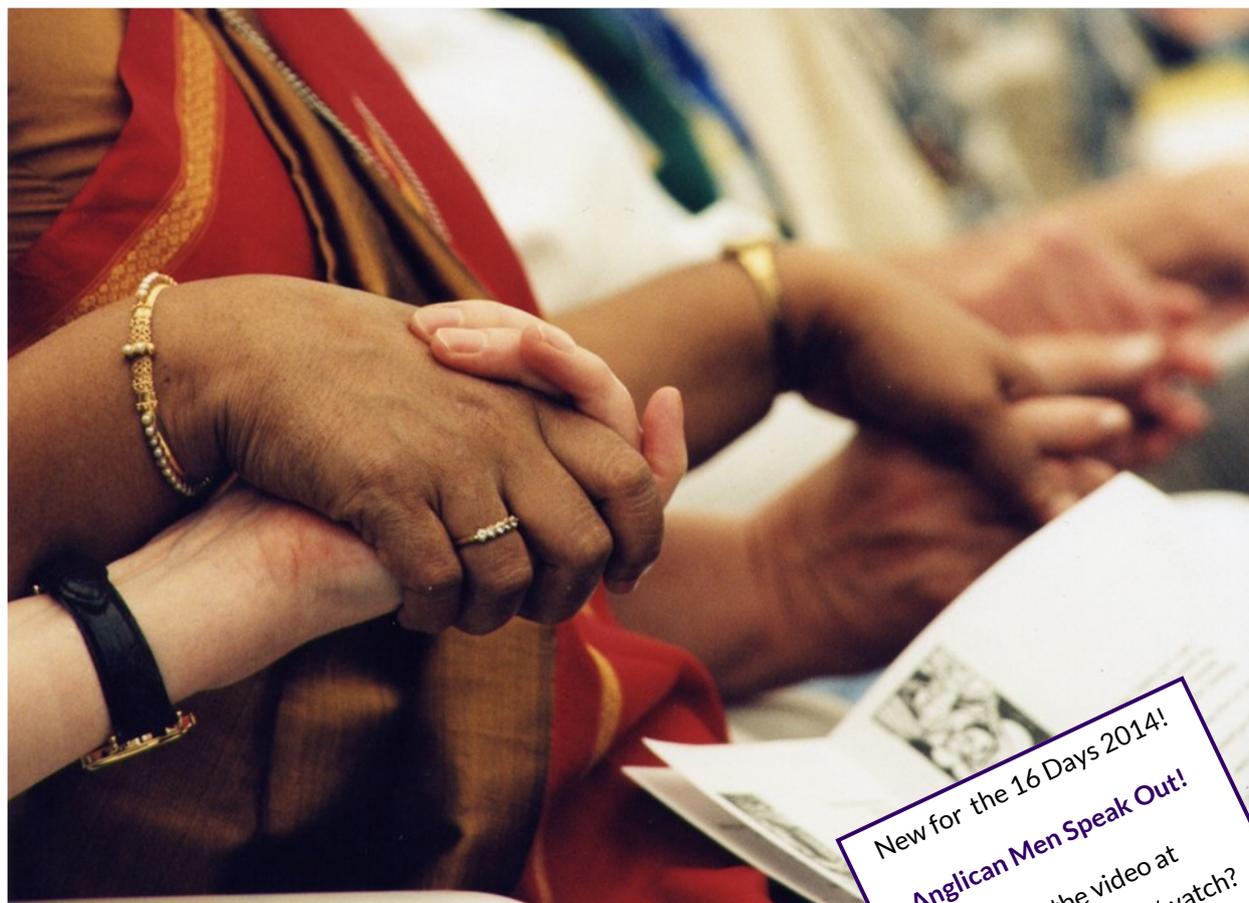




# Anglicans and the 16 Days



New for the 16 Days 2014!  
**Anglican Men Speak Out!**  
Watch the video at  
[www.youtube.com/watch?v=8OUjabyVJJK](http://www.youtube.com/watch?v=8OUjabyVJJK)

Learn. Pray. Be Inspired. Act.

16 Days of Activism against Violence against Women:  
An information resource from the Women's Desk at the  
Anglican Communion Office

# Introduction

by the Revd Terrie Robinson, Women's Desk Officer, Anglican Communion Office

Each year, more and more Anglican churches and dioceses around the Communion are using the international 16 Days of Activism against Violence against Women to break the silence, challenge harmful attitudes, and engage women and men in taking action to prevent and end gender based violence.



The 16 Days begin on 25 November, the International Day for the Elimination of Violence Against Women and ends on 10 December, Human Rights Day. Partway through, on 1 December, World AIDS Day can be seen as a reminder that HIV/AIDS and violence against women and girls are twin pandemics and cannot be approached entirely as separate phenomena.

## Locally, you are the experts

You know the particular challenges being faced by women and girls in your community, region or country. You are in the best position to discern what needs to be transformed and transfigured and to discover who you can work with to begin the change that God is longing for.

The information in this booklet offers a flavour of the sort of resources already available within and beyond the Anglican Communion. I hope you will find material that will assist and inspire you, and others working and praying with you, to take steps towards ending and preventing violence against women and girls, and ensuring that survivors of violence are listened to and enabled to recover and flourish in their families and communities.

We know that men and boys can be victims and survivors of gender based violence too.

For the 16 Days, the focus is on ending violence against women and girls but any activism that promotes equal and respectful relationship will be good news, all year round, whoever we are.

Preventing and ending violence is the work of men, women, girls and boys. Together we can be a living witness to our Christian belief that men and women are made in God's image. We are God's daughters and sons, equally precious, equally loved.

## International theme for the 16 Days

The international theme for this year's 16 Days is 'From Peace in the Home to Peace in the World: Let's Challenge Militarism and End Violence Against Women'!

This theme has a focus on three priority areas:

- Violence Perpetrated by State Actors.
- Domestic Violence and the Role of Small Arms.
- Sexual Violence During and After Conflict.

For downloadable resources and information about the campaign in 2013 and subsequent years see:

<http://16dayscwgl.rutgers.edu/about/campaign-profile>

From ACC resolution 15.07 on Gender-based and Domestic Violence, 2012

5(b) The Anglican Consultative Council encourages all Anglican churches to mark White Ribbon Day (annually, 25 November) and the '16 Days of Activism for the Elimination of Violence against Women' (annually, 25 November to 10 December) in liturgy, prayer and study.

## Share your resources too

If you would like to share resources, news and information about what is happening where you are, and how churches are responding, please do get in touch with me at the Women's Desk in the Anglican Communion Office:

Terrie Robinson [terrie.robinson@anglicancommunion.org](mailto:terrie.robinson@anglicancommunion.org).

The Networks of the Communion and other mechanisms of communication will make sure that others benefit from what you are learning.

The United Nations defines violence against women as ‘any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.’

## 1. Violence against women and girls is universal: Some facts

In all societies, to a greater or lesser degree, women and girls are subjected to physical, sexual and psychological abuse that cuts across lines of income, class and culture. The low social and economic status of women can be both a cause and a consequence of this violence. (UN, 2005)

Violence against women and girls includes domestic violence (slapping, kicking, beating, bullying, coercion, control); sexual assault and harassment; rape – including rape and multiple rape as a tactic of war; trafficking; forced prostitution; harmful traditional practices; acid attacks; so called ‘honour’ killing; female infanticide because baby boys are more coveted than baby girls, and femicide – the gender-based murder of women.

Here are some facts and statistics from this year’s World Health Organization (WHO) report ‘Global and Regional estimates of violence against women: prevalence and health effects of intimate partner violence and non-partner sexual violence’:

- Overall, 35% of women worldwide have experienced either physical and/or sexual violence perpetrated by an intimate partner or non-intimate partner.
- Globally, as many as 38% of all murders of women are committed by intimate partners.
- Women who have been physically or sexually abused by their partners report higher rates of a number of important health problems, eg, they are 16% more likely to have a low-birth-weight baby. They are more than twice as likely to have an abortion, almost twice as likely to experience depression, and, in some regions, are 1.5 times more likely to acquire HIV, as compared to women who have not experienced partner violence.



Read ‘Key Facts’ compiled by WHO at <http://bit.ly/hphOK> or download the whole WHO report at <http://bit.ly/16NyKYd>.

The report represents data regionally. For intimate partner violence, the type of violence against women for which more data were available, the worst affected regions were:

- South-East Asia - 37.7% prevalence. Based on aggregated data from Bangladesh, Timor-Leste (East Timor), India, Myanmar, Sri Lanka, Thailand.
- Eastern Mediterranean - 37% prevalence. Based on aggregated data from Egypt, Iran, Iraq, Jordan, Palestine.
- Africa - 36.6% prevalence. Based on aggregated data from Botswana, Cameroon, Democratic Republic of Congo, Ethiopia, Kenya, Lesotho, Liberia, Malawi, Mozambique, Namibia, Rwanda, South Africa, Swaziland, Uganda, Tanzania, Zambia, Zimbabwe.

For combined intimate partner and non-partner sexual violence, or both, among all women of 15 years or older, prevalence rates were as follows:

- Africa - 45.6%
- Americas - 36.1%
- Eastern Mediterranean - 36.4%\* (No data were available for non-partner sexual violence in this region)
- Europe - 27.2%
- South-East Asia - 40.2%
- Western Pacific - 27.9%
- High income countries - 32.7%

The report details the impact of violence on the physical and mental health of women and girls. This can range from broken bones to pregnancy-related complications, mental problems and impaired social functioning.

Dr Margaret Chan, Director-General of WHO, said ‘These findings send a powerful message that violence against women is a global health problem of epidemic proportions.’

*continued on page 4*

Violence against women is a health issue and a development issue. It also flies in the face of God-given human dignity and is therefore an urgent Gospel issue.

Rape has long been used as a tactic of war, with violence against women during or after armed conflicts reported in every international or non-international war-zone (UN Secretary General's UNITE to End Violence Against Women, 2011).

### Rape in conflict and post-conflict contexts

A recent household survey carried out in Goma in eastern Democratic Republic of Congo, including an urban population, a camp for internally displaced persons and a military base found that almost 9% of men and 22% of women had experienced sexual violence during the conflict.

A total of 17% of men reported having carried out sexual violence or rape during a conflict situation. 34% of men reported having carried out any form of sexual violence (either in conflict or in the home or community). 16% of men and 26% of women reported having been forced to witness sexual violence.

Source: Sleggh, H, Barker, G, Ruratotoye, B, & Shand, T (2012). 'Gender relations, sexual violence and the effects of conflict on women & men in North Kivu, Eastern Democratic Republic of Congo: Preliminary results of the international Men and Gender Equality Survey'

The testimonies of women who live to tell of their suffering, including as sexual slaves during wartime, demonstrate the levels of unimaginable trauma that have been forced upon women and girls over the course of history particularly because of systemic, institutionally mandated sexual violence ...

The impact of sexual violence, especially rape, can be devastating. Physical consequences for women and girls include injuries, unwanted pregnancies, fistula and sexually transmitted infections including HIV. Widespread sexual violence that is endemic in many post-conflict situations, perpetuates a cycle of anxiety and fear that impedes recovery (UNFPA, 2012) and affects the emotional and psychological well-being of those who have endured such violence.

From 'Sexual Violence in Conflict and Post-Conflict: Engaging Men and Boys', a MenEngage-UNFPA Advocacy Brief. Full text at

## 2. White Ribbon Day: Men and boys speaking up

The first of the Sixteen Days, 25 November, is the International Day for the Elimination of Violence against Women. It is also White Ribbon Day.



Archbishop Thabo Makgoba, Primate of the Anglican Church of Southern Africa and Bishop Garth Counsell sign the White Ribbon pledge, August 2011. Photo credit: ACSA Diocese of Cape Town

Anglican leaders and communities from Australia and Aotearoa, New Zealand & Polynesia to Southern Africa and Scotland are promoting the White Ribbon campaign – a global movement of men and boys who make a personal pledge to never commit, condone or remain silent about violence against women and girls.

The Anglican Church of Canada uses the White Ribbon campaign to raise awareness of the undercurrent of violence in Canadian culture. The Primate, the bishops, the International Anglican Women's Network in Canada, the Canadian Mothers' Union and Anglican Church Women urge congregations across Canada to repeat the White Ribbon pledge.

The White Ribbon campaign in Canada has produced a 50 page resource: 'Engaging Men and Boys to Reduce and Prevent Gender-Based Violence'. Download as a PDF in English and in French 'Mobiliser les hommes et les garçons pour réduire et prévenir la violence sexiste' at <http://bit.ly/1hIVYSE>.



On White Ribbon Day, white ribbons are pinned to jackets and T-shirts as an outward sign that gender-based violence has no place in church or in society.

Anglicans have found other ways to mark White Ribbon Day and raise awareness of the campaign ...



In the Anglican Diocese of Wellington, Anglican Church in Aotearoa, New Zealand & Polynesia, three priests put on their robes over their running shorts and joined 80 men and boys taking part in Wellington's White Ribbon Day run, November 2012.

### 'Global to Local'

White Ribbon Australia held an international conference in Sydney in May this year 'Global to Local: Preventing Men's violence against women - Research, Policy and Practice in one space'. Ann Skamp, coordinator of the International Anglican Women's Network (IAWN), took part. Her compelling report includes links to great resources: <http://bit.ly/1JyPOIK>.

'Boys are not born to be violent men and most men are not violent. However, most men are still silent about other men's violent behaviour. When we live in societies and communities where at least 40% of women experience violence in some form in their life, we realise that whole-of-community attitudes and the way we raise our children need to be challenged and changed.'

*Ann Skamp*

### White Ribbon Day Prayers

The Liturgy Commission of the Anglican Church of Australia has developed litanies and other prayers for use on White Ribbon Day and related occasions. See 'Praying for an End to Violence against Women' at: <http://bit.ly/1MBvMKT>.

### Positive Masculinities

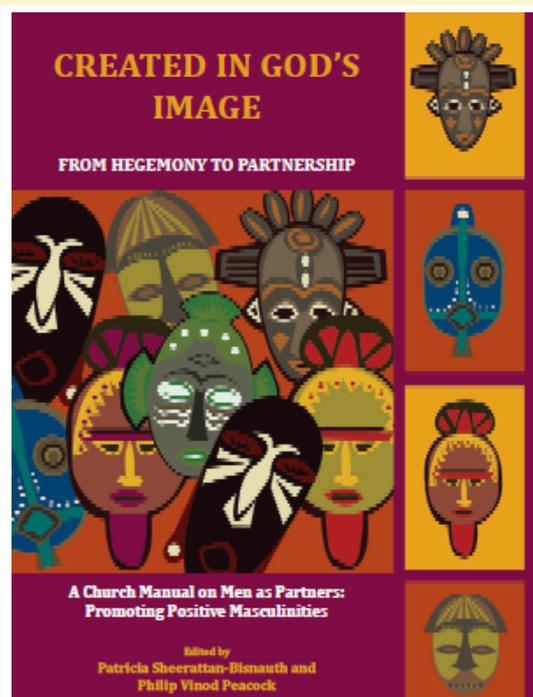
Looking for educational material on equal relationship and positive masculinities?

The World Council of Churches and the World Communion of Reformed Churches collaborated to produce this publication 'Created in God's Image: From Hegemony to Partnership - A church manual on men as partners: promoting positive masculinities'. Download the publication at <http://bit.ly/166Qo7l>.

This is a comprehensive resource with case studies, Bible studies, and modules on Men, Gender and Socialization; Real Men and Masculinities; Gender Based Violence, Gender, Leadership and Power; Towards Partnership of Women and Men, and more.

Jesus' prayer 'that they may all be one' (John 17.11) is not a call to unity at any cost; it is a call to a unity that is inseparable from the call to commitment against all forms of discrimination. 'Positive masculinity' and the potential for full partnership between men and women has been the theme of recent study within the ecumenical movement, particularly in the WCC's programmatic work on women in church and society. We have been seeking ways of building a 'just peace' community of women and men, in which men play their role side by side with women, in nurturing mutual partnership and especially in ending violence against women.

*Rev Dr Olav Fykse Tveit, General Secretary, WCC*



### 3. From cries of anguish to stories of hope

'From Cries of Anguish to Stories of Hope' is the title of a study resource developed by the World Council of Churches on the global struggle to end violence against women. The study was intended for use during Lent but it can be used by groups or by individuals at any time, not least during the 16 Days.

The study material is in six weekly parts, each one looking at stories from India, Congo, Colombia, Uzbekistan, South Africa, and from around the world. For each story there is a video and downloadable resources: fact sheets, a Bible study, prayers, reflection, discussion questions and more. See <http://bit.ly/165Olet>.



### World Council of Churches

- ⇒ How can an illiterate Dalit woman in India find the courage to say 'Now we are fearless'?
- ⇒ How can a young Colombian woman raised in a shanty town find joy and health?
- ⇒ How can a South African man find the courage to repent of his violence against his wife?

Follow their stories at <http://bit.ly/165Olet>.

### 4. We Will Speak Out against sexual violence

The Anglican Communion is a member of the global We Will Speak Out (WWSO) coalition. This is a coalition of churches, Christian-based non-governmental organisations and individuals who commit themselves to see the end of sexual violence across communities around the world. Working in partnership, the coalition harnesses efforts to prevent and eliminate sexual violence by supporting the church to speak out against sexual violence, show strong and positive leadership and become a 'safe' place for people to go to.

WWSO is committed to empowering women and girls, to transforming relationships between women and men, and to ensuring that the voices of survivors of sexual violence – women, girls, men and boys – are central to their work. See [www.wewillspeakout.org](http://www.wewillspeakout.org).



Participants in a conference co-hosted by Archbishop Bernard Ntahoturi of Burundi and Archbishop Onesphore Rwaje of Rwanda to consider the role of the Church in the work needed to end sexual violence culminated in a march through the streets of Bujumbura to the cathedral for a closing Service. Photo credit: Province de l'Église Anglicane du Burundi. Watch the video at <http://bit.ly/1aB4XTs>.

#### WWSO's vision

Transformed, just and reconciled communities where the lives of men and women, girls and boys are no longer shattered by gender based violence.

#### WWSO's goal – by 2016

Church communities and leaders – male and female – proactively working with survivors and others to address effectively the causes and consequences of sexual violence, including within the church.

#### Outcomes

WWSO is working towards these outcomes:

##### 1. Church leaders speak out

Church leaders speak out and provide strong and positive leadership within their churches and communities to end sexual violence, recognising and promoting the importance and centrality of survivors, demonstrating gender sensitivity and empowering women.

##### 2. Communities and churches provide safe spaces

Local churches and communities provide safe and stigma-free spaces for survivors of sexual violence, support survivors and assist them in accessing services, at the same time pursuing community action to break the silence around sexual violence, to advocate zero-tolerance,

challenge impunity, overcome stigma and discrimination against survivors, and promote choice, opportunities and renewed hope.

### 3. Central role of survivors and empowering women

Women, girls and survivors (all genders) take their place within communities free of stigma, claiming new futures, rebuilding their lives and their families.

### 4. Transforming masculinity

The church proactively engages men and boys in ending sexual violence, and demonstrates models for positive masculinities and femininities, and transformed gender relationships;

### 5. The Coalition as a learning space

The WWSO coalition provides a learning space to learn from survivors and to share experiences, challenges, research, strategies of success and tools in order to strengthen and measure faith-based responses to sexual violence in order to enhance advocacy.

The Anglican Provinces of Burundi and Congo are two of the churches that have partnered with WWSO.

The Anglican Church of Congo's Strategic Plan 2012 – 2017 reflects their determination to continue the work already begun in response to sexual violence. The 'Development and Social Transformation' section of the Plan includes a commitment, within five years, to contribute towards the eradication of gender based and sexual violence in the communities of the DRC by sensitizing administrative, political, military and church leaders, caring and restoring to society victims of sexual violence, and encouraging all Christians to become involved in the eradication of sexual and gender based violence.

The Anglican Church of Burundi is identifying focal point persons in parishes who will be concerned with Prevention, Protection, Provision and Partnerships. 'Prevention' includes reflection on positive masculinities and femininities and their relational nature. 'Protection' has a focus on referral to legal, health and other services, with focal points being given training to understand need and processes. 'Provision' combines community-based sheltered housing with safe and rehabilitation housing. 'Partnerships' involve seeking collaboration across the Christian community, and with UN agencies and the Burundian government.

## WWSO members

Coalition members so far are the Anglican Communion, BMS World Mission, CAFOD, Christian Aid, IMA World Health, Lutheran World Federation, Restored, Tearfund, Us, World Communion of Reformed Churches, World Council of Churches, World Student Christian Federation, World Young Women's Christian Association, and World Vision. UNAIDS and the Sexual Violence Research Initiative partner with the coalition in an advisory capacity.

IMA World Health has been instrumental in establishing We Will Speak Out.US, a US-based coalition of faith organisations dedicated to changing a culture of tolerance and inaction towards violence in the USA as well as overseas. See <http://wewillsspeakout.us> and read about their webinars for Speak Out Sunday, 24 November.

## [www.wewillsspeakout.org](http://www.wewillsspeakout.org)

Sign up for more information and make the WWSO personal pledge to take a stand against sexual violence.



Read Tearfund's report 'Silent No More: The untapped potential of the church in addressing sexual violence' which led to the inauguration of the We Will Speak Out coalition - in English at <http://bit.ly/1HWxbaE> and in French at <http://bit.ly/1Mi1Gep>

# 5. Exploding the myths

### From Restored

There are many dangerous myths surrounding domestic abuse. In a video at <http://bit.ly/19I5CQB>, *Restored* dismantles some of these myths and replaces them with the truth of the matter. The myth-busters are also set out on *Restored's* website at <http://bit.ly/1JCYMSI>:

*Restored* is an international Christian alliance working to transform relationships and end violence against women. Have you seen their church pack 'Ending Domestic Abuse'? It can be downloaded at <http://bit.ly/18f9m6>. The pack aims to:

- educate members of church communities about the existence and effects of domestic abuse
- encourage churches to take necessary measures to be recognised as places where domestic abuse is taken seriously, victims are believed and respected and perpetrators are challenged.
- provide ideas for theological reflection on issues of domestic abuse
- promote the importance of referring victims of domestic abuse to specialist secular organisations and encourage churches to support the work of these organisations
- raise awareness of the need for specialist help for perpetrators of domestic abuse.

For these and more resources, visit *Restored's* website at [www.restoredrelationships.org](http://www.restoredrelationships.org).

### From Religions for Peace

Founded in 1970, *Religions for Peace* creates multi-religious partnerships that mobilise the moral and social resources of religious people to address their shared problems. *Religions for Peace* is active in more than 90 countries, working with national affiliates and regional organizations to find and implement local solutions to local challenges.

'Restoring Dignity', the Religions for Peace toolkit for religious communities to end violence against women, has been designed for women and men of faith working at the community, national or international level. It includes information about violence against women and how it relates to other serious issues such as HIV/AIDS, and practical resources for people of faith to use their religious background and moral and spiritual capital to take actions to eliminate violence. The toolkit points out that religious leaders can help set the record straight about many of the myths and inaccuracies about violence against women that are so often taken as truths:

**Myth:** Violence against women is religiously sanctioned.

**FACT:** No faith condones violence against women or the degradation of women's dignity. Some perpetrators may try to use religion as an excuse to abuse women and girls or carry out harmful traditional practices, but this is misguided and wrong. Religion upholds the dignity of all life, and any abuse of women's rights is against religious teaching.

**Myth:** Violence against women is not that widespread.

**FACT:** Unfortunately, violence against women is alarmingly prevalent. One in three women worldwide will suffer from some form of violence. Violence against women occurs across all aspects of our societies regardless of race, class, religious beliefs, level of education, occupation, community position or cultural/ethnic background.

**Myth:** Violence against women is provoked by the victim.

**FACT:** Violence is NEVER the victim's fault. This mistaken belief holds that women 'ask' to be violated through their actions or behaviour. For a victim, it is a humiliating and degrading act.

**Myth:** There is nothing we can do to stop violence against women. The violence is inevitable because perpetrators are 'born that way' or are mentally ill.

**FACT:** Violence against women is not the product of biology but rather is learned attitudes and norms, and social inequalities. Just as violence-supportive attitudes can be learned, they can be unlearned.

**Myth:** Victims who do not defend themselves have not been violated.

**FACT:** An act of violence committed against a woman, regardless of whether or not she tried to defend herself, is a great offense and a crime. There are many reasons why a victim might not physically or verbally fight their attacker including shock, fear, threats or the size and strength of the attacker.

## 6. International Anglican Family Network: Action plan and good news stories

In recent years, the International Anglican Family Network (IAFN) has held regional consultations on Violence and the Family and looked at contextual responses.

The report of their most recent consultation for the Oceania region (Aotearoa, New Zealand & Polynesia, Australia, Papua New Guinea, Melanesia and Hawaii) takes the form of an adaptable six step Action Plan for the churches which reflects the steps taken by participants themselves. Read or download at <http://bit.ly/1MBFTz9>.



Participants in the IAFN Oceania consultation on Violence and the Family. Photo credit: IAFN

The Action Plan ends with a message of encouragement from participants in the IAFN consultation to the churches:

- ⇒ 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.

For the Oceania consultation, IAFN partnered with the Family Centre: Anglican Social Services in Lower Hutt, Aotearoa New Zealand. The Family Centre has developed 'just family therapy' which pays attention to the broad cultural, gender, social, spiritual, economic and psychological contexts underlying the problems experienced by those with whom they work. More information about their ministry at <http://bit.ly/17E94uP>.

### IAFN Newsletter 'Churches tackling domestic abuse'

Look out for the latest edition of IAFN's newsletter, due out by the end of November, which gathers together local stories of Anglican responses to domestic abuse. The newsletter will be posted on-line at <http://bit.ly/1BUd2zZ>.

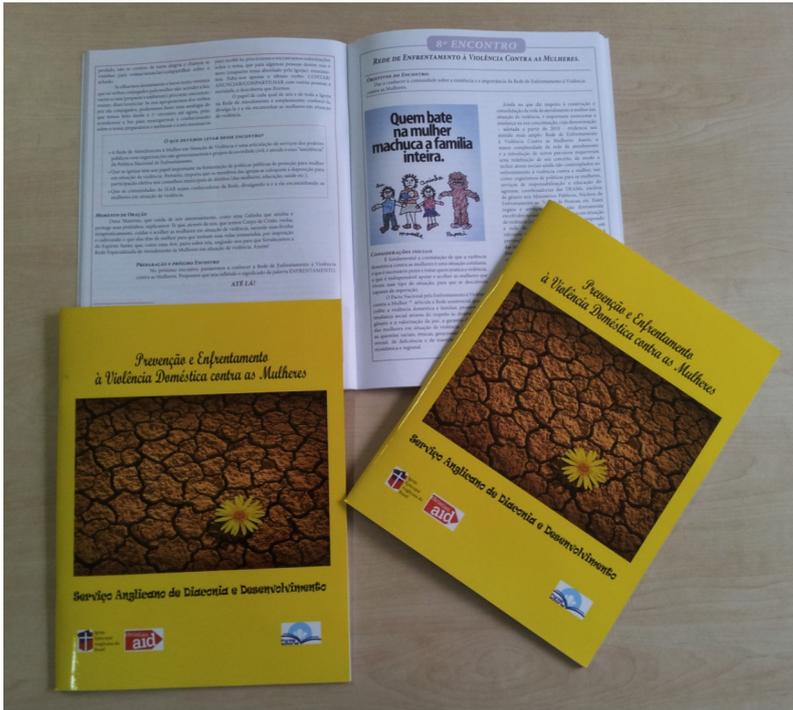
Stories from the churches and Christian organisations in Australia, Zambia, Brazil, Ecuador, Melanesia, UK and Guyana describe a wonderful range of initiatives and models of practice from overcoming gender stereotypes, prayer vigils and using radio and television for awareness raising, to the development of programmes for young men and the production of a Portuguese language resource book on domestic violence for use in the churches and in the broader community.

Subscribe at <http://iafn.anglicancommunion.org> to receive automatic notification each time a new IAFN newsletter is posted on-line.



Ecuador: A talk on domestic violence. Photo credit: Vida en Abundancia/Jill Ball

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The IAFN newsletter has details of a new resource book by the *Serviço Anglicano de Diaconia e Desenvolvimento* of the Episcopal Anglican Church of Brazil in partnership with Christian Aid, called *Prevenção e Enfrentamento à Violência Doméstica contra as Mulheres* (Preventing and confronting domestic violence against women).

The resource book will be used in the parishes of the Episcopal Anglican Church of Brazil, ecumenically, and in the broader community. The text of the publication is in Portuguese but there are plans for it to be translated into English and Spanish so that it can also be a resource for other parts of the Communion and adapted to different contexts.

More information at <http://bit.ly/19TN7Zo>.

Photo credit: IEAB

## 7. Be inspired, and you will inspire others

There are many inspired and inspirational women around the world whose courage and dedication and the breathing of the Holy Spirit give them strength to persevere in working against violence against women and girls, no matter how difficult the circumstances.

Theresa Malila is a Tearfund 'Inspired Individual'. Watch the video at <http://bit.ly/19jQH0Y>, and hear how Theresa, describes the issues faced by communities in Malawi and speaks of her work to end the flow of violence after having participated in the 2011 launch of Tearfund's *Silent No More* report and the inauguration of the We Will Speak Out coalition working against sexual violence (see No.3 above).

Theresa is founder of 'Somebody Cares Malawi'. See <http://bit.ly/1BUeges> for the profile of this inspirational woman.



Theresa Malila, Photo credit: Tearfund

Everyone who meets Theresa is challenged and inspired by her and what God has laid on her heart. She is a formidable woman and suffers no nonsense. She makes some wonderful statements that are worth repeating:

'The Church should be a threat to injustice.'

'The Church is a sleeping giant, we need to awaken her so that these issues can be addressed.'

## 8. Mothers' Union 16 Days of Activism pack

Mothers' Union is a global Christian membership organisation working in 83 countries to enable individuals, families and communities to be in loving, respectful and flourishing relationships; and to challenge social injustices affecting family life. Among many activities, Mothers' Union tackles violence against women and girls in a number of ways: through challenging underlying attitudes and prevention, awareness-raising, practical support for women experiencing violence, and lobbying and campaigning.

The new Mothers' Union 16 Days of Activism Pack at <http://www.mothersunion.org/content/16-days-activism-pack> has a range of resources, from a theology of gender to a 16 Days calendar of suggested activities and an overview of violence against women and girls.



## 9. Anglicans against human trafficking and slavery

*Extracts from 'The World's Women 2010: Trends and Statistics, published by the UN Statistics Division':*

Trafficking in women is a serious issue that has been addressed at the international level by the Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children (Palermo Protocol), which supplements the United Nations Convention against Transnational Organized Crime. In its most recent resolution on this topic – resolution 63/156 of 30 January 2009 – the United Nations General Assembly expressed serious concern regarding an increasing number of women and girls being trafficked from some less developed countries and countries with economies in transition to more developed countries as well as within and between regions and States.

The International Labour Organization (ILO) has estimated that more than 43% of people trafficked across borders are used for forced commercial sexual exploitation, of whom 98% are women and girls (ILO, Forced labour statistics 2005). However, accurate statistics on the volume and patterns of trafficking of women are very hard to come by and, while a wealth of individual evidence and testimonies exists, it is generally not possible to generate reliable data on this topic. This calls for further research into the most appropriate statistical measurements to meet this challenge.

Provinces and dioceses are engaging in a range of important ways with the work needed to end and prevent trafficking and modern-day slavery, from awareness raising and advocacy to rescuing and enabling the rehabilitation of survivors of trafficking. Here are just a few examples of churches around the Communion working in innovative ways, often in collaboration with other church and faith groups and other agencies.

### 'Stop Trafficking' in South Africa and Namibia

it isn't unusual for a major sporting or other international event to be associated with an increase both in international and internal trafficking, primarily to accommodate greater demand in the sex industry.

In the run up to the 2010 Football World Cup in Cape Town, the Anglican Church of Southern Africa joined with a number of other church organisations in a Stop Human Trafficking campaign in South Africa and Namibia. They were partnered by the Helsinki Deaconess Institute. Awareness-raising was a key component of the work, not least among border post personnel and truck drivers. Hundreds of faith and community leaders were trained to be anti-trafficking campaigners, activists and advocates.

During the period of the campaign, a lot was learned. It was clear for example that many church and community leaders wanted to be proactive in working against

**Indicators of trafficking:** Victims of human trafficking are found in a variety of situations. A UN agency has listed a number of indicators to assist in identifying such victims: English: [www.unodc.org/pdf/HT\\_indicators\\_E\\_LOWRES.pdf](http://www.unodc.org/pdf/HT_indicators_E_LOWRES.pdf)  
French: [www.unodc.org/documents/human-trafficking/HT\\_indicators\\_F\\_LOWRES.pdf](http://www.unodc.org/documents/human-trafficking/HT_indicators_F_LOWRES.pdf)  
Spanish: [www.unodc.org/documents/human-trafficking/HT\\_indicators\\_S\\_LOWRES.pdf](http://www.unodc.org/documents/human-trafficking/HT_indicators_S_LOWRES.pdf)

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trafficking but didn't know how. It was also clear that so long as the lure of 'economic opportunity' is dangled before people who are poor and who have no other perceivable choices, then trafficking will continue.

**So to tackle trafficking, we must tackle poverty.**

### Protecting children in Livingstone, Zambia

HIV/AIDS has had a huge impact on Zambia socially and economically, leaving a generation of orphans and vulnerable children in its wake. The city of Livingstone is no exception and, as a border town, is a fertile ground for human trafficking. As the city was preparing to co-host the United Nations World Tourism Organisation General Assembly in August this year, the Livingstone Anglican Children's Project (LACP) partnered with the International Labour Organization Human Trafficking and Forced Labour department to run a four month community sensitization programme on human trafficking and forced labour.

The programme's objectives were to define, and explain to communities the causes of human trafficking and child labour, to enable participants to talk about and own the challenge of trafficking and forced labour in their midst, and to explore how different groups and organisations – such as the Church, the media, non-governmental organisations, area development committees, the Police and the Human Rights Commission, could work together to prevent them.



*LACP Director facilitates a meeting of community leaders at Maramba Market, June 2013. Photo credit: LACP*

Meetings, sermons, local radio, posters, social media, workshops for teachers and networking groups were all used to raise awareness and encourage community members to be alert.

'The fact that international delegates will be flocking to Livingstone ...creates a perfect environment for people to be trafficked, especially for sexual services and any other forms of cheap labour ... When people notice unusual numbers of children in their neighbourhood, they should question such occurrences. Let them take interest especially when they see somebody who is nervous and uneasy as this could be a case of human trafficking ... So far we have withdrawn 300 children from child labour and about 400 children who are at risk of child labour.

Human trafficking and child labour are intertwined, hence the need to tackle them together.'

*LACP Director, the Revd Emmanuel Chikoya*

### Church of North India taking a lead

India is a key destination, transit point and source of trafficked women and girls. The Church of North India represents a religious minority, and yet it has emerged as a key player in mobilising a variety of responses, partnering with other organisations. Over the last five years or so the Diocese of Eastern Himalaya - as the community-based actor - has taken a lead and partnered at various times with UNIFEM, the National Coalition of Media Persons against Gender Violence & Human Trafficking, the India chapter of Action against Trafficking and Sexual Exploitation of Children, the Church Missionary Society, the police and with government agencies.

The diocese has gathered stakeholders in consultation, run workshops and awareness programmes, promoted gender sensitive media reporting, and created an inter faith forum for the work. It has also educated through street plays mobilising the church youth and sensitisation programmes for congregations, children and youth groups, women's groups, priests and pastors. Once made aware, congregations naturally become awareness-raisers in their broader communities.

Across North India, the Church has initiated schemes that help people vulnerable to trafficking to find alternative livelihood options, especially in post disaster situations. They have integrated anti-trafficking initiatives into existing programmes, for example in their women's empowerment work with the running of women's groups in nearly 2,500 villages, and in the empowerment of tribal women in Rajasthan. By way of direct care of trafficked women and children, the Church has provided an emergency support service for those in crisis, and an on-going counselling service.

## A churchwide conversation on trafficking in The Episcopal Church

Dioceses in The Episcopal Church are being encouraged to network and share local insights and experience in respect of human trafficking.

In March this year, the Episcopal Church Presiding Bishop Katharine Jefferts Schori hosted a 'churchwide conversation' on trafficking which was broadcast on-line. Panellists talked about various aspects of trafficking and Bishop Jefferts Schori spoke to the gathering on the theme of 'What is human trafficking and how does it link with violence against women and girls'.

Local resources from the dioceses of The Episcopal Church and other materials relating to trafficking have been collected on-line at [www.episcopalchurch.org/page/human-trafficking](http://www.episcopalchurch.org/page/human-trafficking).

The text of the Presiding Bishop's address is at <http://bit.ly/1cpNHCA>



Photo credit: ACNS

For more stories about Anglican and ecumenical responses to trafficking, see the International Anglican Family Network newsletter 'The Family and Trafficking' at <http://bit.ly/1GxNnkd>.

## 10. Domestic violence in Christian contexts

In this one minute video at <http://bit.ly/19Mv9MC>, the Revd Dr Elizabeth Koepping describes her research into the contradiction between scripture and practice with respect to domestic physical violence.

Until recently, Elizabeth was Senior Lecturer on World Christianity and Religious Studies in the School of Divinity, University of Edinburgh in Scotland. She has also taught social anthropology and education at various universities in Australia and Germany, and has researched domestic violence in Christian contexts, travelling to 18 countries including Tonga, Burma, Korea, Ghana, Germany, India, Trinidad and Scotland).

The research involved talking individually or in groups with ordained and lay, male and female, ethnic minority and majority people from eleven Christian traditions covering Orthodox, Roman Catholic, Pentecostal, Anglican, Reformed Protestant and African Instituted Churches.

'An abuser hits a human being made in the image of God: he hits that of Christ. This is and must be seen as a sin which permeates churches across the world, too often hiding behind so-called cultural norms which, if Jesus had followed those of his day, would have made for a very short Gospel indeed. From the first year of Sunday School onwards, in Confirmation, in regular preaching and teaching, in the marriage homily for the benefit of those marrying and the congregation witnessing the marriage, the fact and the revolutionary implication of Genesis 1:27 [and] Ephesians 5:21 ..., have to be part of our foundation, lest that foundation be founded on the cultural idolatry of unequal creation.'

*From an article by Elizabeth Koepping entitled 'Silence, Collusion and Sin: Domestic Violence among Christians' in the Madang International Journal of Contextual Theology in East Asia. Volume 15 (15 June 2011). Download at [www.madangjournal.com/%B8%B6%B4%E715%C8%A3.pdf](http://www.madangjournal.com/%B8%B6%B4%E715%C8%A3.pdf), see pages 47 to 71.*

**'Responding to Domestic Abuse: Guidelines for those with pastoral responsibilities'**. This is the title of a comprehensive Church of England resource for clergy and parishes. The Guidelines are rooted in a belief in God as love expressed in relationships, and recognise that domestic abuse is prevalent among Christians, as among other groups. The Guidelines are on-line at [www.churchofengland.org/media/1163604/domesticabuse.pdf](http://www.churchofengland.org/media/1163604/domesticabuse.pdf).

## 11. Rape in the House of David: the biblical story of Tamar

### Using the story of the rape of Tamar in 2 Samuel 13 as a resource for transformation

'What can be done? A lot has already been initiated to challenge the distorted theology that can underlie violent or collusive behaviour. Many churches I know have taken the biblical story of the rape of King David's daughter Tamar as a starting point for rethinking their approach and clarifying the unacceptability of the male behaviour depicted in this and other stories. If we are to make progress here, we have to expose toxic and destructive patterns of masculinity. And for cultures steeped in the Bible, it is important to start by showing that the Bible does not endorse or absolve violence against women.'

*Archbishop Rowan Williams, in 'More than a prayer: Faith communities' response to sexual violence: A dialogue between Archbishop Rowan Williams and Michel Sidibé of UNAIDS for World Aids Day, published in New Statesman 30 November 2012. See <http://bit.ly/YxRVmS>.*

The Tamar Campaign was initiated by the Ujamaa Centre, a community development and research centre within the School of Religion and Theology in the University of KwaZulu-Natal, South Africa. The campaign has a particular focus on sexual and domestic violence, and seeks to challenge churches to address it. The objectives of the campaign are these:

- ⇒ To raise awareness on the prevalence, magnitude and consequences of sexual and domestic violence.
- ⇒ To encourage churches to speak out against the abuse of women and children.
- ⇒ To promote Bible studies and curricula on violence against women/children for use in theological institutions and churches.
- ⇒ To build the capacity of churches to provide support and opportunities for healing for victims of sexual and domestic violence.
- ⇒ To encourage churches to hold perpetrators accountable for their violence.
- ⇒ To collaborate with churches on violence prevention, eg, through programmes for men and youth.
- ⇒ To strengthen churches' networking and collaboration with civil society organizations, health service providers, schools, the police, judiciary, local administration, media and other stakeholders in addressing sexual and domestic violence.

### Tamar: A Poem of Commitment

Tamar,  
young and strong woman of Africa!  
Tamar,  
analytical and articulate woman of Africa!  
Tamar,  
cultural and theological icon of Africa!  
Tamar,  
we recognise and raise your name;  
we share and name your shame!  
Tamar,  
your violation is our violation;  
your desolation is our desolation!  
Tamar,  
we have heard your voice;  
Tamar,  
we have made our choice!  
Tamar,  
your story shatters your silencing;  
your story breaks our silence!  
Tamar, our sister,  
we will not be silent;  
we will not be still!

*Dr Gerald West, Nairobi, March 2005*

Contextual Bible study is central to the campaign. This means bringing people together to read the Bible, beginning with an understanding of reality as it is experienced by each one. Safe space is provided. Familiar and unfamiliar texts are read critically - especially texts that have been neglected by the Christian tradition. The story of the rape of Tamar in 2 Samuel chapter 13 is one such text.

The Fellowship of Christian Councils and Churches in the Great Lakes and the Horn of Africa (FECCLAHA) has produced a Contextual Bible study manual, in English and in French (*Étude biblique contextuelle - Manuel sur la lutte contre la violence liée au genre*), to accompany the Tamar Campaign, editors Fred Nyabera and Taryn Montgomery. The manual looks at 12 passages in the Bible addressing different themes relating to gender based violence.

The manuals and other resource documents for the Tamar Campaign can be downloaded at <http://bit.ly/168nx83>.

## 12. Gender based violence and HIV: A twin pandemic

### The new household of God's people

Partway through the Sixteen Days, on 1 December, World AIDS Day can be seen as a reminder that HIV/AIDS and violence against women and girls are related pandemics and cannot be approached entirely as separate phenomena.

In a biblical reflection written for the World Council of Churches' publication 'Imagine Peace: Bible Meditations and Worship Resources for Advent', South African theologian Dr Gerald West acknowledges the related struggles against HIV and violence against women and children and asks the question 'How can our households become places of mutual respect, mutual care and tenderness, mutual compassion – places of peace?'

Reflecting on Matthew 5.43-48, a section of the Sermon on the Mount, Dr West considers what sort of man Jesus was and how the teachings in the beatitudes contrast what the received wisdom and tradition say, and what defines the new community of God's people.

'In the ongoing struggle against HIV and AIDS, as well as in the related struggle to eradicate violence against women and children, the Christian household has become a key site. Faithful married Christian women are at risk from both domestic violence and HIV. Clearly something is wrong in our households. How can our households become places of mutual respect, mutual care and tenderness, mutual compassion – places of peace?'

Concern about the behaviour of men is not new but recently there has been an increasing openness among men themselves to consider alternative forms of masculinity. Many of our modes of being men are dominating, damaging and dangerous, but there seems to be some space at the moment, in Southern Africa, to appropriate redemptive masculinities.'

*Dr Gerald West*

To read the Bible study, download 'Imagine Peace' at <http://bit.ly/19LDoV9>, and scroll down to pages 16 to 18.

## 13. Break the chain ... and dance!

One in three women on the planet will be raped or beaten in her lifetime. That is one billion women.

On 14 February in 2013, women and men shook the earth dancing to 'Break the Chain' to end violence against women and girls. For a glimpse of what this looked like, watch the video on the home page of <http://www.onebillionrising.org/>.

### Why not get everyone in your church dancing?

Learn the dance moves here:

[www.youtube.com/watch?v=mRU1xmBwUeA](http://www.youtube.com/watch?v=mRU1xmBwUeA).

You can dance in your meeting room, like the National Council of Churches in the Philippines:

[www.youtube.com/watch?v=TtYyQPkJVt4](http://www.youtube.com/watch?v=TtYyQPkJVt4).

Or in the chapel and the canteen, like staff of the Ecumenical Center in Geneva:

[www.youtube.com/watch?v=fYBOC5wM4zU](http://www.youtube.com/watch?v=fYBOC5wM4zU).

Or in front of your church, like the people of All Saints Episcopal Church in Pasadena, USA:

[www.youtube.com/watch?v=Caj\\_ZYhC6hU](http://www.youtube.com/watch?v=Caj_ZYhC6hU).

Or in the street, like hundreds of domestic workers and others in Hong Kong:

[www.youtube.com/watch?v=MhEAmcb5jGw](http://www.youtube.com/watch?v=MhEAmcb5jGw).



UN Church Center, New York.

Photo credit: IAWN

# 14. Grounded in Prayer

## Episcopal Church resource for the 16 Days

Anglican Women's Empowerment, Episcopal Church Women and Episcopal Women's Caucus worked together to create a resource book for the 16 Days. They invite women and men, girls and boys to use the prayers and meditations in the book every day during the 16 days, in personal or corporate prayer and worship. See <http://bit.ly/19QgAJN>.

## Liturgical gift from G.I.R.L.S.

The Girls in Real Life (G.I.R.L.S.) group of St George's Episcopal Church in Fredericksburg, USA, inspired by their participation in the 57<sup>th</sup> session of the UN Commission on the Status of Women this year, have created a reflective and moving liturgy for Morning Prayer, complete with dramatic readings.

The liturgy was developed for the International Day of the Girl (11 October) but could easily be used in the context of worship during the 16 Days.

See <http://bit.ly/1KQxRBf>.



*The G.I.R.L.S. group at the Chapel of Christ the Lord, Episcopal Church Center, New York*

# 15. Dioceses taking a lead

The Anglican Dioceses of Melbourne and Canberra & Goulburn in the Anglican Church of Australia and the Diocese of Raiwind in the Church of Pakistan are just three examples of dioceses that are already on the journey and taking a lead in their communities in ending and preventing violence.

## Melbourne

The Diocese of Melbourne has partnered with Anglicare Victoria and VicHealth (an independent health promotion foundation in the Australian State of Victoria) to promote equal and respectful relationships through community education.

The Diocese recognises that Anglican clergy and lay leaders can have a powerful impact on people's attitudes and beliefs about violence.

Under the banner 'Anglicans preventing violence against women', the Diocese has facilitated education for clergy and lay leaders to advance their pastoral care competencies and commitment to preventing violence against women in their community.



They have produced a range of resources such as workshop materials, a poster and information sheets. Links to these and other resources are at <http://bit.ly/GX7AGz>. The programme has a Facebook page at <http://on.fb.me/1aK9Eu2>.

In Australia, an estimated one in four children and young people have witnessed violence against their mother or step mother.

*Extracts from 'What your Parish can do: Educating for the prevention of violence against women and children', a resource from the Diocese of Melbourne, Anglican Church of Australia:*

- ⇒ Educate the congregation: Preach. Include information in newsletters, on church bulletin boards, in parish magazines.
- ⇒ Marriage preparation: Include themes of equality, division of labour, non-violent conflict resolution and gender stereotypes.
- ⇒ Offer courses and support groups: Parenting classes, programs for young people and children. Provide the use of venues and resources for male involvement.
- ⇒ Use the pulpit: Use teachings that support equality and respect for women and girls.
- ⇒ Invite a Speaker from a recognised agency.
- ⇒ Display posters, leaflets and local information about where help is available.
- ⇒ Partner with existing resources.
- ⇒ Become a resource: Do the theological and scriptural homework necessary to understand better and respond to violence.
- ⇒ Interpretation of biblical texts: Consider a workshop examining different interpretations of texts. Counter negative interpretations with principles and doctrines that promote non-violence and the sanctity and dignity of every human life.
- ⇒ Support professional training: Encourage training and education for pastoral care workers to increase their prevention awareness.
- ⇒ Address internal issues: Ensure that clergy and pastoral care workers are a safe resource.

For the full text, see <http://bit.ly/1anTid4>.

### Canberra & Goulburn

During its Synod earlier this year, the Diocese of Canberra & Goulburn Diocese moved to develop a strategy aimed at the prevention of violence against women and girls. This will be pursued through four key strands of activity:

1. The development of local resources for clergy and lay ministers for preaching and teaching on this issue.
2. Awareness raising within their parishes.
3. Commitment to modelling equal and respectful relationships between men and women, girls and boys within all their ministries.
4. The development of information aimed at developing more inclusive and safe environments across the diocese.

The Synod also committed the Diocese to advocacy and to undertaking a leadership role within the wider community on this issue.

When the motion was being put forward, there was much discussion. However it was also a watershed moment. So many people rose to speak about their own very personal experiences. Our Synod comprises hundreds of people, so this was quite moving (and healing). There was unanimous support for this work.

*Archdeacon Karen Kime  
General Manager Indigenous Services & Education  
Anglicare Canberra Goulburn*



Alice Garrick, centre

### Raiwind, Pakistan

Most congregations in the Diocese of Raiwind live in rural and slum areas, where many families live under the poverty line. According to Alice Garrick, Executive Director of the diocesan Women Development & Service Society (WDSS), the people are 'strong in faith but economically depressed, socially deprived and politically dejected'

Many women living in poverty with children to feed and care for are vulnerable to the sex trade and the dangers of HIV and other sexually transmitted diseases. The approach of the WDSS outreach staff is therefore to offer women alternative means of income generation. WDSS projects provide training and skill development for women and their daughters to prevent exploitation. A

Rehabilitation Centre provides services to women such as a health clinic, vocational skills training and educational support to children of destitute families. To learn more about this inspirational preventative work, see <http://www.dorcop.org/programs/empowering-women>.

# 16. Primates' Letter to the Churches regarding gender based violence

When the Primates of the Anglican Communion met in Dublin in January 2011 they listened to accounts from the Great Lakes region of Africa and from the UK describing the prevalence of violence based on gender, most of which is perpetrated against women and girls. They went on to discuss gender based violence in their own areas and decided that together they would write a Letter to the Churches setting out their commitment to strengthen mission and ministry in this area. The Primates' Letter affirmed many people around the Communion already working against violence against women and girls and caring for the survivors of violence. It continues to provide a strong mandate for the work throughout the Communion. The text of the Letter follows:

During our meeting we discussed the nature and prevalence of gender based violence. Building on consideration of the issue during the Council of Anglican Provinces in Africa (CAPA) conference of bishops in 2010, we shared stories of violence against women and girls from both the southern and northern hemispheres, including an account of unremitting sexual violence against women and girls in the Democratic Republic of Congo as a legacy of conflict, and of domestic and many other forms of abuse in the United Kingdom and other parts of the world. We acknowledged with grief that gender based violence is a global phenomenon and that all but a very small percentage of such violence is perpetrated by men against women, with devastating effects on individuals, families and society.

In considering the pervasive nature of violence against women and girls, our churches must accept responsibility for our own part in perpetuating oppressive attitudes towards women. In penitence and faith we must move forward in such a way that our churches truly become a living witness to our belief that both women and men are made in the image of God. To think and behave in ways that do not live out this belief but disempower and marginalise, is to mar the divine image and therefore to offend humanity and God.

In recent years we have seen a growing resolve in the Anglican Communion to engage with the eradication of gender based violence. In 2009 the Anglican Consultative Council (ACC) resolved to support the elimination of all forms of violence against women and girls and encouraged all Provinces to participate in programmes and events that promote the rights and welfare of women, particularly as expressed in the Beijing Platform for Action and the Millennium Development Goals. The ACC also called on the churches to take appropriate steps to assist the healing of indigenous families, including the protection of women and children from violence and human trafficking.<sup>1</sup> The bishops gathered at the Lambeth Conferences of 1998 and 2008 considered violence within and beyond the Church and asked the churches to engage in raising public awareness about the victimisation and exploitation of women and children. We noted that several of the official Anglican Networks have raised violence against women and girls as a priority issue for their own memberships and for the broader Communion.

We were heartened to know that there is an increasing amount of work being undertaken in the Communion as churches engage with awareness raising, advocacy, changing attitudes and behaviours that lead to violence, the care and reintegration into society of victims/survivors of violence, and work with perpetrators of violence. We thank God for these efforts and rejoice in them, and we commit to strengthening our mission and ministry in these areas.

To this end we have asked the Secretary General of the Anglican Communion, in association with the Networks and the Anglican Alliance, to continue to map activities already responding to gender based violence, and to identify theological and practical resources and consider how these might be made broadly available for reference and adaptation in other local contexts.

1. ACC Resolutions 14.33: International Anglican Women's Network, and 14.19: Anglican Indigenous Network

As individual Primates we are committed, in each of our Provinces, to raise the profile of Millennium Development Goal 3 ('Promote gender equality and empower women'); to affirm and pray for God's blessing on initiatives already in place in our dioceses and parishes in response to violence against women and girls; to gather other church and faith leaders together to discern what we might say and do together; and to attend to the training of clergy and pastors so that they are aware of the nature and dynamics of gendered violence and how certain attitudes and behaviours can be challenged and transformed. We are also committed to ensuring the development and accessibility of local, contextual and accessible resources, including liturgies, for example, for 25 November which is the annual International Day for the Elimination of Violence against Women as well as White Ribbon Day, and the first day of the global '16 Days Activism for the Elimination of Violence against Women'. Furthermore, through teaching and example, we will work with our young people so that our boys and girls, young men and young women, are enabled to honour themselves and one another as human beings cherished equally by God, and empowered to be agents of change among their peers.



'...we will work with our young people so that our boys and girls, young men and young women, are enabled to honour themselves and one another as human beings cherished equally by God, and empowered to be agents of change among their peers'



The Primates' Letter can be downloaded in English, French, Spanish, Swahili and Portuguese at <http://bit.ly/1GuDm15>.

### Anglican Consultative Council Resolutions 2012

During its meeting in Auckland, Aotearoa New Zealand, in 2012, the Anglican Consultative Council adopted resolutions that further support and encourage Anglicans to respond, in faith and with determination, to violence against women and girls and violence in the family:

Resolution 15.07: Gender-based and Domestic Violence <http://bit.ly/Y9zoZQ>

Resolution 15.09: Safe Church <http://bit.ly/GRdQiL>

Resolution 15.10: The Trafficking of Persons <http://bit.ly/1fCTmcn>

Resolution 15.12: Violence and the Family <http://bit.ly/16aJKIY>

### Keep in touch

This information resource can only offer a sample of the different sorts of work that Anglicans are drawing into their mission activities at local, national and international levels. Every piece of work, no matter how small, and whether it involves advocacy, education, prevention, pastoral care, rehabilitation or working with perpetrators of violence, is a step towards restoring right relationship between one another and with God.

Please share with others news and information about what is happening where you are. For more information about the official Networks of the Anglican Communion, contact me,

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Twitter: Follow @AnglicansEndGBV



*Anglican women at the United Nations Commission on the Status of Women, 2013*