wellbeing of those affected, and refer to professional services.

The Buddhist faith teaches universal love (metta), compassion extended to all beings (karuna), joy in the happiness of others (mudita) and a mind of equanimity for each other (upekka). Promoting safety, equality and respect will enable us all to contribute and participate equally in our communities as we work together to bring outer and inner peace in the world.



WHAT IS FAMILY VIOLENCE ?

Family violence is behaviour that controls or dominates a family member and causes them to fear for their own or another person's safety or wellbeing. It includes exposing a child to these behaviours, as well as their effects and impacts.^{iv}

Family violence can occur in a range of ways across different relationship types and communities, including but not limited to the following:

- between partners who are married, defacto, dating or no longer together
- people in same-sex relationships
- parent/carer towards a child or adolescent
- child or adolescent towards a parent/carer
- towards older people
- siblings
- extended family members and in-laws
- kinship networks and in family-like relationships
- carer relationships

Physical abuse

Using force to control, instil fear, or harm including kicking, punching, shoving, slapping, pushing, and any other acts which hurt your body.

Sexual abuse

Calling you vulgar names, criticising your body parts or sensuality, forced or pressured sexual acts, including rape.

Emotional or psychological abuse

Constant blaming, emotional blackmail and suicidal threats, comparing you with others to undermine self-esteem and self-worth, creating fear by possessing weapons, driving dangerously, giving angry looks.

Verbal abuse

Name calling, threats, put-downs, screaming, ridiculing.

Financial abuse

Controlling and manipulating you by threatening your economic status and basic needs, forbidding access to bank accounts, providing only a small 'allowance'.

Threatening behaviour

Intimidating behaviour intended to cause fear and obedience in another person. This includes making verbal threats like telling a person "if you don't do as I say you will be sorry" as well as non-verbal threats like displaying a weapon or driving dangerously to scare another person.

Coercive behaviour

Manipulative and intimidating behaviour used to control the victim including isolation, threats, implementing rigid rules and making the victim doubt their own perception.

Cyber abuse

Controlling and checking someone's use of phone, social media or other devices and tracking through GPS.

Social abuse

Preventing, limiting or monitoring interactions with family and friends, co-workers and community.

Elder abuse

Neglecting basic necessities, humiliation, instilling fear of violence, isolation, deprivation, controlling finances and putting on pressure for early inheritance.

Religious abuse

Shaming or preventing religious or spiritual beliefs and practices, using religious teaching to excuse family violence or to prevent health care.

Family violence also includes behaviour by a person that causes a child to hear or witness, or otherwise be exposed to the effects of behaviour referred to in these ways...



Short term impacts

- physical injuries
- hearing / vision loss
- miscarriage or early delivery, foetal abnormalities, stillbirth or low birth weight
- homelessness
- homicide

Long term impacts

- chronic pain and other medical symptoms and illnesses
- poor self-esteem, lack of confidence and inability to make decisions
- financial dependence
- limited capacity to be a loving, effective parent
- disconnected from family, friends and community networks
- anxiety, depression, eating, sleep and panic disorders, suicidal behaviour, post-traumatic stress disorders
- substance and alcohol abuse

Impacts on children

Children often hear or witness family violence, and this has a cumulative impact on them.

This can include:

- impacts on the brain's neural pathways, affecting cognitive development and stress response systems^{vii}
- low self-esteem and difficulties at school affecting their long term employment and financial security
- mental health problems including anxiety, depression, symptoms of trauma, eating disorders and, for some, suicide attempts
- increased aggression, anti-social behaviour and likelihood of substance abuse
- teenage pregnancy^{viii}



PART A: RESPONDING TO FAMILY VIOLENCE

Given the prevalence of family violence, it is likely that we will all come into contact with someone who is experiencing or using family violence at some point. While most Buddhist leaders, community members and volunteers are not trained professionals, there is still an important role we can play to recognise, respond and refer.

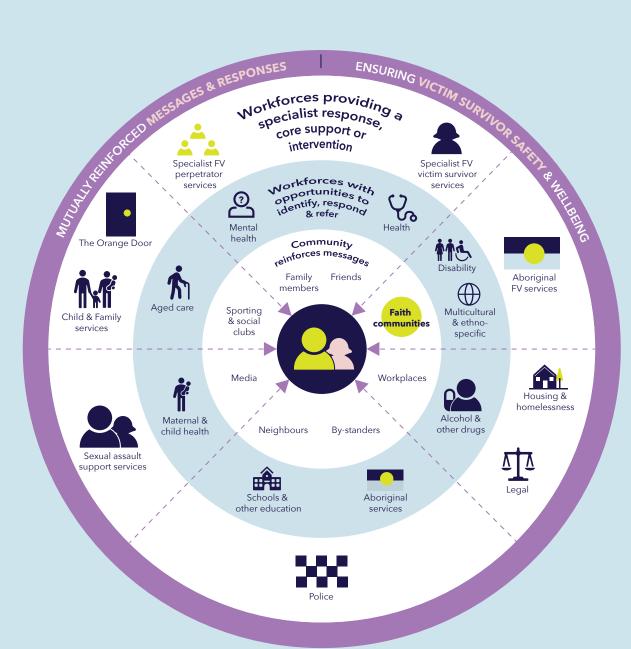
For a large section of the society who are part of a faith community, their faith, faith leaders and community provide them with comfort and a communal support, especially in difficult stages of life. People look to their faith in these vulnerable times for refuge, solace and direction. Additionally, faith leaders are seen as a source of authority, guidance and motivation.

Leaders in faith communities have a unique opportunity to respond appropriately in situations involving violence and abuse due to the possibility of both family members reaching out for spiritual guidance and support.

It is crucial for leaders in faith communities to be equipped to recognise and respond adequately in such situations, clarify any misinterpretation of faith teachings, and refer victims to different supports as needed.

The following tips in Part A: Responding to family violence will assist you to effectively respond to family violence.

Faith communities are not expected to provide professional services including emergency accommodation or counselling. *Recognise* the signs, *respond* by listening and believing and *refer* to appropriate support.



Adapted from Web of Accountability, State Government of Victoria

Both victims and those who perpetrate family violence live in the community. They go to sporting clubs, have jobs, go to the doctors, and attend places of worship. They may not seek professional support from specialist services about violence or abuse at home, but they will likely talk to their friends, family, colleagues, faith leaders and neighbours. Individuals and communities in these settings can play an important role by reinforcing the message that violence is never acceptable and sharing information about the specialist support services where victims and perpetrators can get help.

TIPS FOR RESPONDING TO FAMILY VIOLENCE



Tip:

Adopt a family violence policy and procedure for managing disclosures

Faith leaders and community members are in a unique position to respond to people impacted by family violence. A family violence policy is an important way for Buddhist communities to both acknowledge the seriousness of this issue and be prepared to respond to incidents of family violence occurring in their own community.

The Buddhist Council of Victoria have developed a family violence policy and procedure that Buddhist temples are encouraged to adopt.

Find Tool:

Managing Disclosures of Family Violence Policy p17 Managing Disclosures of Family Violence Procedure p20

Tip:

Provide a 'Dos and Don'ts' list when responding to a family violence disclosure

Hearing a disclosure of family violence can be difficult and distressing. You may not know what to do, and you may worry that you will make the situation worse by saying the wrong thing. It is important to remember that you do not have to be a professional to respond effectively to a disclosure of family violence.

The list of 'Dos and Don'ts' when responding to a family violence disclosures provides a list of what you should and should not do when someone tells you they are experiencing family violence, as well as what you should and should not do if someone tells you they are using violence or abuse.

Find Tool:

Dos and Don'ts when responding to a family violence disclosure p22

Tip:

Provide a 'How to Respond to Family Violence Disclosures' Flowchart

A step-by-step flow chart can be helpful to support you and members of your community to feel more confident in responding to a disclosure of family violence, including when to call the police and considerations if children are involved.

Find Tool:

How to Respond to Family Violence Disclosures flow chart p27

Tip:

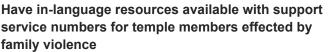
Provide Minimum Standards for Newly Arrived Monks

There are different laws and cultural views relating to family violence around the world. Buddhist monks and nuns who have recently arrived in Australia can refer to these minimum standards to learn about family violence law in Victoria and becoming competent in responding to family violence within the community.

Find Tool:

Minimum Standards for Newly Arrived Monks p28

Tip: 🗩



It is helpful to have resources on hand which provide information to assist members to identify family violence and seek help from appropriate services. The Buddhist Council of Victoria have developed Family Violence Help Cards and posters which can be displayed at the temple or organisation.

Find Tool:

Family Violence Help Cards and posters can be ordered or downloaded from bcv.org.au

Tip: 🗩

Appoint a designated outreach worker

A designated position within the temple will assist in providing members of the community with a 'go to' person to refer them to local family violence services if they are experiencing or using family violence.

Find Tool:

Outreach Worker Position Description p30

PART B: PREVENTING FAMILY VIOLENCE AND VIOLENCE AGAINST WOMEN

Family violence is preventable. To prevent family violence from occurring, we need to understand the cause. While factors such as alcohol use, mental health and unemployment are risk factors which can increase the frequency and severity of violence, national and international evidence tells us that what causes family violence is gender inequality. To reduce and eventually prevent family violence, we need to increase gender equality.

What is gender inequality?

Gender inequality is the unequal distribution of power, resources and opportunities between men and women. Gender inequality plays out in society in many different ways:

- 'everyday sexism' such as sexual and verbal harassment of women and girls
- demeaning and sexualised portrayals of women and girls in the media
- fewer women in leadership roles, giving men more control over decision-making
- the gender pay gap, caused by men being paid more than women for the same or similar work
- women's sport attracting less sponsorship, prize money and media coverage compared to men's
- rates of violence towards women

In individual relationships, gender inequality plays out in the belief that a man is entitled to exercise power and control over his partner and children. Individuals – both women and men – are more likely to condone, tolerate or excuse violence against women when they don't believe women and men are equal.



Did you know?

In countries where gender equality is high, violence against women is low. In countries where gender equality is low, violence against women is high.





While both men and women can be perpetrators or victims of family violence, overwhelmingly, perpetrators are men, who largely perpetrate violence against women (who are their current or former partner) and children.

Men are more likely to be victims of violence in public spaces, and the perpetrator is most likely to also be a man.

GENDER NORMS

Gender norms are standards and expectations that define behaviours that are appropriate and acceptable for women, girls, boys and men. For boys and men these include playing with trucks, wearing blue, being assertive and earning the main income in a family. For girls and women these include playing with dolls, wearing pink, being passive, raising children and taking care of the household.

Women, girls, men and boys can feel incredible pressure to adhere to these norms. Being a 'good wife' or a 'real man' affects our day-to-day behaviour. These gender norms are harmful because they are based on unequal relations between men and women, where men have more power and women have less power. This creates an environment where men feel entitled to assert power and control over women through violence and abuse, and women face many barriers to leaving violent or abusive relationships.

Gender norms are also harmful to men and boys. Men are taught they need to be tough and not to ask for help or show vulnerability. Such rigid gender norms make it difficult for men to reach out and ask for support when they need it. Living up to the pressures of being a 'real man' leads to poor mental health, car accidents and suicide. Men are more likely to consume alcohol excessively, more likely to engage in violent and risky behaviours, and less likely to admit pain, seek medical advice or psychological help.*

By changing social norms and increasing gender equality we can reduce violence against women and support both girls and boys to live healthier and happier lives.

How do we increase gender equality to prevent violence against women?

Leaders in faith communities can take steps to prevent or reduce violence against women by creating awareness of respectful relationships between men and women among the community through discussions and interactions, and providing a supportive and inclusive environment.

International and national research tells us that there are five main actions that will promote gender equality and reduce violence against women.

1 Challenge condoning of violence against women Example: If a woman is told or believes being abused is her karma, she is likely to stay in a dangerous relationship. This belief not only increases her risk of being seriously hurt or killed, it also shifts blame from the person using violence and abuse and makes it the responsibility of the victim. Instead, we could say the victim's karma is being born in a time and society where family violence is against the law, and there is help available to her.

Promote women's independence and decision making

Example: Support women's advocacy and activism to prevent violence and promote gender equality. Become a member of Sakyadhita Australia and support women's empowerment in Australian Buddhism.

- Challenge gender stereotypes and roles
 Example: Encourage female leadership on temple
 committees, support boys and men to talk about their
 emotions
- Strengthen positive, equal and respectful relationships

Example: Affirm healthy behaviour like saying no to things you do not want to do in relationships and seeing friends and family when you want.

Promote and normalise gender equality in public and private life

Example: Talk about the importance of gender equality in a variety of settings, call out gender stereotypes when you see and hear them.

The following tips in Part B: Preventing family violence and violence against women will support you to enact these five key actions for promoting gender equality and preventing family violence and violence against women.

TIPS FOR PREVENTING **FAMILY VIOLENCE AND VIOLENCE AGAINST WOMEN**





Include key messages when addressing the temple and the public

Faith can play such an important role in preventing violence against women because of the moral values and principles of the faith which oppose violence and inequality. These speak to a lot of people and guide the way many people live their lives. The Buddhist faith has rich and deeply insightful teachings about non-violence (ahimsa). Sharing teachings that promote non-violence and equality is a great way to support the aim of reducing violence and harm towards women and achieving greater equality.

Find tool:

Library of Buddhist teachings promoting gender equality and non-violence towards women and in the family can be found at bcv.org.au

Tip:



Attend training on preventing and responding to family violence by professional experts

It is important that community members and leaders have the right knowledge and skills to undertake family violence prevention initiatives. The 'Training providers list' includes providers who deliver training free of charge throughout the year. You can find out about upcoming training sessions by calling the provider's phone number listed or searching their website. Provider's also deliver training for a fee. This might be preferable for a large group, as the training can be modified to suit the needs of the audience.

Find tool:

Training Providers p32

Tip: 💻



Develop and display posters

Posters are an important way to communicate messages. Posters can display important information to assist members to identify family violence and seek help; promote gender equality to prevent family violence; and communicate to temple members that family violence is a community issue, not a private matter to be dealt with within the family.

Posters can be displayed in public places such as a temple notice board, or they can be displayed in discreet areas such as on the back of toilet stall doors. Placement will depend on the message and target audience. For example, posters with information about identifying abusive behaviours and support numbers targeted at victims is recommended for bathrooms where they can be viewed privately without being observed. Information encouraging a whole of community response to preventing family violence is better placed in a public space where it will be seen by many members and signify a public commitment on behalf of the temple to ending family violence and all forms of violence against women.

Buddhist Council of Victoria have developed posters for the Buddhist community which can be accessed at Buddhist Council of Victoria.org.au.

Find tool:

Buddhist Council of Victoria suite of family violence posters can be ordered or downloaded at bcv.org.au.



Tip: 🗩

Developing partnerships

One way to increase the impact of your prevention efforts is to form partnerships with other organisations. These could include faith-based networks, interfaith networks, local family violence services and local government. Temples can link in by subscribing to relevant newsletters, fundraising for local women's refuges and support services, inviting family violence experts to speak at the temple's Annual General Meeting, joining working groups or putting violence against women on the agenda of your established partnerships and networks. Professional networks and partnerships are expanding to support more and more workforces and communities who are taking action to prevent and respond to family violence. See how you can link in with different partnerships by viewing the Community Partnership tip sheet.

Find tool:

Tip sheet: Community Partnerships p34

Tip: 💻

Promoting women's leadership

Women and girls can significantly contribute to all areas of the temple and community. To ensure faith communities have access to the widest range of skills, experience, and opinions, it is important that women are represented in leadership positions. Women already have many of the skills required to be leaders including a willingness to dedicate time and energy to make a difference, a passion for their faith and a commitment to making improvements. Increasing the involvement of women in leadership and decision making in your temple is also required to achieve greater equality between women and men.

Find tool:

Tip sheet: Promoting Women's Leadership p35

Tip: 💻

Joining in campaigns

There are many dates of significance throughout the year that celebrate girls and women, raise awareness of gender-based violence and call for change. Faith communities can add their voice to these movements by joining in marches or community events, voicing support through social media, or hosting fundraising events. Many organisations have developed materials and resources including event ideas and checklists, video suggestions, social media tiles, tips, key messaging about violence against women and how to prevent it, templates, and resources such as posters, media release, banners, and more.

Find tool:

Calendar of Days of Significance p36

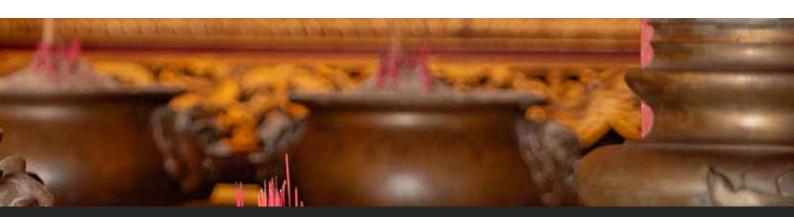
Tip: 💻

Learn how to manage resistance and backlash

Not everyone will agree that family violence is a problem in their community. Some people may even deny family violence or gender inequality exists or feel that men are being unfairly targeted in discussions around family violence and gender equality. This is called resistance or backlash and these are part of any change process. See how to manage resistance or backlash and they are part of any change process.

Find tool:

Tip sheet: Managing Resistance and Backlash p38





GLOSSARY OF FREQUENTLY USED TERMS

Family member includes spouse or de facto partners (including same sex and ex-partners), children, siblings, parents, grandparents, caregivers (paid or unpaid), relatives and kinship structures.

Family Violence Family violence is when someone behaves abusively towards a family member. It is part of a pattern of behaviour that controls or dominates a person and causes them to fear for their own or others' safety and wellbeing. 'Family violence' is the preferred term used to identify experiences of violence for Indigenous Australians, as it encompasses the broad range of extended family and kinship relationships in which violence may occur.

Family Violence Disclosures a disclosure occurs when someone informs another person that they have been subject to family violence, has used family violence or knows of family violence. A disclosure may or may not need to be reported to the police.

Domestic Violence It is any act of abuse or violence that maybe physical and non-physical in nature that occur between people who are or had been in an intimate relationship in a domestic setting such a spouse or partner.

Values Values are a set of principles a person considers as having great importance and value in their life and have an emotional investment in.

Beliefs Beliefs are what a person hold as true even if there may be evidence that may contradict what they believe in.

Attitudes It is a complex mental state that involves values, beliefs and emotions that influence a person to think and act in certain ways.

Behaviour Behaviours are how a person acts in response to different situations based on their attitude, beliefs and values.

Bystander action A bystander is someonez who happens to watch, hear or witness any incident. Bystander action is steps taken by a bystander to intervene and question attitudes and behaviours that are disrespectful to girls and women. By doing this repeatedly, we can bring about change in attitudes and prevent violence against girls and women.

Coercion Coercion is an act of persuading someone to do something or prevent them from doing something, by using force or threats.

Conflict Conflict is an ongoing unresolved disagreement or argument.

Control Having the power to influence an outcome.

Disagreement Disagreement is a difference of opinion between two or more people that stop them from arriving at a decision that is agreeable to all.

Disrespect Showing lack of respect by insulting someone or treating them as inferior.

Gender Equality Gender equality means that people of all genders are treated and valued equally and have equal rights and opportunities in the society.

Gender Equity is the process of being fair to all individuals and recognising each of their different needs and power. Gender equity means providing additional resources, opportunities and more power in decision-making to eliminate gaps and unfairness.

Gender Norms Rules, attitudes and expectations held by the society on what men and women should or should not do in their personal life and in work / social settings, based on their gender.

Gender Stereotypes They are rigid beliefs and expectations held by individuals and society on acceptable behaviours by men and women in their private and public life.

Intimidation Cause someone to be fearful.

Male privilege Rights, advantages, power and authority men enjoy by default, solely based on their gender.

MARAM Multi-Agency Risk Assessment and Management Framework. The MARAM is the updated risk assessment framework that is used by professional services to ensure effective identification, assessment, and management of family violence risk.

Minimising Dismissing, underestimating or reducing a serious issue.

Perpetrator An individual who commits an act of family violence as defined in the Family Violence Act.

Victim survivor An individual who is subject to an act of family violence as defined in the Family Violence Act.

Power Having the authority to decide and take action.

Primary Prevention Primary prevention comprises of practices and actions that are undertaken to prevent violence against women before it can happen. This is achieved by promoting respect, safety and equity and challenging attitudes and behaviours that are disrespectful or aggressive towards girls and women.

Respect Respect means considering and valuing the other person's opinions, feelings and wishes even if they are different from ours and uphold their rights.

Social norms Social norms are attitudes held in our society about appropriate and expected behaviour of particular individuals and groups.

Specialist Family Violence Sector (SFVS) The SFVS is a network of support services that operate throughout the state to prevent and respond to family violence, as well as support and advocate with family violence survivors.

Violence against Women A broad term that refers to any act of gender based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women in private or public life.





MANAGING FAMILY VIOLENCE DISCLOSURES POLICY

1. PURPOSE

Family violence is a non-virtuous action in conflict with the Buddhist precept of not harming others. As Buddhist leaders, we oppose family violence and violence against women in all its forms and call upon people of faith to play a role in its elimination.

A temple or centre must be a place of refuge, a place of safety. This includes safety for vulnerable people such as those who are experiencing family violence from a former or current partner, another family member, carer or within another 'family-like' relationship.

Faith leaders are often the first people that those who are experiencing family violence turn to for spiritual guidance and support. Their special position enables them to provide counsel and safety.

This policy and its accompanying procedures and guidelines provide a framework and guide for how to support people experiencing family violence.

2. SCOPE

This policy is offered to temples where they have no policy but it is not compulsory. However, temples are urged to adopt policies that align with the principles and procedures listed above to enhance the safety of victim survivors experiencing family violence.

The policy and procedure are part of a toolkit which provides further guidelines on preventing and responding to family violence.

| Position | Responsibility |
|--------------------------------|--|
| BCV executive committee member | Read and promote policy and procedure as well as Family Violence toolkit as part of induction/orientation for staff and volunteers Make policy and procedure available and accessible for all BCV member templest |
| BCV member temples | Read policy and procedure |
| Newly arrived monks and nuns | Read policy and procedure |

3. DEFINITIONS

Family Violence: As defined in the Family Violence Act 2008:

- (1) For the purposes of this Act, family violence is—
- (a) behaviour by a person towards a family member of that person if that behaviour—
- (i) is physically or sexually abusive; or
- (ii) is emotionally or psychologically abusive; or
- (iii) is economically abusive; or
- (iv) is threatening; or
- (v) is coercive; or
- (vi) in any other way controls or dominates the family member and causes that family member to feel fear for the safety or wellbeing of that family member or another person; or
- (b) behaviour by a person that causes a child to hear or witness, or otherwise be exposed to the effects of, behaviour referred to in paragraph (a).





Examples: The following behaviour may constitute a child hearing, witnessing or otherwise being exposed to the effects of behaviour referred to in paragraph (a)—

- overhearing threats of physical abuse by one family member towards another family member;
- seeing or hearing an assault of a family member by another family member;
- comforting or providing assistance to a family member who has been physically abused by another family member;
- cleaning up a site after a family member has intentionally damaged another family member's property;
- being present when police officers attend an incident involving physical abuse of a family member by another family member.

Family member: includes spouse or de facto partners (including same sex and ex-partners), children, siblings, parents, grandparents, caregivers (paid or unpaid), relatives and kinship structures.

Perpetrator: An individual who commits an act of family violence as defined above.

Victim survivor: An individual who is subject to an act of family violence as defined above.

Disclosure: a disclosure occurs when someone informs another person that they have been subject to family violence, has used family violence or knows of family violence. A disclosure may or may need to be reported to the police.

Mandatory reporting: Mandatory reporting refers to the legal requirement of certain groups of people to report a reasonable belief of child physical or sexual abuse to child protection authorities.



MANAGING FAMILY VIOLENCE DISCLOSURES PROCEDURE

1. Purpose

Family violence is a non-virtuous action in conflict with the Buddhist precept of not harming others. As Buddhist leaders, we oppose family violence and violence against women in all its forms and call upon people of faith to play a role in its elimination.

A temple or centre must be a place of refuge, a place of safety. This includes safety for vulnerable people including those who are experiencing family violence from a former or current partner, another family member, carer or within another 'family-like' relationship.

Faith leaders are often the first people that those who are experiencing family violence turn to for spiritual guidance and support. Their special position enables them to provide counsel and safety.

This procedure and its accompanying policy and guidelines provide a framework and guide for how to support people experiencing family violence.

The policy and procedure are part of a toolkit which provides further guidelines on preventing and responding to family violence.

2. Principles

When a case of family violence is disclosed in a temple, you need to act in accordance with the following principles to help to keep the person experiencing violence safe:

- Safety first
- Seek advice from family violence professionals
- Support the choices of the person experiencing family violence
- Keep the person experiencing violence informed of your actions

3. Responding to a disclosure of violence

- Acknowledge the courage it takes for a person to talk about their experiences with you.
- Listen empathetically. It is okay if you do not know what to do or say at this point, it is enough to simply listen.
- Believe what the victim survivor is telling you and communicate belief.
- Recognise them as the expert in their own experiences, circumstances and the violence they may have endured.
- Continue to affirm to the person that they and their children (if applicable) have a right to live free from violence. Validate what the victim survivor is saying and their decision to disclose. For example: "it is completely understandable that you're feeling this way".
- Emphasise the unacceptability of the violence, and that the violence is not their fault. For example: "you don't deserve what is happening to you".
- Let the person know there are services and options, including legal options, to support their safety.
- Enquire about their safety. For example: "is it safe for you to go home?" "Do you have somewhere safe you can stay, such as with a friend or relative?"
- Give them a family violence help card or help them to access one at bcv.org.au. Offer to help them contact a specialist service listed on the card.
- Be aware of how the person has expressed their identity or situation (for example, do they identify as Aboriginal, identify with a particular community, or as a person with a disability).
- If an adult or child is seriously injured, in need of urgent medical help, at immediate risk of harm, their life is in danger, or you have just witnessed a serious crime, call 000.
- If children are involved, follow child safety procedures. If you have immediate concerns about children you can contact your local police or call 000. If you do not have immediate concerns but would like advice about the situation contact Child FIRST.
- Refer to the BCV 'How to Respond to a Family Violence Disclosure Flowchart' and 'Dos and Don'ts' quidelines.

4. Confidentiality

Confidentiality must be maintained, except in cases of mandatory reporting. In the case of family violence, breaches of confidentiality could be fatal. Make it clear to the victim at the start of a conversation that there are some situations where confidentiality cannot be guaranteed, depending on the nature of what is disclosed. Be honest about these limits at the start of the discussion. For example, if an adult or child is in immediate danger of violence, you will need to contact the police.

Family violence issues should always be discussed in a safe and confidential place if possible. Information should only be shared with others when required and with the informed consent of the person experiencing family violence where possible.

Confidentially consult with a member of the temple leadership/executive committee if you are concerned about the safety of the victim survivor. You can do this by not naming or identifying the person who has disclosed to you and not naming specific features of their story if not relevant.

5. Seeking professional advice

It is important for members of the temple who receive disclosures or are concerned about family violence in their temple to seek professional advice from a family violence service about what to do. They can do this by calling 1800 RESPECT (1800 737 732), Safe Steps (1800 015 188) or their local family violence organisation.

Supporting people who are experiencing family violence can be challenging and even distressing. You can call 1800 RESPECT or your local family violence organisation to debrief after responding to a disclosure.

6. Engaging with an alleged or known perpetrator

Only professionals who have received training to engage with perpetrators about their use of violence should do so. It can increase risk to a victim survivor to engage with a perpetrator when not done safely.

If someone discloses that they are using violence listen and tell the person there is help available if they want to change their behaviour. Don't minimise violent and abusive behaviour or accept excuses like stress or alcohol use as justifications for using violence.

Give them a Family Violence Help Card or help them to access one at bcv.org.au. Offer to help them contact a specialist service listed on the card.

7. When to contact the police

If an adult or child is seriously injured, in need of urgent medical help, at immediate risk of harm, their life is in danger, or you have just witnessed a serious crime including physical assault, sexual assault, stalking, damage to property or breach of a current intervention order, contact the police on 000.

As per Child Safe Standards, you need to report to police if you have a reasonable belief that a sexual offence has been committed against a child.

8. Family violence outreach worker

It is recommended that each temple appoints a family violence outreach worker. To undertake this role, the outreach worker must have appropriate clearances and training. Their role is to be available to talk to people in the temple community who have concerns or questions related to family violence and to refer them to support options available (see p30 for further information on the role requirements).



...When someone tells you they are experiencing family violence

| Do treat the person's fear and concerns seriously. |
|--|
| Don't dismiss the person or minimise their concerns. |
| Do determine if there is an immediate threat to a person's health or safety using the Family Violence Disclosure Flowchart. If yes, contact the police or ambulance by calling 000. |
| Don't ignore your concerns that the person is in danger. |
| Do acknowledge any challenges and difficulties the person has spoken of and validate their efforts to protect themselves and their family members. |
| Don't judge or criticise the person's choices. |
| Do state clearly that the violence is not their fault, and that all people have a right to be and feel safe. |
| Don't place responsibility of the violence on the victim such as suggesting they should be understanding or patient. |
| Do briefly note that there are many different services and options open to people who experience family violence and share the BCV Family Violence Help Card with information on support services. |
| Don't try to take on a professional role. Family violence is complex and serious. Professionals have family violence expertise and are trained in assessing risk and can help victims to stay safe. Do not recommend couples counselling or similar. This is very dangerous and will not help in situations of family violence. |
| Do maintain confidentiality and privacy. If you need to seek advice from a family violence professional or a temple leader, keep the person anonymous and do not provide any information that could identify them unless they consent to you doing so. |

Don't contact the perpetrator or tell other people what has been shared with you.

TIP SHEET: DO'S AND DON'TS

...When someone tells you they are experiencing family violence

Do respect the decision making of the victim. Recognise that they that they are the experts of their own safety and have been managing it throughout their experience of family violence. Respect and trust their assessment of the situation and encourage them to make their own decisions. They may not want to contact the police or go to a service because this may increase their risk or they might not be ready.

Don't pressure the victim to leave the relationship or go to a support service.

Do ask the victim if they need an interpreter and arrange access to an accredited interpreter if needed or an Auslan interpreter for people who are deaf or hard of hearing.

Don't use family or community members as interpreters unless the victim requests it.

Do refer to the BCV managing family violence policy and procedure and the toolkit.

Don't try to manage the disclosure on your own if you are unsure. Use the resources and support available.

Do use Buddhist practices and teachings to help the victim to emotionally and spiritually.

Don't use Buddhist practices and teachings without stating the violent or abusive behaviour is not acceptable. For example, do not only advise victims to be patient, kind, loving or forgiving towards an abusive/violent family member. This puts responsibility on the victim survivor to manage the violence and abuse.

Do speak to the victim in a private, safe place. Ask the victim if they have a code word or signal they can use if they are in danger.

Don't ask questions in the presence of the person using violence or abuse.

Do remember that family violence is not just physical. Other types of violence and abuse include sexual, social, emotion, psychological, financial, spiritual and technology based.

Don't minimise non-physical forms of violence and abuse. Recognise and call out the use of all types of violence and abuse. Don't minimise the danger. You can be a reality check. "From what you have told me, I am very concerned for your safety ..."



...When someone tells you they are using violence or abuse

Do prioritise the safety of the victim survivor, including children at all times.

Don't lose sight of the abuse perpetrated. Be particularly alert if they are claiming that they are also a victim, as this can be used as a tactic of control. Ask for advice from a family violence service if you are not sure who is the victim and who is the perpetrator.

Do actively listen and acknowledge it has taken courage to share their story with you.

Don't try to avoid the subject or quickly change the topic.

Do remember that family violence is not just physical. Other types of violence and abuse include sexual, social, emotion, psychological, financial, spiritual and technology based abuse. See *p3* for more information on different forms of family violence.

Don't minimise non-physical forms of violence and abuse. Recognise and call out the use of all types of violence and abuse.

Do address any faith based or cultural rationalisations that may be offered or questions they may have. Use Buddhist practices and teachings to promote safe and respectful relationships and non-violence.

Don't accept justification or excuses for violence based on sacred texts, scriptures and cultural traditions.

Do maintain the privacy and confidentiality of the victim survivor if they have disclosed the violence and/or abuse to you.

Don't give the abusive person any information about their partner or their whereabouts or share any information they have told you.

TIP SHEET: DO'S AND DON'TS

...When someone tells you they are using violence or abuse

Do give them the BCV Family Violence Help Card with information for men using violence.

Don't suggest or offer couples counselling with the abusive person and their partner if you are aware that there is violence in the relationship. If the abusive person suggests it, tell them it is inappropriate, that they need to work on their behaviour.

Do name the violence as their problem, not their partner's. Tell them that only they can stop it; and you are willing to help.

Don't support victim blaming including "being provoked".

Do reiterate that there is no excuse for violence, including stress, alcohol use, cultural beliefs.

Don't support attitudes or beliefs that minimise violence and abuse including stress, alcohol use or cultural beliefs.

Do contact 000 if you believe there is an immediate threat to a person's health or safety including suicide or threat of homicide.

Don't ignore your concerns that the person is in danger.

Do contact NTV or 1800RESPECT to speak to a trained professional if you need to debrief or to seek further guidance on responding to a disclosure. Phone numbers can be found in the BCV Family Violence Help Card.

Don't try to manage the disclosure on your own. Use the resources and support available.





HOW TO RESPOND TO FAMILY VIOLENCE DISCLOSURES FLOWCHART



Call **1800 RESPECT** or your local family violence service for advice.

Is there an immediate risk of harm?

NO

If they or others are in immediate danger call Police (000)
Safe Steps: (1800 015 188)
Child Protection crisis line (13 12 78)

YES

YES

YES

NO

Are there children

involved?

If in immediate danger call the Police (000). If children are not in immediate danger but you have concerns call Child FIRST 1300 721 383 to ask for advice. Child FIRST may suggest contacting Child Protection.

Share information and tell the victim you are here if they want to talk more.

NO

Your time was well spent. The victim knows they have been believed and can return to you for help.

Debrief with a family violence specialist on **1800 RESPECT** or your local family violence service.

Has the victim survivor requested further action?

Share information about professional services using the Family Violence Help Card and offer to help them make a phone call to the appropriate support service.

Debrief with a family violence specialist on **1800 RESPECT** or your local family violence service.



Objective

The Minimum Standards apply to newly arrived Buddhist monks or nuns and aim to support Buddhist faith leaders to effectively respond to disclosures of family violence within the Buddhist community.

Background

Family violence and violence against women is a prevalent, serious, and preventable human rights abuse that affects people in all social, economic, racial, religious and ethnic groups. In Australia, at least one woman is killed each week by a current or former partner, and one in four children witness their mother being abused. Violence against women, children or others in the family has a profound long-term impact on women and children's health and wellbeing, on families and communities, and

on society as a whole. Preventing such violence is a matter of national urgency and can only be achieved if we all work together.

Faith leaders are often the first people that those who are experiencing family violence turn to for spiritual guidance and support. This special position enables faith leaders to provide counsel, support, and safety. Faith leaders also play a pivotal role in shaping attitudes and behaviours in their communities which can be used to encourage healthy, respectful relationships and greater equality between men and women.

In Australia, family violence is the topic of national and state-wide policy. The Victorian Government established a Royal Commission into Family Violence in 2015 and committed to implementing all 227 recommendations aimed at reducing family violence and providing those impacted by family violence with better support. Faith communities have been called on by the Victorian government to play a role in ending family violence.

What is family violence

Family violence is behaviour that controls or dominates a family member and causes them to fear for their own or another person's safety or wellbeing.

It includes exposing a child to these behaviours, as well as their effects and impacts.

Family violence includes a range of behaviours, some of which are criminal offences such as stalking, physical assault, sexual assault, threats, pet abuse, property damage and theft.

Family violence can occur in a range of ways across different relationship types and communities, including but not limited to the following:

- between partners who are married, de facto, dating or no longer together
- · people in same-sex relationships.
- parent/carer-child
- child-parent/carer
- · relationships of older people
- siblings
- extended family members and in-laws
- kinship networks and in family-like relationships
- · carer relationships

The law in Australia

In some countries, family violence is considered a private matter and may not be against the law. In Australia, family violence is a considered a crime and a public health issue that everyone in the community can take action to prevent.

If you are violent to anyone in your family, you can be charged by the police, appear in court and even face imprisonment. You can also be told that you cannot live at your home, or have any contact with your family, including your children to prevent harm and family violence.

The Family Violence Protection Act 2008 defines family violence as behaviour by a person towards a family member or person that is:

Physically abusive

example: using force to control, instil fear, or harm including Kicking, punching, shoving, slapping, pushing, and any other acts which hurt your body.

Sexually abusive

example: Calling you vulgar names, criticizing your body parts or sensuality, forced or pressured sexual acts, including rape.

Emotionally or psychologically abusive

example: Constant blaming, emotional blackmail and suicidal threats, comparing you with other to undermine self-esteem and self-worth, creating fear by possessing weapons, driving dangerously, giving angry looks.

Economically abusive

example: Controlling and manipulating you by threatening your economic status and basic needs, forbidding access to bank accounts, providing only a small 'allowance'.

Threatening

example: intimidating behaviour intended to cause fear and obedience in another person. This includes making verbal threats like telling a person "if you don't do as I say you will be sorry" as well as non-verbal threats like displaying a weapon or driving dangerously to scare another person.

Coercive

Manipulative and intimidating behaviour used to control the victim including isolation, threats, implementing rigid rules and making the victim doubt their own perception.

In any other way controls or dominates the family member and causes that family member to feel fear for the safety or wellbeing of that family member or another person.

It also includes behaviour by a person that causes a child to hear or witness, or otherwise be exposed to the effects of behaviour referred to in these ways.

Minimum Standards for newly arrived monks responding to a disclosures of family violence in Australia

It is recommended that newly arrived monks use the following minimum standards to ensure they can respond effectively to family violence disclosures in the community:

- (a) Adopt a policy for responding to family violence disclosures (see BCV Managing Family Violence Disclosures Policy)
- (b) Adopt a procedure for responding to family violence disclosures (see BCV Managing Family Violence Disclosures Procedure)
- (c) Order or print resources with information on support services to give to members who disclose family violence (see Family Violence Help Cards)
- (d) Access 'Dos and don'ts when responding to a family violence disclosure' Tipsheet (see Dos and Don'ts p22)
- (e) Access the flowchart for How to Respond to Family Violence Disclosures (see Flowchart p27)
- (f) Attend relevant training on preventing and responding to family violence (see training providers *p32*)



Purpose And Scope

The purpose of this position description is to clearly identify the roles and responsibilities of the outreach worker and temple.

Background

Family violence is a non-virtuous action in conflict with the Buddhist precept of not harming others. As Buddhist leaders, we oppose family violence and violence against women in all its forms and call upon people of faith to play a role in its elimination.

A temple or centre must be a place of refuge, a place of safety. This includes safety for vulnerable people such as those who are experiencing family violence from a former or current partner, another family member, carer or within another 'family-like' relationship.

Faith leaders and faith communities can play a large and influential role in responding and preventing family violence due to the significance of faith in the lives of individuals and communities.

A designated position within the temple will assist in providing members of the community with a 'go to' person to connect them to local family violence services if they are experiencing or using family violence.

The outreach worker can also assist the temple in advising on initiatives and activities aimed at preventing family violence and building equal, respectful, and safe communities.

Outreach Worker Responsibilities

- Connect with local organisations responding to family violence and violence against women
- Act as a resource in the community to provide information on family violence services and preventing family violence activities
- Clarifying basic points and concerns
- Referring members to the relevant policies, such as the Managing Disclosures of Family Violence Policy
- Liaising with the leadership team/executive committee as appropriate
- It is important that those taking on this role are appropriately trained. For training options refer to training providers p32.

Temples Responsibilities

- The position of outreach worker requires a Victorian Police check, the cost of which will be reimbursed by temple
- The position of outreach worker requires a Working with Children Check, the cost of which will be reimbursed by temple.



Training providers deliver a range of training on the topics of preventing and responding to family violence. The providers are ordered from 'beginner' to 'advanced' based on the trainings they offer. 'Beginner' indicates the provider offers training that can be tailored to the needs of the community and deliver training that will gently introduce the topic of family violence. The more advanced trainings are suitable for professionals and include more complex content.



This provider can deliver a tailored training for a large group for a fee



This provider specifically works with migrant and refugee communities.

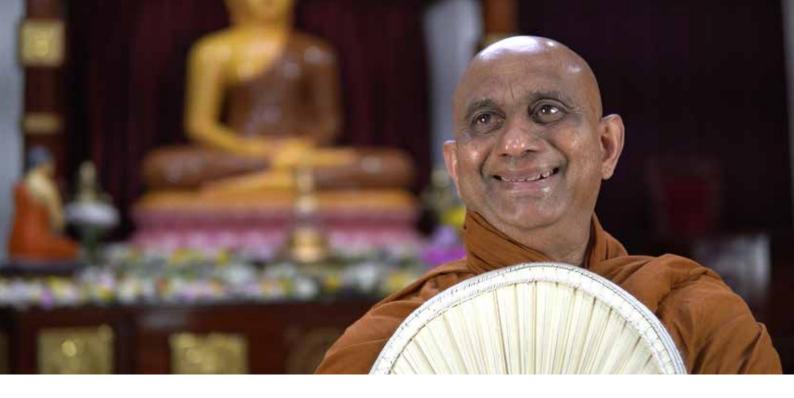


This provider employs bilingual trainers that can deliver training in the community language



This provider offers free training throughout the year, usually a limited number of people from one organisations or temple can attend. .

| Provider | Training Details | Contact |
|---|---|--|
| Multicultural Centre for Women's Health | The Multicultural Centre for Women's Health (MCWH) provides free health education workshops to migrant women in over 20 languages across Victoria. If you are interested in hosting free health workshops for migrant women at your temple you can contact the Health Education team. MCWH also provides tailored training for a fee. | Phone: 9418 0918 or free number 1800 656 421. Email: Enquire about training at https://www.mcwh.com.au/ contact/ Website: https://www.mcwh. com.au/ |
| inTouch | inTouch offers a range of opportunities for professionals, volunteers and community members to develop their | Phone: 9413 6528. Email: Enquire about training |
| | understanding and skills in supporting culturally and linguistically diverse women and families experiencing family violence. Free public trainings and events are listed on the Intouch website at https://intouch.arlo.co/w/events/ inTouch also provides tailored training for a fee. | at https://intouch.arlo.co/ contact-us Website: https://intouch.org.au/ |
| | infouch also provides tailored training for a fee. | |
| Kulturebrille | Kulturbrille provides specialist services to organisations, service providers and community groups to build their capacity and skills in preventing, reducing and responding to family violence. Kulturbrille develops customised training programs to upskill workforce and offer customisedleadership programs for community groups to train community leaders to work with their people in building safer communities and healthy relationships. | Phone: +61 432 343 369 Email: info@kulturbrille.com. au Website: https://www. kulturbrille.com.au/ |
| AMES | AMES run free community leadership training programs aimed at building the capacity of communities to prevent of violence against women. Call to find out when the next course is running. | Phone: 13 2637 Email: Enquire about training at https://www.ames.net.au/contact-us Website: https://www.ames.net.au/ |



| Provider | Training Details | Contact |
|---|---|---|
| Chinese Community Social Services Centre | Chinese Community Social Services Centre deliver free training to Chinese communities on preventing and responding to family violence. | Phone: 9898 1965 Email: Enquire about training at https://www.ccssci.org.au/contact-us Website: https://www.ccssci.org.au/ |
| Relationships Australia | Relationships Australia Victoria deliver a suite of trainings and workshops including 'Managing Stress and being Resilient', 'Asking the hard questions' and 'Vicarious Trauma'. See https://www.relationshipsvictoria.com.au/ for a full list of training. | Phone: 8573 2222 Email: ravtraining@rav.org.au Website: https://www. relationshipsvictoria.com.au/ |
| MARAM Collaborative Practice | MARAM Collaborative Practice training focuses on working together with professionals using the principles of Multi - Agency Risk Assessment and Management (MARAM). This training enables community members to act alongside professionals through respectful and sensitive engagement with people experiencing family violence and covers when and how to refer or seek advice from professionals. This training is run regularly across Victoria. | Contact your local Family Violence Regional Integration Committee (FVRIC) to enquire about this training in your area. To find out who your local FVRIC is, see Community Partnerships p34. |
| Domestic Violence Resource Centre Victoria | Family Violence Foundations is a free online learning package that will build your knowledge to prevent, identify and respond to family violence. | The online training package can be accessed at https://training.dvrcv.org.au/ |
| Northern Integrated Family Violence Partnership | Introduction to Family Violence Response Webinar is a one-hour prerecorded webinar which enables practitioners to identify family violence, develop strategies to respond to disclosures and establish safety, and partner with victim survivors to undertake effective safety planning. | The recording and slide pack can be accessed at https://www.nifvs.org.au/ event-directory/familyviolence-training/ |



One way to increase the impact of your prevention efforts is to form partnerships with other organisations. These could include faith-based networks, interfaith networks, local family violence services and local government. Temples can link in by subscribing to relevant newsletters, fundraising for local women's refuges and support services, inviting family violence experts to speak at the Temple's Annual General Meeting, joining working groups or putting violence against women on the agenda of your established partnerships and networks. Professional networks and partnerships are expanding to support more and more workforces and communities who are taking action to prevent and respond to family violence.

Other local faith communities or networks

A good place to begin is with the other faith communities or networks in your area. Prevention of violence against women is a powerful issue which you could do some shared activity around, and usually there are groups that already exist.

Connect with other Buddhist temples through the Buddhist Council of Victoria at bcv.org.au or Sakyadhita Australia at https://www.sakyadhitaoz.org. You can also learn about what other faith communities are doing to prevent and respond to family violence and violence against women at faithsafe.org.au.

Regional Women's Health Services

No matter where in Victoria you are located, the local Women's' Health Service will be working to prevent violence against women. This is a core priority for all women's health services. These services are valuable resources as they will have a wealth of knowledge about where to start, who to connect in with and what resources and information are available. Find your local women's health service here: https://whv.org.au/about/our-sector

Regional Family Violence Integration Committees

Regional Integration Committees bring together representatives from local family violence services and other key workforces, including child and family services, hospitals, police and homelessness services. The Committees run free events, forums and trainings and most produce newsletters with local news and events. Find your local committee at the Lookout: https://www.thelookout.org.au/family-violence-workers/regional-integration

Local Councils

Many local governments are now becoming actively involved in the prevention of violence against women. Search for your council to find more information: https://knowyourcouncil.vic.gov.au/councils



Some practical ways that women can be





CALENDAR OF DAYS OF SIGNIFICANCE

March 8 International Womens Day

International Women's Day is a global day celebrating the social, economic, cultural, and political achievements of women. The day also marks a call to action for accelerating women's equality.

RESOURCES

https://www.internationa lwomensday.com/



JUNE 15 World Elder Abuse Awareness Day

World Elder Abuse Awareness Day represents the one day in the year when the whole world voices its opposition to the abuse and suffering inflicted to some of our older generations.

RESOURCES

https://elderabuseawar enessday.org.au/



SEPTEMBER 14 RUOK Day

It's a national day of action to remind Australians that every day is the day to ask, "Are you OK?" if someone in your world is struggling with life's ups and downs.

RESOURCES

https://www.ruok.org.au/join-r-u-ok-day



OCTOBER 11 International Day of the Girl Child

Established by the United Nations (UN), this day is an opportunity to bring greater awareness to the particular challenges facing girls, especially those in living in poverty. It is also a chance to celebrate girls' achievements, promote empowerment, and advocate for the fulfilment of human rights for girls around the globe.

RESOURCES

https://www.un.org/en/ob servances/girl-child-day



THIRD WEEK IN OCTOBER Week Without Violence

Celebrated in the third week of October each year, Week Without Violence is a social marketing campaign that raises awareness by calling for a week without violence against women. Around the world, different activities are held, with an emphasis on women's experience of violence, the impact that it has on their lives, and the impact on children and families.

RESOURCES

https://ywcaweekwithout violence.org/



NOVEMBER 23 White Ribbon Day

White Ribbon Day is an opportunity to bring people together – in person or online - to raise awareness and commit to action to prevent men's violence against women.

RESOURCES

https://events.whiteribbo n.org.au/get-involved/joi n-an-existingevent/ whiteribbonday



NOVEMBER 25 International Day for the Elimination of Violence against Women

25 November commemorates the International Day of the Elimination of Violence Against Women, a date that has been marked by women activists, feminists and other organisations for nearly 40 years, as a day of protest to end violence against women and girls.

RESOURCES

https://www.un.org/en/ob servances/ending-violen ce-against-women-day



NOVEMBER 25 -10 DECEMBER 16 Days of Activism Against Gender Based Violence

The 16 Days of Activism Against Gender-Based Violence (16 Days Campaign) is a global campaign dedicated to ending gender-based violence and raising awareness about the impact of violence against women. The 16 Days Campaign starts on the International day for the Elimination of Violence Against Women (November 25) and ends on the International Human Rights Day (December 10) to emphasise that violence against women is a violation of human rights.

RESOURCES

https://www.unwomen.or g/en/what-we-do/endingviolence-againstwomen/ take-action/16-days-of-a ctivism





TIP SHEET: MANAGING RESISTANCE AND BACKLASH

Self-care

- Keep boundaries You shouldn't do anything that makes you feel uncomfortable like giving out your phone number or inviting someone to your home, even if they are upset.
- Be aware of referral options There are 24/7
 professional services available and local services
 where people experiencing family violence can get
 help.
- Seek support if you're feeling distressed You
 can seek support yourself from 1800 RESPECT
 if you need to talk about a troubling disclosure.
 Your GP can also help to connect you with
 mental health support if you continue to feel
 worried or unsettled.
- Reflect on what's going well and what is
 positive about the work Making big social
 changes is hard work, it is important to reflect on
 the victories, even if they seem small.
- Use meditation, walking or other activities to quiet your mind.
- Stop and focus on the breath for a few minutes.
 Generate a feeling of love and compassion in your heart. After a few moments, imagine sharing this feeling with all living beings.
- Take time out when you need it.
- Draw a map of people in your life you can support you. Ask for support and offer support to others. But don't overdo it.
- Buddy up Use a buddy system with another person who is taking action to prevent and respond to family violence and check in on each other.

Responding to people or communities who are resisting making change

- Change can be confronting for many people. Allow time for people to learn new information and adjust to change.
- Highlight the benefits of addressing violence against women and gender equality to both men and women, see how gender inequality effects men on p11.
- Refer to Buddhist teachings and values that support gender equality and non-violence. Go to bcv.org.au to access a library of teachings and practices.
- Talk about misinformation or myths by using statistics and other evidence about gender equality and violence against women, see important statistics on p4 of toolkit.

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