



National Anglican Family Violence Project

# NAFVP Prevalence Study Report

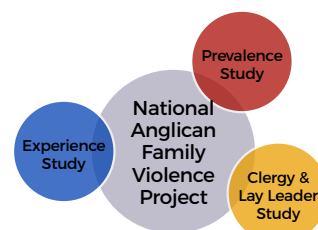
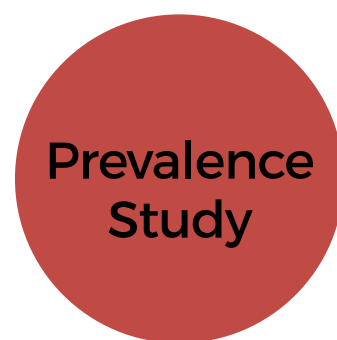
**April 2021**

NCLS Research

*One of three study reports from the National Anglican  
Family Violence Project (NAFVP)*



Commissioned by the  
Anglican Church of  
Australia



# NAFVP Prevalence Study Report: The prevalence of intimate partner violence among Australians who identify as Anglican

This report is one of three study reports from the National Anglican Family Violence Project (NAFVP)

The authors of this report offer our thanks to:

- The Anglican Church of Australia General Synod’s Family Violence Working Group, chaired by Reverend Tracy Lauersen, and the Project Steering Group
- The survey participants
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For an overview of the whole NAFVP project see: Powell, R. & Pepper, M. (2021). *National Anglican Family Violence Research Report: for the Anglican Church of Australia*. NCLS Research Report. NCLS Research.

Chief Investigator:

**Ruth Powell, PhD, BA**

Director, NCLS Research

Associate Professor, Public and Contextual Theology Research Centre

Co-investigator:

**Miriam Pepper, PhD, MScTech, BEng, BA**

Researcher, NCLS Research

Research Fellow, Public and Contextual Theology Research Centre

NCLS Research

PO BOX 92, North Ryde BC NSW 1670

(p) +61 2 9139 2525

(e) [info@ncls.org.au](mailto:info@ncls.org.au)

(w) [www.ncls.org.au](http://www.ncls.org.au)

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**For comment on this report please contact:**

Reverend Tracy Lauersen,

Convenor: Family Violence Working Group, Anglican Church of Australia

E: [fvwg@anglican.org.au](mailto:fvwg@anglican.org.au)

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# 1 Executive summary



The purpose of this study was to assess the prevalence of intimate partner violence (IPV) among Australians who identify as Anglican and among Anglicans who attend church regularly. There were no known previous studies on the prevalence of IPV in Christian groups in Australia prior to this work commissioned by the Anglican Church of Australia.

The study was an online survey of over 2,000 males and females, aged 18+, conducted in December 2019. The Online Research Unit hosted the survey and provided the respondents. Results for a sample of the general public (n=1146) were compared with Australians who identified as Anglican (n=825). A larger sample of Anglicans (n=1382) was used to compare those who attended church regularly with those who didn't. These were non-probability samples from online panels so representativeness to the wider population cannot be claimed.

**Defining intimate partner violence (IPV):** In this project, IPV is defined as violence between partners who are or were in a married or de facto relationship or a dating relationship. Violence may be of various kinds – including physical, sexual, psychological, spiritual, emotional. It is not only individual violent acts, but also patterns of sustained violence wherein a person tries to intimidate and control their partner or former partner.

**Prevalence of IPV was the same or higher among Anglicans than it was in the wider community:** Different measures of prevalence of IPV among Anglicans, including having experienced at least one of a range of violent behaviours from an intimate partner, and identifying as having ever been in a violent relationship with a partner, were either at the same level or higher than in the wider Australian community.

**Prevalence of IPV among church-attending Anglicans was the same or higher than among other Anglicans:** The prevalence of IPV among Anglicans who attended church at least several times a year was either the same as or higher than it was among other Anglicans.

**Prevalence was higher among women than men:** Women were more likely than men to have experienced IPV, both in the general public and among Anglicans, and among church attenders and other Anglicans, with the exception of reports from the past 12 months.

**Most Anglicans would not seek help from Anglican churches in relation to IPV.** The large majority of Anglicans who had been in a violent relationship did not approach the church for help. Most Anglicans (including half of Anglicans who attended church at least several times a year) were either unsure or did not feel they could approach a church for help if they or somebody they knew were experiencing IPV.



# 2 Introduction



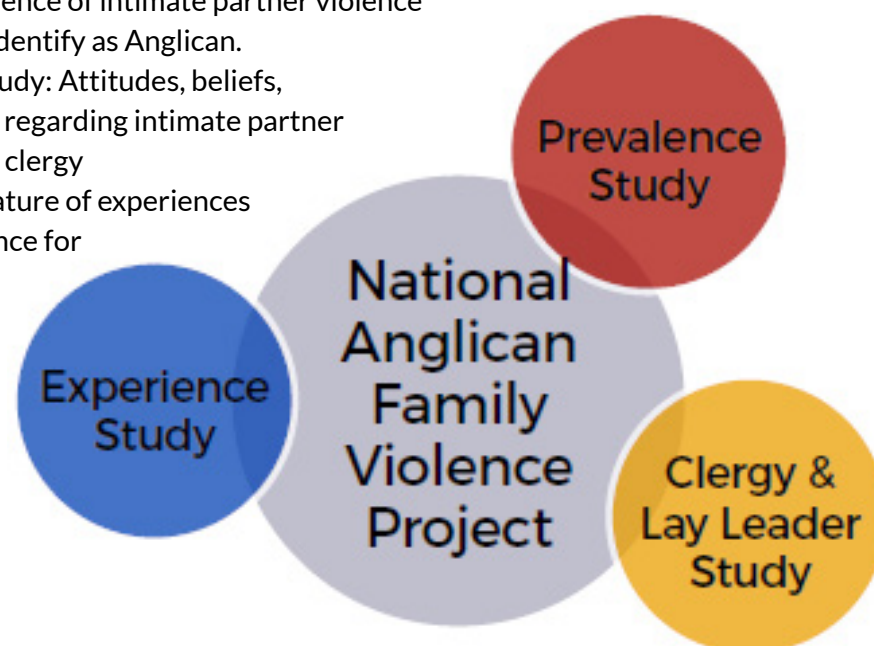
Intimate partner violence (IPV), also known as domestic violence or domestic abuse, is now recognised to be a serious and widespread problem in Australia, with enormous individual and community impacts and social costs. According to the 2016 Personal Safety Survey, 23% of women and 8% of men in Australia have experienced violence from an intimate partner since the age of 15 (AIHW, 2019; ABS, 2017). IPV is the greatest health risk factor for women aged 25 to 44 and is the single largest driver of homelessness for women, a common factor in child protection notifications, and results in a police call out on average once every two minutes across the country (Our Watch, undated).

Church communities are not immune to IPV. Efforts to raise awareness of these issues in the churches date back decades (e.g. Last and Gilmore, 1994), and fledgling initiatives are underway to develop policies, training and resources for churches to better recognise, respond to and prevent IPV. However there is little baseline empirical research to support the efforts of such groups (Priest, 2018). The Anglican Church of Australia (ACA) General Synod Standing Committee has formed a working group to address matters related to family violence and the Anglican Church. The Family Violence Working Group is convened by Reverend Tracy Lauersen. The ACA engaged NCLS Research to undertake the National Anglican Family Violence Project (NAFVP) to help the General Synod to understand the nature and prevalence of IPV (recognising it as a significant part of family violence) among those with a connection to the Anglican Church, and to equip the General Synod to respond through policy and practice in ways that foster safer family environments.

The National Anglican Family Violence Project comprises three studies:

- Prevalence Study: Prevalence of intimate partner violence among Australians who identify as Anglican.
- Clergy and Lay Leader Study: Attitudes, beliefs, knowledge and practices regarding intimate partner violence among Anglican clergy
- Experience Study: The nature of experiences of intimate partner violence for those with a connection with Anglican churches.

The focus of this report is



the Prevalence Study, which assesses the prevalence of IPV among Anglicans and among church-attending Anglicans (people who identify as Anglican and who attend services of worship at least several times a year).

## Clergy & Lay Leader Study

### NAFVP Clergy and Lay Leader

The Clergy and Lay Leader Study focuses on the attitudes and practices regarding domestic violence among Anglican clergy and local church leaders. Research questions were about attitudes and knowledge, practices in their local church contexts and how equipped they are to respond. The study used a mixed methods approach with two phases: focus groups followed by an online survey. The final number of survey respondents was over 800.

*See NAFVP Clergy and Lay Leader Study Report.*

## Experience Study

### NAFVP Experience Study

The Experience Study focuses on the nature of experiences of those who have been personally impacted by IPV and who have, or previously had, a connection with the Anglican Church. It uses a mixed methods approach with two phases. First, an initial online scoping survey, (Sep 2020 to Jan 2021) was completed by 305 people. This was followed by 20 individual in-depth qualitative face to face interviews.

*See NAFVP Experience Study Report.*

## 2.1 Definitions

There are no generally agreed upon or accepted standards for defining what constitutes violence. Terms related to violence within families include domestic abuse, domestic violence, family violence and intimate partner violence. The term “domestic violence” has been commonly used in the community and is typically used in surveys of social attitudes. The terms family violence and intimate partner violence are now commonly used in policy and research. The term “domestic abuse” is becoming more widespread as it may be more effective in highlighting that violence is not limited only to acts of physical violence.

**Defining intimate partner violence:** In this project, IPV is defined as violence between partners who are or were in a married or de facto relationship or a dating relationship. IPV is a subset of family violence, which refers to violence between family members, such as intimate partners, parents and children, siblings and extended family members (AIHW, 2018). IPV is defined by the World Health Organisation as: “behaviour within an intimate relationship that causes physical, sexual or psychological harm, including acts of physical aggression, sexual coercion, psychological abuse and controlling behaviours” (WHO 2010, p.10) and similarly the Australian National Community Attitudes Towards Violence Against Women Survey as: “any behaviour by a man or a woman within an intimate relationship that causes physical, sexual or psychological harm to those in the relationship” (ABS 2018). Typically, one partner tries to exert power and control over the other, usually through fear (AIHW 2018).

Behaviour toward the victim can include the following (AIHW 2018):

- Physical violence: slaps, hits, punches, being pushed down stairs or across a room, choking and burns, as well as the use of knives, firearms and other weapons.
- Sexual violence: rape, sexual abuse, unwanted sexual advances or harassment, being forced to watch or engage in pornography, sexual coercion, having sexual intercourse out of fear of what a partner might do
- Psychological and emotional abuse: intimidation, belittling, humiliation, and the effects of financial, social and other non-physical forms of abuse. This may also include “gaslighting”, where the abuser attempts to make the victim doubt their perceptions, thoughts and sanity (Gleeson, 2018). Spiritual abuse is a form of psychological and emotional abuse that is specific to religious/spiritual contexts (Oakley et al, 2018).
- Coercive control: isolating victims from family and friends, controlling access to finances, monitoring their movements, restricting access to information and assistance.
- Threats of violence: against the victim, children and others who are important to the victim.

This is not an exhaustive list of all possible behaviours that may constitute IPV.

In summary, IPV:

- Is a subset of a broader concept known as “family violence”, which concerns violence between family members.
- Is between intimate partners: those who are or were in a married or de facto relationship or a dating relationship.
- Is multi-faceted: Physical violence is only one type of violence. Violence can be expressed in various ways – including physical, sexual, psychological, social, emotional, financial, and spiritual.
- Is about individual acts and sustained patterns: It is not only individual violent acts, but also patterns of sustained violence wherein a person tries to intimidate and control their partner or former partner.
- Is used synonymously in this project with the terms “domestic violence” and “domestic abuse”.

**Limits of project scope:** This project had to have some limits in its scope in order to conduct meaningful and effective research. So, the project does not address:

- Violence between people who are not intimate partners
- The abuse of children (anyone under 18 years of age)
- The abuse of elders
- Violence within specific minority groups, such as the Aboriginal and Torres Strait Islander community

## 2.2 Rationale for NAFVP Prevalence Study

There are a number of data sources available on the prevalence of IPV in the Australian population, most notably the Personal Safety Survey (ABS, 2017). However, the prevalence of IPV in Australian church communities is unknown (Priest, 2018). Inconsistent relationships between church attendance, denomination and prevalence of IPV victimisation and/or perpetration reported from studies conducted internationally in English-speaking countries over the last four decades

(e.g. Fergusson et al., 1986; Ellison et al., 1999; Cunradi et al., 2002; Drumm et al., 2006; Wang et al., 2009; Todhunter and Deaton, 2010) point to the importance of targeted studies in particular contexts. Moreover, most of the international prevalence studies have focused on physical violence (Fergusson et al. 1986, Brinkerhoff et al. 1982, Ellison et al. 1999, Ellison and Anderson 2001, Ellison et al. 2007, Cunradi et al. 2002). Some studies also included sexual violence in their definitions (Drumm et al. 2009, Todhunter et al. 2010). Fewer, more recent studies have used broader conceptualisations of IPV, including psychological and emotional violence (Drumm et al. 2006, Wang et al. 2009, Renzetti et al. 2017, Kim 2018). This study attends to these research gaps within the context of the Anglican Church of Australia.

In studies conducted internationally, people who have experienced IPV have reported mixed responses from churches; some indicating that the church has helped them, but others reporting negative experiences (e.g. Popescu et al, 2009). The testimonies given by women to Baird and Gleeson (2017a, 2017b, 2018) suggest that this is also the case in Australia. This study provides an opportunity to examine to what extent those who have experienced IPV have approached a church and complements the NAFVP Experience Study, which focuses on the nature of experiences of family violence for those with a connection with Anglican churches.

## 2.3 Research questions

1. What is the prevalence of IPV among people who identify as Anglican and how does this compare with prevalence in the Australian community at large?
2. What is the prevalence of IPV among church-attending Anglicans, and how does this compare with Anglicans who do not attend regularly?
3. Does IPV vary by church tradition? How?
4. What proportion of Anglicans who have experienced IPV have approached a church for help, and to what extent have they found responses from churches to be helpful, harmful or both?
5. Does the experience of responses from churches vary by church tradition? How?
6. To what extent are churches perceived as approachable for help in response to an experience of IPV?

## 2.4 Expected outcomes

The target outcomes for this study are:

- An understanding of whether FV prevalence differs between Anglicans and the wider community,
- An understanding of how prevalence varies within the Anglican community,
- Contribution to a wider investigation as to whether there is anything particular about the Anglican population which distinguishes them from all Australians,
- Increased awareness within the Anglican churches across Australia that FV is a significant issue for the churches that requires action,
- A reference point for the Anglican Church, against which future studies using a similar methodology could be compared, and
- An evidence base to support the Anglican General Synod to develop targeted policy and practice to reduce the prevalence of IPV in the churches.

# 3 Methodology



## 3.1 Ethical conduct of the research

The research was undertaken in accordance with the National Statement on Ethical Conduct in Human Research (NHMRC, ARC, & Universities Australia, 2018) and with the approval of the Human Research Ethics Committee of Charles Sturt University. Measures undertaken to ensure the ethical conduct of the three NAVFP studies included peer review of study design and instruments, fully informing all potential participants about the studies, and recruiting them independent of the Anglican Church. Only participants who had given their full and informed consent to take part were included in the study. The prevalence study survey was anonymous and information about national and local support services was provided to participants.

## 3.2 Methodological approach

A wide variety of methods are used to collect information on the prevalence of intimate partner violence (ABS, 2013). When making comparisons of prevalence across studies and across populations, it is important that a consistent methodology is used. In order to ensure that estimates of the prevalence of IPV among Anglicans could be compared with estimates among the Australian population, this study involved collection of data for two samples by means of an online survey conducted in December 2019: a sample of Australians who identify as Anglican, and a sample of the general public. The Online Research Unit (ORU) hosted the survey and provided the samples. ORU describes itself as Australia's leading online data collection agency and meets ISO 20252 & ISO 26362 standards for both market research and panel work.

## 3.3 Participants

The participants in this study were over 2,000 males and females, aged 18+. We obtained the respondents from the Australian Consumer Panel (350,000 members), administered by the Online Research Unit (ORU), supplemented with individuals from a panel administered by Pureprofile. Standalone quotas were set for age, gender and location, derived from the 2016 Census of Population and Housing, with additional soft quotas set for education.

ORU partnered with Pureprofile, which has ISO 20252 accreditation, in order to achieve sufficient Anglican respondents. This was required because of the low incidence of Anglicans (those who identify as "Anglican" in response to the question "What is your religion?") in the Australian population, together with the quotas on demographics. The majority of respondents were sourced from the Australian Consumer Panel.

Results are presented for three samples: general Public, Anglican and all Anglicans. Details for how these samples were constructed are given in Appendix A. In brief:

- The general public sample (n=1,146) was constructed by taking a random sample from all Anglicans and combining it with the non-Anglicans (ORU respondents only).
- The Anglican sample (n=825) comprised all Anglicans minus the Anglicans included in the general public sample (ORU respondents only).
- The all Anglican sample (n=1,382) comprised all Anglicans who completed the survey (ORU and Pureprofile respondents). This sample was used for comparisons between church-attending Anglicans and those who do not attend church regularly.

In this report, Pureprofile respondents are only included in the all Anglican sample results (see Appendix A for details). Sampling and recruitment details, including measures taken to ensure informed consent, are contained in appendices A, B and C.

## 3.4 Instrument

The survey included questions on:

- Demographics (e.g. age, gender, education, marital status, household structure)
- Religious or spiritual practices, beliefs, experiences and identity
- Church tradition (e.g. liberal, evangelical, Anglo-Catholic) – Anglicans only
- Prevalence of IPV (physical, sexual, psychological, financial, spiritual) since age 16 and frequency in last 12 months
- Attitude to approachability of churches for help in response to an experience of IPV
- Effect of IPV on religious service attendance – Anglicans only
- Experience of approaching churches for help – Anglicans only.

See Appendix D for the survey instrument.

It can be difficult to accurately record the extent of IPV in a population. Such incidents frequently occur behind closed doors and are often concealed by, and denied by, their perpetrators and sometimes by their victims. The capacity of data sources to measure the prevalence of violence depends on perception of what constitutes this violence, willingness to disclose/report the incident, and how the incident is disclosed/reported (ABS 2018, AIHW 2018).

This study uses self-reported experiences of abuse. Respondents were asked about whether or not they had experienced IPV by means of the following:

- A set of questions about whether they had experienced various specified behaviours from a partner: a) ever in their lifetime, and b) in the previous 12 months
- A single question asking people if they had ever been in a violent relationship.



### 3.4.1 Prevalence of IPV: Composite Abuse Scale and spiritual abuse

For our primary measure of IPV prevalence, we used a 15-item short form of the Composite Abuse Scale (CAS) (Ford-Gilboe et al. 2016). This is a multidimensional scale of IPV “victimisation” with psychological, physical and sexual components, and one financial abuse item. Respondents indicate whether or not they have experienced certain behaviours from any current or former partner or partners, and how often they had experienced each behaviour in the previous 12 months. The long form of the scale (30 items) was developed in Australia (Hegarty 2014) and has been used extensively and internationally and is available in 10 languages. The long form of the CAS has mostly been applied in clinical settings, but not only – it has also been used for wider community samples, including the Australian Longitudinal Study on Women’s Health (Loxton et al. 2013; Dillon et al. 2016). The short form (CASR-SF) is currently undergoing further testing, including in community samples in Canada. Permission was given by the authors for use of the CASR-SF for this study on the understanding that our data will provide another test case for this instrument. This study used the instrument in an online survey, which differed from how the instrument is typically administered.

Using the CASR-SF, we present results for having experienced the following from a current or former partner(s):

- IPV overall (any of 15 physical, sexual, financial or psychological behaviours)
- Physical violence (any of seven physical violence behaviours)
- Sexual violence (any of two sexual violence behaviours)
- Harassment (any of two harassment behaviours).

The question was introduced as follows:

*We would like to know if you experienced any of the actions listed below from any current or former partner or partners. If it ever happened to you, please tell us how often it usually happened in the past 12 months.*

We present lifetime prevalence results, and some limited results on prevalence in the last 12 months. See the NAFVP Prevalence Study working paper for full results for 12-month prevalence. We do not present results here or in the working paper on how frequently the behaviours were experienced in the last 12 months.

We also included a small number of spiritual abuse items in our study, which is appropriate for our study context (the Anglican Church). Five spiritual abuse items were sourced from Aune and Barnes (2018) and one was designed specifically for this study.

### 3.4.2 Prevalence of IPV: Identifying as having been in a violent relationship

For our secondary measure of IPV prevalence, respondents were asked to respond to the following question:

*Have you ever been in a violent relationship with any partner?*

This item was adapted from Loxton et al (2018).

As noted earlier, perception of what constitutes violence is one of the challenges of assessing prevalence. So, this additional indicator is included because it provides insight into peoples’ own perceptions of having been in violent relationships. This question has less precision than the CASR-SF which focuses on the experience of specific actions, which have been deemed by the instrument designers as violent actions. It also does not directly address whether a person perceives themselves

to be a victim in that relationship. However, further investigation found that nearly all respondents who claimed to have been in a violent relationship, also reported having experienced specific acts of violence. Furthermore, around 8 to 9 in ten of those who reported having been in a violent relationship also reported having been afraid of a partner. Differences in the results between the various measures of IPV will highlight the importance of framing when seeking to understand the extent of IPV in a population.

The prevalence results are based on those who indicated that they had ever been in an adult intimate relationship (since age 16).

## 3.5 Data analysis

Data were weighted by gender, age and education, applying a methodology similar to that used for weighting the Australian Survey of Social Attitudes datasets (Evans, 2017). This resulted in sample compositions that reflect the adult Australian population (and adult Australian Anglican population) on age, gender and education. Weighting details are contained in Appendix E.

Analyses were conducted using univariate, bivariate (group comparisons, correlations) and multivariate (logistic regression) statistical techniques. Because intimate partner violence is gendered, analyses were conducted separately for women and men.

In addition to the results contained in the body of this report, more detailed breakdowns showing subscales from the CASR-SF and individual items are contained in Appendices F and G.

Statistical significance testing for bivariate analyses are given in Appendix H, and for multivariate analyses in Appendix I.

## 3.6 Data quality

The results of this prevalence study should be treated with caution. A significant limitation of the study is its use of non-probability samples. Comparisons of results from probability-based sample surveys and non-probability sample surveys in social research indicate that the latter, although widely used, yield less accurate results than the former (Pennay et al. 2018, Yeager et al. 2011). It is not possible to claim that the study results are representative of the population because the samples are not a random selection of Australians and Anglicans; they are opt-in quota samples drawn from online consumer research panels.

The methodology chosen was the most viable option to meet the stated goals of the study within the resourcing constraints available. The Family Violence Working Group, who commissioned the research, wished to compare prevalence between church-attending Anglicans, others who identify as Anglican, and the Australian population. There were no existing data that would have enabled this analysis, and the expense involved in collecting new data from a probability sample of the size required (given the low incidence of church-attending Anglicans) was prohibitive. Some studies in North America from earlier decades have successfully surveyed members from random samples of churches (Annis et al. 2001, survey conducted in 1990; Drumm et al. 2006, date of survey not given). However, our three decades of experience of conducting research with Australian churches suggests that this approach would be unwise for a study in contemporary Australia – recruitment challenges, low survey returns and biased samples are highly likely. This was also the experience of recent UK-based work on domestic abuse which attempted such an approach (Aune and Barnes 2018).

Data quality may also have been impacted by the specific content of the survey in this instance. The aims of the study were communicated to prospective participants by means of the Participant

Information Statement, so that participants could give their informed consent to take part. There is little evidence that disclosure of study aims affected participants' choices to participate (Appendix H). A general alert in invitation emails that the survey contained sensitive material may have had an effect on who chose to take part. It is possible, however, that an awareness of study aims could have affected the ways in which participants answered particular questions in the survey itself, but there is no way of knowing this. A discussion of bias is contained in Appendix J.

# 4 Results



## 4.1 Sample characteristics

The characteristics of the final weighted samples are found in Table 1.

Table 1: Sample characteristics

	Sample*		
	General public	Anglican	All Anglican
Sex			
Female	51%	55%	55%
Male	49%	45%	45%
Mean age	47	54	54
Age group			
18-29yrs	18%	12%	11%
30-49yrs	38%	27%	28%
50-69yrs	30%	39%	38%
70+yrs	14%	23%	23%
Educational attainment			
Year 12 or below	46%	46%	46%
Diploma or certificate	31%	37%	37%
Degree	23%	17%	17%
Location			
Sydney	22%	20%	20%
Other NSW	9%	13%	13%
Melbourne	21%	8%	10%
Other VIC	5%	5%	6%
Brisbane	11%	16%	14%
Other QLD	9%	15%	15%
Adelaide	6%	5%	5%
Other SA	1%	1%	1%
Perth	10%	11%	11%
Other WA	2%	2%	2%
Hobart	1%	2%	1%
Other TAS	2%	1%	2%
ACT	1%	0%	0%
NT	0%	0%	0%



	Sample*		
	General public	Anglican	All Anglican
<b>Religion</b>			
Anglican	11%	100%	100%
Other Christian	37%	0%	0%
Non-Christian	8%	0%	0%
No religion	41%	0%	0%
Prefer not to say	3%	0%	0%
<b>Religious service attendance</b>			
Never	43%	35%	34%
Once a year or less often	24%	39%	39%
Several times a year	9%	11%	11%
At least monthly (less than weekly)	8%	8%	7%
At least weekly	15%	8%	9%
<b>Has been in adult intimate relationship</b>	83%	93%	93%

\*Sample definitions

General public sample: Non-Anglicans plus a random sample from all Anglicans (n=1146).

Anglican sample: All Anglicans minus Anglicans included in the general public sample (n=825).

All Anglican sample: Comprised all Anglicans who completed survey (n=1382).

## 4.2 Comparing the prevalence of IPV between the general Australian public and Anglicans

*Research question 1: What is the prevalence of IPV among people who identify as Anglican and how does this compare with prevalence in the Australian community?*

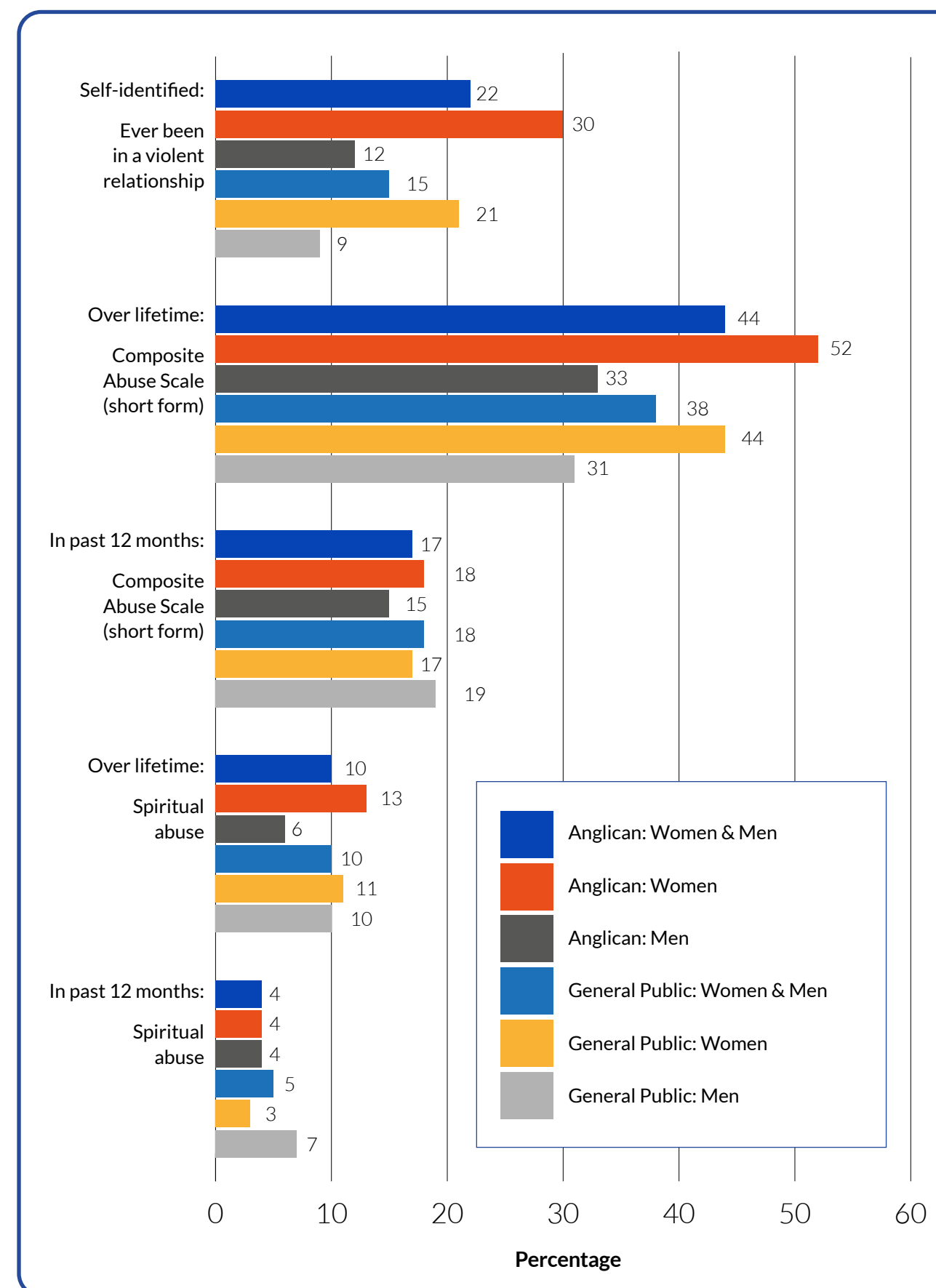
**In violent relationship (self-identified):** When asked the direct question “Have you ever been in a violent relationship with any partner?” some 22% of Anglicans who had ever been in an adult intimate relationship said “yes”. This compares to 15% for the equivalent group of the general Australian public (see Figure 1).

Some 30% of women in the Anglican sample of women identified as having been in a violent relationship versus 21% of women in the general public sample. However, men did not differ between samples (12% Anglican men, 9% general public men).

In both the general public and Anglican samples, women were more likely than men to identify as having been in a violent relationship.

**Composite Abuse Scale over a lifetime:** Using the CASR-SF we asked whether respondents had ever experienced specific acts which represented multiple dimensions of IPV, including psychological, physical, sexual and financial abuse over their lifetime. When presented with these 15 specific violent behaviours, lower proportions of respondents in the general public than among Anglicans agreed that at least one of these had happened to them during their adult lifetime. In the general public sample, the prevalence of IPV overall across the adult lifetime was 38% of those who had ever been in an adult intimate relationship. Among those who identified as Anglican it was 44% (see Figure 1).

Figure 1: Experience of violence in the general public and Anglican samples



Source: 2019 NAFVP Prevalence Study. Percentages are based on those who indicated they had ever been in an adult intimate relationship (general public n = 949; Anglican n = 765).

Anglican women were significantly more likely to have experienced IPV overall than women in the general public sample (52% vs 44%). Anglican men did not differ from men in the general public sample (31% vs 33%).

In both the general public and Anglican samples, women were more likely than men to report IPV. More detailed results for the CASR-SF are given in Appendix F.

**Composite Abuse Scale past 12 months:** The 2019 NAFVP Prevalence Study was conducted in December 2019. When asked about their experience of specific instances of violence within the 12 months prior to this, the proportions were similar for general public sample of Australians (18%) and Anglicans (17%).

Anglican women and women in the general public were also similar (18% vs 17%), as were men in both samples (15% vs 19%). In multivariate analysis however, when age and education were controlled, Anglican women were slightly more likely than general public women to report violence.

Women and men did not differ within the samples – a result that was surprising.

**Spiritual abuse over a lifetime:** Some 10% of both the general public and Anglican samples reported having experienced spiritual abuse at some point in their adult life.

Anglican men were less likely to have experienced spiritual abuse (6%) than men in general (10%), but this difference did not hold in multivariate analysis. Women were similar in both samples (13% Anglican women, 11% general public women).

The proportions were similar for both women and men in the general public sample, but differed between Anglican women and Anglican men.

**Spiritual abuse in past 12 months:** Similar proportions of the general public and Anglicans reported experiencing spiritual abuse in the previous 12 months (5% and 4% respectively).

Anglican women (4%) did not differ from general public women (3%), and the same was the case for men (4% Anglican men, 7% general public men).

More men than women in the general public sample reported spiritual abuse in the previous 12 months.

**Key finding:**

The prevalence of IPV was the same or higher among Anglicans than in the wider community.

**Key finding:**

The prevalence of IPV among Anglican women was at the same level or higher than among women in the wider community. It did not differ for men.

4.3 Church attendance and prevalence of IPV

*Research question 2: What is the prevalence of IPV among church-attending Anglicans, and how does this compare with Anglicans who do not attend regularly?*

We distinguish “church-attending Anglicans” and “Anglicans who do not attend regularly” as Anglicans who indicated that they attended religious services at least several times a year versus those who attended less often. Church attenders comprised 26% of all Anglicans in the Prevalence Study. This broader definition was chosen, rather than “at least monthly” church attendance, in order to achieve a reasonable number of cases of church attenders for analysis and to reduce vulnerability to weighting fluctuations. Results for when church-attending is defined as “at least monthly” are provided in an additional study working paper. While percentages change when a different definition is used, the overall patterns of the two analyses are similar. (See also notes in Appendix G).

**In violent relationship (self-identified):** When asked the direct question “Have you ever been in a violent relationship with any partner?” some 27% of church-attending Anglicans who had ever been in an adult intimate relationship said “yes”. This compares to 21% of other Anglicans (see Figure 2). This was not a statistically significant difference.

Church-attending Anglican women differed from other Anglican women (40% vs 29%). Men did not differ significantly (16% church-attending Anglican men, 11% other Anglican men).

Women were more likely than men to identify as having been in a violent relationship, among both church attenders and other Anglicans.

**Composite Abuse Scale over a lifetime:** In terms of the CASR-SF, the lifetime prevalence of IPV overall did not differ between church-attending Anglicans and other Anglicans (47% and 44% respectively).

Church-attending Anglican women did not differ significantly from other Anglican women (58% vs 53%), and neither were there significant differences among men (38% church-attending Anglican men, 31% other Anglican men).

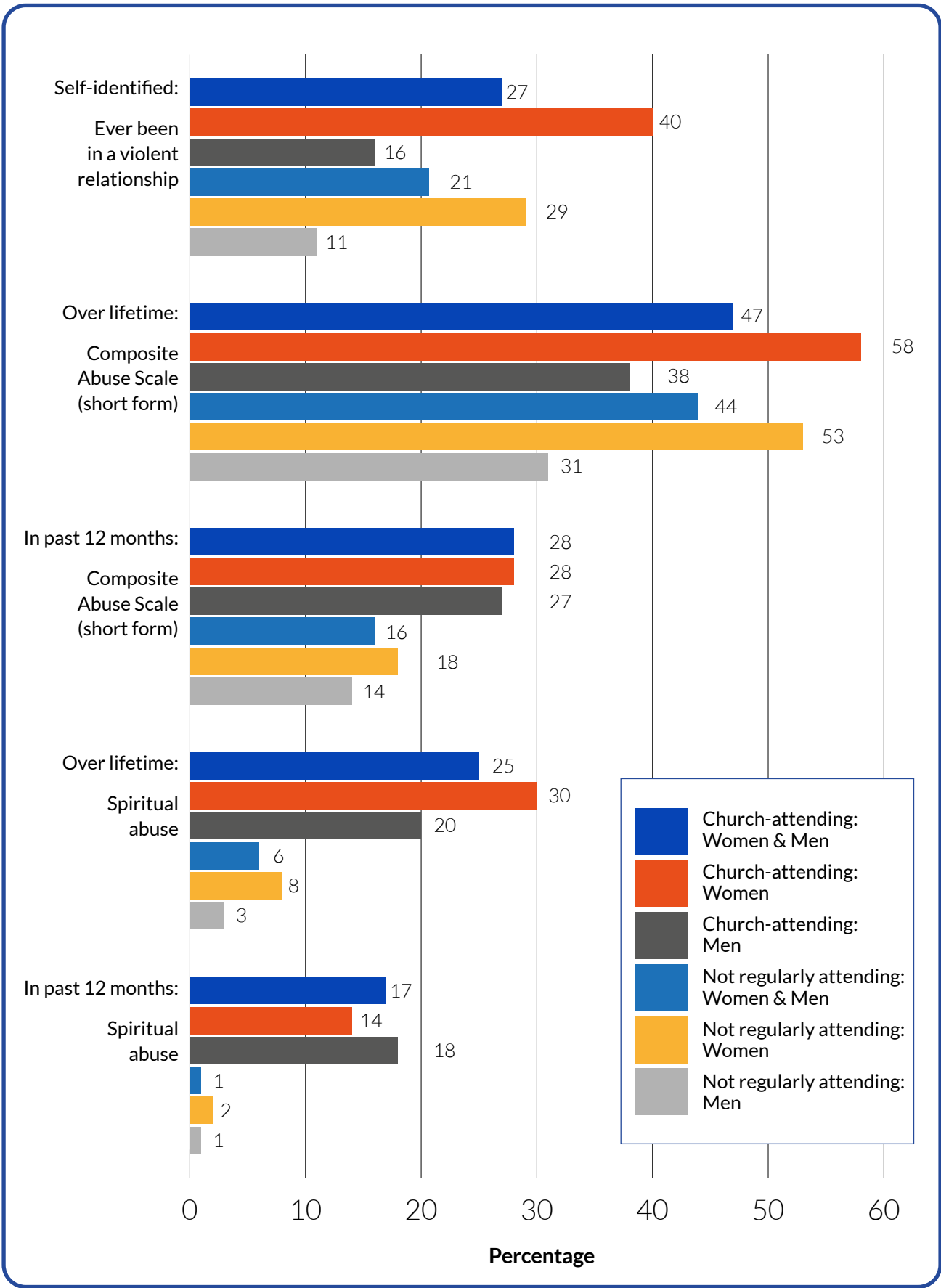
Women were significantly more likely than men to report IPV overall, among both church attenders and other Anglicans.

More detailed results for the CASR-SF over the lifetime are given in Appendix G.

**Composite Abuse Scale in past 12 months:** The 12-month prevalence of IPV was higher for church-attending Anglicans than for other Anglicans (28% and 16% respectively).

IPV in the previous 12 months was more prevalent among church-attending Anglican women than other Anglican women (28% vs 18%), which was also the case for Anglican men (27% vs 14%). In multivariate analysis, when age and gender were controlled, the difference for men was not statistically significant.

Figure 2: Experience of violence in the All Anglican sample by church attendance



Source: 2019 NAFVP Prevalence Study. Percentages are based on those who indicated they had ever been in an adult intimate relationship (all Anglican n = 1287).

**Spiritual abuse over a lifetime:** Some 25% of church-attending Anglicans reported having experienced spiritual abuse at some point in their adult life, compared with 6% of other Anglicans.

Among women, church attenders were more likely to have experienced spiritual abuse than other Anglicans (30% vs 8%). This was also the case for men (20% vs 3%).

Women were significantly more likely than men to report spiritual abuse over their lifetime, among both church attenders and other Anglicans.

**Spiritual abuse in past 12 months:** Some 17% of church-attending Anglicans reported having experienced spiritual abuse in the previous 12 months, compared with 1% of other Anglicans.

Among women, church attenders were more likely to have experienced spiritual abuse than other Anglicans (14% vs 2%). This was also the case for men (18% church-attending men, 1% other Anglican men).

Church-attending women and men did not differ significantly from each other with regards to spiritual abuse in the previous 12 months. Neither did other Anglican women and men.

### Key finding:

The prevalence of IPV among Anglicans who attended church at least several times a year was either the same as among other Anglicans or it was higher.



## 4.4 The role of church tradition in the Anglican community

Research question 3: Does IPV vary by church tradition? How?

Anglican respondents were asked to indicate up to two “approaches to matters of faith” with which they identified: Anglo-Catholic or Catholic, Charismatic, Evangelical, Liberal, Moderate, Pentecostal, Progressive, Reformed, Traditionalist, and “I do not identify with such descriptions”. These are descriptions used in the National Church Life Surveys across denominations and were utilised in the present study as an indicator of affiliation to church traditions.

Analysis of IPV by church tradition was not feasible. As shown in Table 1, church attendance rates among Anglicans were low – this was largely a nominal sample of people who identified as Anglican but did not attend or attended rarely or occasionally. Table 2 indicates that identification with church traditions other than Anglo-Catholicism (21%) and traditionalism (14%) was low. There was also a positive association between indicating a specific church tradition and religious service attendance. The sample size was insufficient for meaningful comparisons between different types of church traditions – for example, only 6% of Anglicans identified as evangelical or reformed.

Table 2: Identification with church traditions among Anglicans

Church tradition	Irregularly-attending Anglicans %	Regularly-attending Anglicans %	All Anglicans %
Anglo-Catholic or Catholic	15	37	21
Charismatic	1	7	3
Evangelical	1	16	5
Liberal	5	7	6
Moderate	9	15	11
Pentecostal	0	2	1
Progressive	3	9	5
Reformed	1	2	1
Traditionalist	13	17	14
I do not identify with such descriptions	60	18	49
Combined traditions			
Liberal or progressive	8	15	10
Evangelical or reformed	2	17	6
Charismatic or Pentecostal	1	9	3

Source: 2019 NAFVP Prevalence Study (all Anglicans n = 1382).

## 4.5 Did the Anglican Church help?

Research question 4: What proportion of Anglicans who have experienced IPV have approached a church for help, and to what extent have they found responses from churches to be helpful, harmful or both?

Respondents who indicated that they had “ever been in a violent relationship with any partner” were asked:

- Whether their experience of being in a violent relationship had ever affected their frequency of attendance at religious services. More than 72% indicated that there had been no effect, 8% that they started to attend more often, and 12% that they started to attend less often (Table 3).
- Whether they had ever sought help from an Anglican church as a result of their experience. Most people – 88% – had not.

Table 3: Experiences of seeking help from churches

Anglicans	
Ever been in a violent relationship	
Yes	23%
No	77%
Total n (those who had ever been in an adult intimate relationship)	1,287
Effect of experience of attendance	
Started to attend more often	8%
Started to attend less often	12%
No effect on attendance	72%
Unsure	7%
Prefer not to answer	2%
Total n (those who had ever been in a violent relationship)	293
Sought help from an Anglican church	
Yes	12%
No	88%
Total n (those who had ever been in a violent relationship)	293
Sought help from...	
Clergy	50%
Staff worker	43%
Person in leadership (not clergy/staff)	32%
Church member (not leader)	18%
Somebody else	9%
Total n (those who had sought help from an Anglican church)	35
Response received from Anglican church...	
Helped to positively change the situation	51%

	Anglicans
Did not change the situation but felt supported	23%
Did not make any difference	22%
Made things worse	4%
Total n (those who had sought help from an Anglican church)	35

Source: 2019 NAFVP Prevalence Study (all Anglicans).

Those who had sought help from an Anglican church (a very small number of people) were asked:

- From whom they sought this help. Most commonly, they sought help from a clergy person (50%), followed by a staff worker (43%), and other person in leadership (32%).
- Their experience of the response they had received on the most recent time they had approached an Anglican church for help. Half (51%) reported that the response helped to positively change the situation, a further 23% that while the response did not change the situation, they felt supported. The response did not make a difference for 22% of respondents, while for 4% the situation was made worse.

As indicated above, there were insufficient cases for analysis to be conducted by church tradition (research question 5).

### Key finding:

The large majority of Anglicans who experienced IPV did not approach a church for help.

## 4.6 Are Anglican churches viewed as approachable?

Research question 6: To what extent are churches perceived as approachable for help in response to an experience of IPV?

Respondents were asked whether they felt they could go to a church-based social service, a member of the clergy, and a local church for help if they or someone they knew were experiencing violence from a partner.

A minority of Anglicans and members of the general public felt that they could approach these three sources of potential help. As shown in Table 4, Anglicans were more likely to feel they could approach a church-based social service (e.g. Anglicare) than members of the general public (44% vs 29%), less likely to indicate that they wouldn't approach a clergy person (44% vs 54%) and that they wouldn't approach a local church (35% vs 50%).

Women differed from men in approaching social services, but not in approaching clergy or local churches. Within both the Anglican and general public samples, men were more likely than women to indicate that they wouldn't approach social services.

When the impact of church attendance was considered, approximately half of church-attending Anglicans would approach all three sources for help, compared with a minority of other Anglicans (Table 5).

Two-thirds of church-attending women would approach a church-based social service, compared with half of church-attending men.

Table 4: Approachability of churches in the general public and Anglican samples by gender

		General public			Anglican		
		Female %	Male %	Total %	Female %	Male %	Total %
Social service	Yes	30	27	29	47	40	44
	No	40	48	44	21	32	26
	Unsure	30	25	28	31	29	30
Clergy	Yes	21	23	22	26	27	27
	No	53	55	54	42	46	44
	Unsure	26	22	24	32	27	30
Local church	Yes	27	24	26	34	32	33
	No	48	53	50	34	37	35
	Unsure	25	23	24	32	31	32

Source: 2019 NAFVP Prevalence Study (general public n = 1146; Anglican n = 825).

Table 5: Approachability of churches among all Anglicans by church attendance and gender

		All Anglicans			Female			Male		
		Attendance			Attendance			Attendance		
		Irregular %	Regular %	Total %	Irregular %	Regular %	Total %	Irregular %	Regular %	Total %
Social service	Yes	37	56	42	39	66	45	36	49	40
	No	27	24	26	24	16	22	30	31	30
	Unsure	36	19	32	37	18	33	34	20	30
Clergy	Yes	19	47	26	18	50	25	20	44	27
	No	45	31	41	44	31	41	46	32	42
	Unsure	36	22	33	38	19	34	34	25	31
Local church	Yes	25	53	32	26	57	33	24	49	32
	No	39	25	35	36	22	33	42	27	38
	Unsure	36	23	33	38	21	34	34	24	31

Source: 2019 NAFVP Prevalence Study (all Anglicans n = 1382).

Key finding:

Approximately half of church-attending Anglicans felt they could approach a church for help in IPV situations.

5 Discussion



The purpose of this study was to assess the prevalence of intimate partner violence (IPV) among Australians who identify as Anglican and among Anglicans who attend church regularly and compare it to the prevalence in the wider community.

There were no known previous studies on the prevalence of IPV in Christian groups in Australia prior to this work commissioned by the Anglican Church of Australia. This study was an online survey of over 2,000 males and females, aged 18+, conducted at the end of 2019.

Any attempt to measure the prevalence of intimate partner violence within a given population will face methodological challenges, because the violence is often hidden and perceptions of what constitutes violence differ (ABS 2018, AIHW 2018).

This study took account of the multi-faceted nature of IPV (WHO 2010, ABS 2018), in contrast to most international studies published in the peer-reviewed literature on Christianity and prevalence of IPV. To operationalise IPV, we utilised a short form of a measure of IPV victimisation covering psychological, physical, sexual and financial domains – the Composite Abuse Scale (CASR-SF, Ford-Gilboe et al. 2016). Our results will contribute to further validation of that instrument. We also included a small number of spiritual abuse items, which were developed based on work by Aune and Barnes (2018), as well as a measure of identifying as having ever been in a violent relationship (Loxton et al. 2018).

We used non-probability samples, because a research aim was to compare prevalence of IPV between church-attending Anglicans, others who identify as Anglican, and the Australian population. There were no existing data that would have enabled this analysis, and the expense involved in collecting new data from a probability sample of the size required (given the low incidence of church-attending Anglicans) was prohibitive.

There are significant limitations to this study. Representativeness to the broader populations of Australians and Australian Anglicans cannot be claimed. The samples were quota samples from opt-in panels. Moreover, the aim of the study was disclosed to the participants, and awareness of this could have affected the ways in which participants answered questions in the survey, which in turn could have impacted the validity of the results. Therefore, the findings from this study can only be tentative.

The first research question was “What is the prevalence of IPV among people who identify as Anglican and how does this compare with prevalence in the Australian community?” When asked the direct question “Have you ever been in a violent relationship with any partner?” some 22% of Anglicans who had ever been in an adult intimate relationship indicated yes compared to 15% of the general Australian public sample. When presented with 15 specific violent behaviours, higher proportions of Anglican respondents (44%) than general public respondents (38%) indicated that they had experienced at least one of these behaviours from an intimate partner in their lifetime. And when framed in terms of the previous 12 months (prior to December 2019) the proportions who had experienced the behaviours were similar for general public (18%) and Anglicans (17%). The proportions who had experienced spiritual abuse did not differ between the samples.

These differences between the two samples were due to women: 30% of Anglican women had been in a violent relationship versus 21% of women in general, and 52% of Anglican women had experienced



at least one of 15 violent behaviours compared with 44% of women in general. Anglican men did not differ from men in general.

These results suggest that the prevalence of domestic violence among Anglicans (specifically women) is either at the same level or higher than in the wider Australian community.

The second research question was about the role of church attendance: “What is the prevalence of IPV among church-attending Anglicans, and how does this compare with Anglicans who do not attend regularly?” Church-attending Anglicans were defined as people who identify as Anglican and who attend services of worship at least several times a year.

Behind this question is the notion that even if domestic violence is prevalent across the broad group of affiliates, perhaps it is not as present among people who are more active and involved in church life. However, within the constraints of this study, we found that the prevalence of violence among church-attending Anglicans was either the same as other Anglicans or higher. These findings challenge the perception (or hope) that those who gather as part of the faith community are less likely to have experienced IPV.

When hypothesising about the possible prevalence of IPV within a Christian group, such as Anglicans, one might argue that disciples of Christ are on an ongoing path of discipleship which should be transformational. One might hope that as these disciples seek to participate in God’s kingdom and the reconciliation of the whole of creation, this would result at a group level in a community of affiliates where reports of domestic violence are lower than the general public. An alternate view is that people who affiliate with religious organisations, such as the Anglican Church, are simply a part of, and thus, a reflection of the breadth of wider society. The results from this study appear to support this latter view.

Is there something about Anglicanism that might explain these findings or would a similar result be found among other Christians as well? This study was not designed to answer this question. This is the first study of its kind in Australia and we commend the Anglican Church of Australia for their initiative. We are aware that other denominational leaders are also interested in the outcomes.

As is the case with the Anglican Church, other churches also have large groups of nominal affiliates who identify with a denomination without actively attending religious worship services (Powell et al, 2021). The Anglican Church also has the benefit of a rich and diverse tapestry of church traditions, including Anglo-Catholicism, evangelicalism and other traditions. This means that as a case study of a Christian group, Anglicans would share cultural and religious norms with a range of groups from other traditions. Further, the size and scale of Anglican churches and organisations across Australia mean that there is a great diversity of expression in terms of organisational dynamics. Anglican diocesan governance also provides diverse regional cultural features which may influence local Anglican churches and organisations. Activities within local churches are highly likely to diverse in style and thus have some overlap with churches in other denominations. These and other factors can be used to argue that the findings of this study may not be uniquely related to its Anglican character. On the other hand, perhaps there are features of Anglicanism that may play a part in setting social norms within this group that could contribute to elevated levels of IPV. New research would be required to investigate these matters.

If future work on prevalence of IPV within Christian communities is undertaken, we recommend that it be done with probability samples to enable generalisation of the findings to the wider population. One option would be to commission a study using the Life in Australia panel, administered by the Social Research Centre (a subsidiary of the Australian National University). The Life in Australia panel is a rigorous panel that exclusively uses random probability-based sampling methods (Social Research Centre n.d.) and is of a size that would enable an investigation of Christian affiliation and church

attendance overall, but only limited work on denominational effects. Another option would be to encourage the inclusion of questions about religion in the next round of the Australian government’s Personal Safety Study (ABS 2017), which is of sufficient size to enable a finer grained analysis within individual denominational groups.

Both women and men participated in this study. Overall, for most tests women were significantly more likely than men to report IPV, which is in line with the vast array of evidence from other sources that violence is more commonly perpetrated against women than against men. A surprising result, however, was the lack of gender differences in the reports for the past 12 months. Has the heightened discussion in recent years of violence against women in the media and by Australian society’s leaders impacted on these responses? These questions are not testable within this study, however it is an important matter for future research.

Results for the 12-month timeframe in this study were also linked to findings of higher prevalence of IPV among church-attending Anglicans compared to other Anglicans.

The ratio of the prevalence of violence/abuse in the previous 12 months to lifetime prevalence differed greatly between church-attending Anglicans and other Anglicans. We noticed this religious attendance effect occurred among non-Anglicans as well<sup>1</sup>, although for non-Anglican women the effect was less than it was for Anglican women. The ratio of 12-month prevalence to lifetime prevalence was the greatest for church-attending men, regardless of whether they were Anglican or not. Most of the church-attending men who reported that they had experienced violent and abusive behaviours reported them in the previous 12 months.

One action we can take, as researchers, is to follow up with our colleagues who are testing the CASR-SF in other settings to learn about how the 12-month timeframe differed to results for the lifetime frame in their contexts and any gender effects in these comparisons.

A third research question for this study was “Does IPV vary by church tradition? How?” In the survey, Anglican respondents were asked to indicate up to two approaches to matters of faith (or church traditions) with which they identified: Anglo-Catholic or Catholic, Charismatic, Evangelical, Liberal, Moderate, Pentecostal, Progressive, Reformed, Traditionalist, and “I do not identify with such descriptions”. The Anglicans who took part in this survey were largely a nominal group of people who identified as Anglicans and did not regularly attend church. Only half indicated an affiliation with a particular church tradition. While 21% identified as Anglo-Catholic, just 6% identified as evangelical or reformed. A larger sample than was used in this study would be required for meaningful comparisons between church traditions.

Further research questions explored the approachability of the Anglican Church for help in relation to IPV. Of the 22% of Anglicans who indicated that they had ever been in a violent relationship with any partner, the large majority (88%), did not approach an Anglican church for help. Moreover, most Anglicans were either unsure or did not feel that they could approach a church for help if they or someone they knew were experiencing IPV. Around four in 10 felt they could approach a social service such as Anglicare, around a quarter felt they could approach a member of the clergy, and a third felt they could approach the local church. This is unsurprising for a largely nominal group of Anglicans. However, still only approximately half of Anglicans who attended church at least several times a year felt they could make these approaches.

Would these findings about approachability be similar in churches of other denominations? Domestic violence is often hidden and unrecognised. One particular factor that works against disclosure of abuse in a local church context is when both the abusive partner and the partner

<sup>1</sup> Full results are provided in the working paper.

being abused are embedded in the same church – a dynamic that we have dealt with in depth in the Experience Study report. There are also a range of discourses around the sanctity of marriage and gender roles in marriage that can play a contributing role in the extension of cycles of abuse. It is likely that such dynamics and discourses would be present in churches of other denominations. However, there could be other cultural factors that work against approachability in Anglican contexts specifically. For example, historically, religious groups tended to be identified with particular ethnic groups, with Anglicans being linked to an English heritage. To what degree does the English heritage of the Anglican Church shape the views and perceptions of contemporary Anglicans regarding IPV? For example, has this influenced a culture of greater reserve about the private domain of households, which might contribute to a reluctance to seek support from a church? This is only speculation at this stage.

In conclusion, in response to the underlying question motivating this study, which is whether intimate partner violence is as serious an issue among Anglicans as it is in the Australian community at large, the short answer from this study is “yes”. For those in the Anglican Church who have lived with domestic violence or who engage with others with that experience, this comes as no surprise. Indeed, it will have been understood as a foregone conclusion. Having provided this first Australian research study comparing church and the wider community, we are thankful that the intention of the Anglican Church of Australia is to focus attention and efforts to the more pressing matter of addressing the problem. Our hope is that other Christian groups also take up this challenge.

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# Appendices

## Appendix A: Sampling and recruitment

### A1 Samples

Respondents to the survey were drawn from two sources: ORU and Pureprofile. Quotas, derived from the 2016 ABS Census of Population and Housing population statistics, were applied as follows:

- Non-Anglicans:
  - Standalone age, gender and location
  - Standalone education (soft quota)
- All Anglicans:
  - Standalone age, gender and location
  - Standalone education (soft quota)

Results are presented for three samples: general public, Anglican and all Anglican. These samples were constructed as follows:

- The general public sample was constructed by taking a random sample from all Anglicans and combining it with the Non-Anglicans.
- The Anglican sample comprised all Anglicans minus the Anglicans included in the general public sample.
- The all Anglican sample comprised all Anglicans.

As shown in the working paper, inclusion of Pureprofile respondents in the results tended to increase the prevalence of violence slightly. Because Pureprofile contributed relatively very few cases to the general public sample, compared with a contribution of approximately a third of the Anglican sample, only the results for ORU respondents are given in this report where the general public and Anglican samples are compared (general public sample, n=1146, Anglican sample, n=825). This is in order to eliminate Pureprofile as a potential source of variability in the results. For analyses involving All Anglicans, in order to maximise the number of cases, both ORU and Pureprofile respondents are included (n=1382).

Table A-1: Number of non-Anglican and Anglican respondents by source

	ORU		Pureprofile		Total	
	n	%	n	%	n	%
Non-Anglicans	1025	52.0	59	11.9	1084	44.0
Anglicans	946	48.0	436	88.1	1382	56.0
Total	1971	100.0	495	100.0	2466	100.0

## A2 Recruitment and informed consent

- ORU has a policy of one invite for one survey. The invitation email included the incentive, length of survey and survey closing date. The invite incorporated a link which took the respondent directly to the survey.
- The incentives most commonly used by ORU are gift vouchers. They vary in value depending on the survey length. Other methods of incentive include prize draws, charitable donations and information exchange. The incentive used was standard for ORU panel surveys.
- Pureprofile received the survey link from ORU for communications with their panellists, together with direction concerning quotas. Pureprofile's invitation methodology differs from ORU in that the Pureprofile delivers survey invitations directly to an individuals' Pureprofile home page. Account Holders view survey invitations within their "feed" associated with their page.
- Pureprofile Account Holders are paid on a per minute basis for their participation in a survey, according to the estimated time for completion of a survey (the estimated length of survey and payment amount are clearly stated in the survey invitation). Survey incentives are cash payments; Account Holders build up an account balance that can be deposited directly to their nominated bank or paypal account. Alternatively, they can redeem gift cards, movie tickets, AA Smartfuel discounts.
- The topic of the survey was not disclosed in the survey invitations. However, panellists were informed in the invite that the topic was sensitive.
- The survey was anonymous. By completing the survey, participants consented to take part in the research. The introductory page to the survey included:
  - A short section explaining the survey, (see Appendix B)
  - A link to the participant information statement, (see Appendix C) and
  - A paragraph indicating the terms of consent.

## Appendix B: Survey introduction pages

### (Page 1) About the survey

The purpose of this survey is to explore how common domestic violence is in the Anglican Church community compared with the wider Australian community. Domestic violence between partners - referred to as 'intimate partner violence' (IPV) - is recognised to be a serious and widespread problem in Australia, with enormous individual and community impacts and social costs. Church communities are not immune to family violence, and there have been mixed responses from churches – both helpful and harmful. The Anglican Church hopes to learn more from Australians about their experiences in order to equip them to make better responses to foster safer family environments.

NCLS Research has commissioned the Online Research Unit (ORU) to assist with this survey. You have been randomly chosen from ORU's Australian Consumer Panel to be invited to participate.

["Next" button](#)

### (Page 2) Participant information statement

(See the text for this page in Appendix C)

["Back" button](#)

["Next" button](#)

### (Page 3) Consent

By completing the survey you are consenting to take part in the research as follows:

*I, the participant, have read and understood the information provided in the Participant Information Statement. Any questions I have asked have been answered to my satisfaction. I agree to participate in this survey of approximately 10 minutes duration, realising that I can withdraw at any time while completing the survey questions without adverse consequences. I understand that this survey includes questions about experiences of intimate partner violence and that I may experience emotional distress due to my participation in the research. I understand that once I have completed the survey, I cannot withdraw my consent as the survey is anonymous. I agree that research data collected for the study may be published or may be provided to other researchers in a form that does not identify me in any way.*

Proceed to the survey by clicking "next".

["Back" button](#)

["Next" button](#)

### (Page 4) Survey

["Back" button](#)

["Next" button](#)

## Appendix C: Participant information statement text

### Invitation

You are invited to participate in a study which aims to explore how common domestic violence – or specifically “intimate partner violence” (IPV) – is in the Anglican Church community compared with the wider Australian community.

The survey is being conducted by Dr Ruth Powell and Dr Miriam Pepper from NCLS Research and the Public and Contextual Theology Research Centre, Charles Sturt University. NCLS Research is a world leader in research focused on connecting churches and their communities.

Before you decide whether or not you wish to participate in this study, it is important for you to understand why the research is being done and what it will involve. Please take the time to read the following information carefully and discuss it with others if you wish.

### What is the purpose of this study?

Violence between intimate partners – those who are or were in a married or de facto relationship or a dating relationship – is recognised to be a serious and widespread problem in Australia, with enormous individual and community impacts and social costs. Church communities are not immune, but the prevalence of IPV in Australian church communities is unknown. In other studies people who have experienced violence from a partner have reported mixed responses from churches. This study provides an opportunity to learn more from Australians about their experiences. The Anglican Church hopes results will help equip them to respond through policy and practice in ways that foster safer family environments.

### Why have I been invited to participate in this study?

NCLS Research has commissioned Online Research Unit (ORU) to assist with this survey. You have been invited as a member of ORU’s Australian Consumer Panel, or a panel managed by a partner provider, to participate.

### What does this study involve?

You are asked to take part in an anonymous online survey. The survey will take approximately 10 minutes to complete and includes questions about:

- Your demographics (e.g. age, gender, education, marital status, household structure)
- Your religious or spiritual practices, beliefs, experiences and identity
- Your experience of intimate partner violence (physical, sexual, psychological, financial and Spiritual abuse) since the age of 16
- Your attitude to whether churches are approachable for help in response to an experience of IPV

### Are there risks and benefits to me in taking part in this study?

Some survey questions deal with highly sensitive issues, namely intimate partner violence, that may be distressing for some participants. If you find any of these personally distressing, you may skip the question (indicate “prefer not to say”) or stop taking the survey. You may also contact 1800RESPECT (<https://www.1800respect.org.au/>, 1800 737 732) or one of the domestic violence hotlines listed at <http://ncls.org.au/research/NAFVP/hotlines>. There will be no benefit to you in taking part, other than the incentive from your survey panel.

### How is this study being paid for?

The project is commissioned and paid for by the Anglican General Synod which is the national governing body for the Anglican Church of Australia.

### Will taking part in this study cost me anything, and will I be paid?

You will receive an incentive for participating in this survey, associated with your panel.

### What if I don’t want to take part in this study?

Participation in this study is completely voluntary. You are not under any obligation to participate. By completing the survey you are consenting to take part in the research. You can withdraw from the study at any time while completing the survey questions without adverse consequences.

### What if I participate and want to withdraw later?

You cannot withdraw after you have completed the survey, as the survey is anonymous.

### How will my confidentiality be protected?

This is an anonymous survey and no data will be collected which will identify you. Results will be reported on in aggregate. All data will be retained for at least 5 years at the offices of NCLS Research and in a data repository at Charles Sturt University with appropriate data access policies and protocols.

### What will happen to the information that I give you?

The results from this study will be used in the following ways:

- Data on IPV will be used for the National Anglican Family Violence Project, to compare how common IPV is in the Anglican community compared with the wider Australian community.
- Aggregated results on IPV and a dataset containing these results and a standard set of demographic questions will be provided to the Anglican General Synod.
- The anonymous dataset will be stored in a data repository (an online storage location) at Charles Sturt University with restrictions on access. No individual response will be able to be identified. It may be made available for future analysis by researchers, but only if specific terms and conditions are met, which will safeguard access.

### What should I do if I want to discuss this study further before I decide?

If you would like further information, contact Dr Ruth Powell, [rpowell@ncls.org.au](mailto:rpowell@ncls.org.au), phone 02 9139 2525.

### Who should I contact if I have concerns about the conduct of this study?

Charles Sturt University’s Human Research Ethics Committee has approved this project. If you have any complaints or reservations about the ethical conduct of this project, you may contact the Committee on (02) 6933 4213 or [ethics@csu.edu.au](mailto:ethics@csu.edu.au) and quote the number H19347. Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.



Conclusion

Thank you for considering this invitation. This information sheet is for you to keep.

Researchers

Information about NCLS Research can be found online: [www.ncls.org.au](http://www.ncls.org.au)

Chief Investigator: Ruth Powell, PhD, BA, Director, NCLS Research

Associate Professor, Public and Contextual Theology Research Centre

Co-investigator: Miriam Pepper, PhD, MScTech, BEng, BA, Researcher, NCLS Research, Research Fellow, Public and Contextual Theology Research Centre

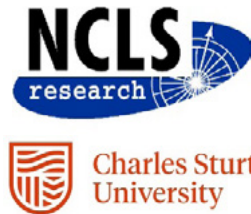
Plus other project researchers and external expert consultants

Anglican Church Family Violence Working Group

This Working Group is chaired by Reverend Tracy Lauersen: [fwwg@anglican.org.au](mailto:fwwg@anglican.org.au)

Information about the role of the Working Group can be found online:

<https://anglican.org.au/our-work/family-violence/>



Appendix D: Survey instrument

No.	<u>Text</u>	<u>Concept</u>
<u>ABOUT YOU</u>		
1	Where were you born? Australia Another country where English is the main language Another country (where English is <u>not</u> the main language)	Country of birth
2	What is your age (in years)? _____	P Age
3	Are you... Female Male Other	Gender
4	Please provide your postcode... _____	Postcode
5	What is the <u>highest</u> educational qualification you have completed? No formal schooling Some primary school Completed primary school Some secondary school Completed secondary school Trade certificate Diploma or associate diploma Bachelor degree from a university or equivalent institution Postgraduate degree or diploma	Education
14	What is your religion?  No religion Christianity Catholic Anglican (Church of England) Pentecostal Uniting Church Presbyterian Greek Orthodox Baptist Other Christian (please specify): _____	Religious identification

Other  
 Islam  
 Buddhism  
 Hinduism  
 Sikhism  
 Judaism  
 Other religion (please specify): \_\_\_\_  
 Prefer not to say

**6 What is your current employment status?**  
*(Please select all that apply)*

Employed full-time (30 hours or more per week)  
 Employed part-time (less than 30 hours per week)  
 Self-employed  
 Unemployed  
 Student  
 Full-time home duties/family responsibilities  
 Retired  
 Other

Employment  
 status

**7 What is your current occupation?**  
*(If you have more than one job, answer for your main job)*

Employer/manager of an establishment with employees  
 Professional working mainly with people (e.g. teacher, lawyer, social worker, nurse)  
 Professional working primarily in technological fields (e.g. engineer, surveyor, accountant, IT professional)  
 Administrative or clerical worker  
 Sales or marketing worker  
 Skilled trades or craft worker (e.g. electrician, carpenter, hairdresser)  
 Semi-skilled or manual worker (e.g. machinist, waiter, cleaner, labourer)  
 Farmer or farm manager  
 Some other occupation

Occupation

**8 What is your present marital status?**  
*(Note: married refers to registered marriages.)*

Never married  
 Widowed  
 Divorced  
 Separated but not divorced  
 Married in a registered marriage

Marital status

**9 Which statement best describes your household?**

Household  
 structure

Person living alone  
 Single parent with dependent child(ren)  
 Couple without dependent child(ren)  
 Couple with dependent child(ren)  
 Extended family  
 Other grouping

**10 Please estimate your household's income per year (before tax is taken out).**

Household  
 income

\$0 - \$19,999  
 \$20,000 - \$39,999  
 \$40,000 - \$79,999  
 \$80,000 - \$119,999  
 \$120,000 or over  
 Don't know  
 Prefer not to say

**These next questions ask you about your religion and spirituality**

**11 To what extent do you see yourself as a religious person?**

Self-rated  
 religiousness

0 Not religious at all 1 2 3 4 5 6 7 8 9 10 Very religious

**12 To what extent do you see yourself as a spiritual person?**

Self-rated  
 spirituality

0 Not religious at all 1 2 3 4 5 6 7 8 9 10 Very Spiritual

**13 Have you ever had a mystical or supernatural experience, either positive or negative, about which you have no doubts it was real?**

Mystical  
 experience

Yes, I have had an experience like this  
 No, but I know someone who has  
 No, but I believe it could happen  
 No, and I don't think such experiences occur  
 Unsure

**15 Do you identify with any of the following approaches to matters of faith? (Please select up to TWO options) <sup>1</sup>**

Theological  
 tradition

Anglo-Catholic or Catholic  
 Charismatic  
 Evangelical  
 Liberal  
 Moderate  
 Pentecostal  
 Progressive

	Reformed Traditionalist I do not identify with such descriptions	
16	How important is religious faith or spirituality in shaping your life's decisions, such as career, relationships and lifestyle?	Importance of religion/spirituality
	Very important Important Of little importance Not important	
17	Which of these statements comes closest to your belief about God?	Belief in God
	There is a personal God There is some sort of spirit or life force I don't really know what to think I don't really think there is any sort of spirit, God or life force	
18	How often do you pray or meditate?	Frequency of prayer/meditation
	Several times a day Every day/most days A few times a week Once a week Occasionally Hardly ever Never Don't know	
19	Apart from such special occasions as weddings, funerals, etc., how often do you attend religious services?	Current religious service attendance
	Several times a week or more often Once a week 2 or 3 times a month Once a month Several times a year Once a year Less frequently than once a year Never	

YOUR EXPERIENCES IN RELATIONSHIPS

INSTRUCTIONS: These next questions ask about your experiences in adult intimate relationships. By adult intimate relationship we mean a current or former spouse, partner or boyfriend/girlfriend for longer than one month.

20	Have you ever been in an adult intimate relationship? (Since you were 16 years of age)	IPV
21	Are you currently in a relationship?	IPV
22	Are you currently afraid of your partner?	IPV
23	Have you ever been afraid of any partner?	IPV
24	Have you ever been in a violent relationship with any partner?	IPV
	Yes No	
25	We would like to know if you experienced any of the actions listed below from any current or former partner or partners. If it ever happened to you, please tell us how often it usually happened in the past 12 months.	
	Has this ever happened to you?	
	Yes No (Prefer not to say)	
	How often did it happen in the past 12 months?	
	Not in the past 12 months Once A few times Monthly Weekly Daily/almost daily (Prefer not to say)	
	My partner(s):	
	Blamed me for causing their violent behavior	IPV
	Shook, pushed, grabbed or threw me	IPV
	Tried to convince my family, children or friends that I am crazy or tried to turn them against me	IPV
	Used or threatened to use a knife or gun or other weapon to harm me	IPV
	Made me perform sex acts that I did not want to perform	IPV
	Followed me or hung around outside my home or work	IPV
	Threatened to harm or kill me or someone else close to me	IPV
	Choked me	IPV
	Forced or tried to force me to have sex	IPV
	Harassed me by phone, text, email or using social media	IPV
	Told me I was crazy, stupid or not good enough	IPV
	Hit me with a fist or object, kicked or bit me	IPV



	Kept me from seeing or talking to my family or friends <sup>3,9</sup>	IPV
	Confined or locked me in a room or other space <sup>3,9</sup>	IPV
	Kept me from having access to a job, money or financial resources <sup>3,9</sup>	IPV
	Verbally abused or mocked my religious beliefs or faith <sup>10,11</sup>	Spiritual abuse
	Threatened to disclose confidences to other people from my religious group or to my religious leaders <sup>10,11</sup>	Spiritual abuse
	Stopped me going to my place of worship or practising my faith or religion at home <sup>10,11</sup>	Spiritual abuse
	Made me take part in religious practices that I did not feel comfortable with <sup>10,11</sup>	Spiritual abuse
	Tried to force certain religious beliefs on me <sup>11</sup>	Spiritual abuse
	Used religion to abuse me in some other way <sup>10,11</sup>	Spiritual abuse
	If you or someone you knew were experiencing violence from a partner, do you feel that you could go to the following for help?	
26	A church-based social service (e.g. Anglicare)	Approachability of churches
27	A member of the clergy (e.g. priest, minister, deacon)	Approachability of churches
28	A local church	Approachability of churches
	Yes	
	No	
	Unsure	
29	Has your experience of being in a violent relationship with a partner ever affected your frequency of attendance at religious services? <sup>1</sup>	Effect on attendance
	Yes, as a result of my experiences I started to attend more often	
	Yes, as a result of my experiences I started to attend less often	
	No, it did not affect how often I attended	
	Unsure	
	Prefer not to answer	
30	Have you ever sought help from an Anglican church because of your experience of being in a violent relationship with a partner? <sup>1,10,12</sup>	Approach to church for help
	Yes	
	No	

31	From whom in the church did you seek help? (Mark ALL that apply) <sup>1</sup>	Approach to church for help
	A clergy person (e.g. priest, minister, deacon)	
	A staff worker employed by the church (not a clergy person)	
	A person in leadership at the church (not a clergy person or staff member)	
	A member of a church who wasn't in a leadership role	
	Somebody else	
32	Thinking now of the most recent occasion when you approached an Anglican church for help. Which of the following most closely matches your experience of the response that you received? The response I received... <sup>1,10</sup>	Experience of support from churches
	Helped to positively change the situation	
	Did not change the situation but helped me feel supported	
	Did not make any difference to either the situation or how I was feeling	
	Made things worse	

<sup>1</sup> Non-Anglicans did not complete this question.

<sup>2</sup> Source: Adapted from Ford-Gilboe et al (2016). The CASR-SF may not be reproduced without permission.

<sup>3</sup> Source: Ford-Gilboe et al (2016). The CASR-SF may not be reproduced without permission.

<sup>4</sup> Respondents who answered "No" to this question did not complete questions 21-25.

<sup>5</sup> Respondents who answered "No" to this question did not complete question 22.

<sup>6</sup> Source: Adapted from Loxton et al (2018). Respondents who answered "No" to this question did not complete questions 29-32.

<sup>7</sup> Respondents who answered "No" to this question were not asked how often each behaviour happened in the previous 12 months.

<sup>8</sup> Prefer not to say only displayed shown when respondent attempted to skip to the next question without responding.

<sup>9</sup> CASR-SF set randomized.

<sup>10</sup> Adapted from Aune and Barnes (2018).

<sup>11</sup> Spiritual abuse set randomized.

<sup>12</sup> Respondents who answered "No" to this question did not complete questions 31-32.

Note: Respondents were required to provide an answer to each question to progress through the survey.

# Appendix E: Weighting methodology

The data were weighted to reflect the demographic profile of the Australian population aged 18+ on age, gender and education, according to the 2016 Census, by applying a methodology similar to that used for weighting the Australian Survey of Society Attitudes datasets (Evans, 2017).

A three-way crosstabulation was applied as follows:

- Gender (2 categories): female, male
- Age (7 categories): 18-24, 25-34, 35-44, 45-54, 55-64, 65-74, 75+ years
- Education (4 categories): Year 12 or below, diploma or certificate, degree, postgraduate

This resulted in the calculation of 56 unique weights (2 x 7 x 4) for each sample (general public, Anglican, all Anglicans). With one exception, weights were capped at a maximum of 3, by combining them, where necessary, with other neighbouring within-age weight categories for each sex. For the general public sample using only ORU cases, weights for males with Year 12 or below education level were combined across the 18-24 and 25-34 age groups, and likewise for males with diploma/certificate education level, in order to achieve acceptable weights.

The following results are presented in this report:

- General public and Anglican samples: ORU respondents only, weighted
- All Anglicans: ORU and Pureprofile respondents, weighted

However, unweighted analyses were run when multivariate statistical tests were conducted.

Full results using weighted and unweighted sampled, for ORU respondents only as well as ORU and Pureprofile respondents combined, are given in the working paper.

Table E-1: Sample weighting and sources of results in this report versus the working paper

Weighting	General public		Anglican		All Anglican	
	ORU & Pureprofile	ORU only	ORU & Pureprofile	ORU only	ORU & Pureprofile	ORU only
Weighted results	Working paper	Report & working paper	Working paper	Report & working paper	Report & working paper	Working paper
Unweighted results	Working paper	Working paper	Working paper	Working paper	Working paper	Working paper

# Appendix F: In detail: lifetime experiences of IPV for Australians and Anglicans

Comparisons between the general public and Anglican samples were conducted for lifetime experience of IPV using each of the following measures:

- Self-identifying as having been in a violent relationship
- Composite Abuse Scale (15 items) and three subscales (physical violence: 7 items, sexual violence: 2 items, harassment: 2 items, note that not all items are included in the subscales)
- Spiritual abuse (6 items)

Results for each individual CASR-SF item are also tabulated.

**In a violent relationship (self-identified) for general public vs Anglican:** When asked the direct question “Have you ever been in a violent relationship with any partner?” some 22% of Anglicans who had ever been in an adult intimate relationship said “yes”. This compares to 15% for the equivalent group of the general Australian public (see Table F-1).

In both the general public and Anglican samples, women were more likely than men to identify as having been in a violent relationship.

Men did not differ between samples (12% Anglican men, 9% general public men). Women did differ – 30% of women in the Anglican sample identified as having been in a violent relationship versus 21% of women in the general public sample (Appendix H).

When age and education were controlled, Anglican women were still more likely than women in the general public to have been in a violent relationship (Appendix I).

**CASR-SF and subscales for general public vs Anglican:** In the general public sample, the prevalence of IPV overall across their adult lifetime was 38% of those who had ever been in an adult intimate relationship. Among those who identified as Anglican it was 44%.

In both the general public and Anglican samples, women were more likely than men to report IPV overall, physical violence, sexual violence and harassment across their lifetimes.

Anglican women were significantly more likely to have experienced IPV overall (52%), physical violence (40%) and harassment (30%) than women in general (44%, 31% and 20% respectively). Anglican men did not differ from men in general.

When age and education were controlled, Anglican women were still more likely than women in general to have experienced IPV in its various forms. Anglican men were more likely than men in general to have experienced physical violence.

**Spiritual abuse for general public vs Anglican:** Some 10% of the general public sample, and 10% of Anglicans, reported having experienced spiritual abuse at some point in their adult life. This proportion was similar among both women (11%) and men (10%) in the general public sample, but differed for Anglican women (13%) and Anglican men (6%).

Anglican men were significantly less likely to have experienced spiritual abuse than men in general but this difference did not hold in multivariate analysis.

**Table F-1:** Lifetime prevalence of types of IPV and spiritual abuse victimisation in the general public and Anglican samples by gender

	General public			Anglican		
	Female %	Male %	Total %	Female %	Male %	Total %
Violent relationship	20.7	8.9	15.0	30.4	11.6	21.9
CASR-SF – any (15 behaviours)	44.3	30.9	37.9	52.3	32.9	43.6
Physical violence – any (7 behaviours)	31.2	19.2	25.4	39.5	23.0	32.1
Sexual violence – any (2 behaviours)	18.5	7.2	13.1	22.9	5.4	15.0
Harassment – any (2 behaviours)	19.6	11.8	15.8	29.5	14.6	22.8
Spiritual abuse – any (6 behaviours)	10.7	10.1	10.4	13.3	5.8	9.9

Source: 2019 NAFVP Prevalence Study. Percentages are based on those who indicated they had ever been in an adult intimate relationship (general public n = 949; Anglican n = 765).

**Individual behaviours for general public vs Anglican:** Table F-2 provides details for each of the individual violence and abuse behaviours that have been experienced over a person's lifetime for both the general public and Anglicans.

Reported behaviours with the lowest prevalence (approximately 3-6%) were the particularly severe behaviours – having been confined or locked in a room or other space, being choked, or a partner using or threatening to use a knife or gun or other weapon. The most common types of violence that had been experienced at some point was being told they were crazy, stupid or not good enough; being shaken, pushed, grabbed or thrown and being blamed for causing the violent behaviour. The prevalence of spiritual abuse behaviours was lower than most other types of IPV.

**Table F-2:** Lifetime prevalence of individual IPV and spiritual abuse items in the general public and Anglican samples by gender

	General public			Anglican		
	Female %	Male %	Total %	Female %	Male %	Total %
<b>Physical violence</b>						
Blamed me for causing their violent behaviour	22.7	10.7	16.9	26.7	13.1	20.6
Shook, pushed, grabbed or threw me	24.1	10.1	17.4	30.9	13.8	23.2
Used or threatened to use a knife/gun/other weapon	6.7	5.8	6.2	11.0	5.7	8.6
Threatened to harm or kill me or someone else close to me	11.9	5.6	8.8	16.4	5.8	11.6
Choked me	8.4	2.5	5.5	11.8	4.3	8.4
Hit me with a fist or object, kicked or bit me	16.3	11.9	14.2	22.0	17.2	19.8
Confined or locked me in a room or other space	5.1	3.5	4.3	7.3	2.8	5.3
<b>Sexual violence</b>						
Made me perform sex acts that I did not want to perform	13.1	4.9	9.2	17.0	3.7	11.0
Forced or tried to force me to have sex	15.2	4.6	10.1	18.7	5.4	12.7
Harassment						
Followed me or hung around outside my home	13.8	6.3	10.2	19.5	6.6	13.7
Harassed me by phone, text, email or using social media	12.8	10.7	11.8	22.5	13.7	18.6
<b>Other IPV</b>						
Tried to convince others I am crazy/turn them against me	13.0	9.3	11.2	17.0	6.7	12.4
Told me I was crazy, stupid or not good enough	28.8	20.2	24.7	38.6	22.9	31.5
Kept me from seeing or talking to my family or friends	17.8	8.4	13.3	20.2	13.2	17.0
Kept me from having access to a job/money/resources	13.3	4.5	9.0	13.8	3.6	9.2
<b>Spiritual abuse</b>						
Verbally abused or mocked my religious beliefs or faith	7.1	3.5	5.4	9.6	2.9	6.6
Threatened to disclose confidences	1.4	3.1	2.2	2.0	1.3	1.7
Stopped me going to my place of worship/practising my faith	2.6	2.5	2.5	2.7	1.2	2.1
Made me take part in religious practices	2.8	2.8	2.8	1.9	2.5	2.2
Tried to force certain religious beliefs on me	3.7	2.5	3.1	4.0	4.0	4.0
Used religion to abuse me in some other way	2.2	3.3	2.7	3.1	2.0	2.6

Source: 2019 NAFVP Prevalence Study. Percentages are based on those who indicated they had ever been in an adult intimate relationship (general public n = 949; Anglican n = 765).



# Appendix G: In detail: lifetime experiences of IPV and church attendance

We distinguish “church-attending Anglicans” and “Anglicans who do not attend regularly” as Anglicans who indicated that they attended religious services at least several times a year versus those who attended less often. This cut-off was chosen rather than a higher frequency cut-off of at least monthly in order to achieve a reasonable number of cases of church attenders for analysis and to reduce vulnerability to weighting fluctuations. Church attenders comprised 26% of all Anglicans in the Prevalence Study. Further comparisons by different levels of church attendance are provided in the working paper.

Comparisons between the church-attending Anglicans (those who attended religious services at least several times a year) and other Anglicans were conducted for lifetime experience of IPV, using the all Anglican sample, and each of the following measures:

- Self-identifying as having been in a violent relationship
- Composite Abuse Scale (15 items) and three subscales (physical violence: 7 items, sexual violence: 2 items, harassment: 2 items. Note that not all items are included in the subscales)
- Spiritual abuse (6 items)

Results for each individual CASR-SF item are also tabulated.

**In violent relationship (self-identified) for church-attending vs other Anglicans:** When asked the direct question “Have you ever been in a violent relationship with any partner?” some 27% of church-attending Anglicans who had ever been in an adult intimate relationship said “yes”. This compares to 21% of other Anglicans (see Table F-3). This was not a statistically significant difference (Appendix H).

Women were more likely than men to identify as having been in a violent relationship among both church attenders and other Anglicans.

Church-attending Anglican women differed from other Anglican women (40% vs 29%). Men did not differ significantly (16% church-attending Anglican men, 11% other Anglican men).

When age and gender were controlled, church-attending Anglican women were still more likely to have been in a violent relationship than other Anglican women (Appendix I).

**CASR-SF for church-attending vs other Anglicans:** The lifetime prevalence of IPV overall did not differ between church-attending Anglicans and other Anglicans (47% and 44% respectively) with prevalence of physical violence, sexual violence and harassment also being similar in both groups.

There were significant differences between women and men, both among those who attended services and among other Anglicans. Women were more likely than men to report violence in all cases.

Church-attending Anglican women were more likely than Anglican women to report sexual violence (31% versus 22%). Church-attending men were also more likely than other Anglican men to report sexual violence (9% versus 4%). When age and gender were controlled, the difference remained significant for women but not for men.

**Spiritual abuse for church-attending vs other Anglicans:** Some 25% of church-attending Anglicans reported having experienced spiritual abuse at some point in their adult life, compared with 6% of other Anglicans. Women were significantly more likely than men to report spiritual abuse over their lifetime, among both church attenders and other Anglicans.

Among women, church attenders were more likely to have experienced spiritual abuse than other

Anglican women (30% vs 8%). This was also the case for men (20% vs 3%). When age and education were controlled, these differences remained significant.

Note: Bivariate and multivariate analyses with the church attendance cut-off changed to at least monthly (“frequent” church attendance) are contained in the working paper. The results differed from those obtained using the cut-off of several times a year as follows:

- Frequently-attending women were not more likely than other Anglican women to report having been in a violent relationship and sexual violence.
- Frequently-attending men were more likely than other Anglican men to report sexual violence.
- Lifetime prevalence of IPV overall (CASR-SF) and Spiritual abuse did not differ between frequently-attending women and frequently-attending men.

There were no substantive differences to the results obtained using the cut-off of several times a year with regards to 12-month prevalence.

Table G-1: Lifetime prevalence of types of IPV and spiritual abuse victimisation among all Anglicans by church attendance and gender

	All Anglicans			Female			Male		
	Attendance			Attendance			Attendance		
	Irregular %	Regular %	Total %	Irregular %	Regular %	Total %	Irregular %	Regular %	Total %
Violent relationship	21.4	26.6	22.7	28.7	39.7	31.0	11.3	15.9	12.8
IPV – any (15 behaviours)	44.0	46.5	44.7	53.2	57.6	54.1	31.3	37.5	33.3
Physical violence – any (7 behaviours)	32.0	33.7	32.4	38.5	45.9	40.1	23.0	23.8	23.2
Sexual violence – any (2 behaviours)	14.4	18.7	15.5	21.8	31.1	23.8	4.2	8.6	5.6
Harassment – any (2 behaviours)	20.4	24.5	21.4	26.1	33.3	27.6	12.5	17.4	14.0
Spiritual abuse – any (6 behaviours)	6.0	24.6	10.8	8.0	30.2	12.7	3.2	20.1	8.5

Source: 2019 NAFVP Prevalence Study. Percentages are based on those who indicated they had ever been in an adult intimate relationship (all Anglicans n = 1,287).

**Individual behaviours for general public vs Anglican:** Table F-4 provides details for each of the individual violence and abuse behaviours that have been experienced over a person’s lifetime for church-attending and other Anglicans.

Table G-2: Lifetime prevalence of individual IPV and spiritual abuse items among all Anglicans by church attendance and gender

	All Anglicans			Female			Male		
	Attendance			Attendance			Attendance		
	Irregular %	Regular %	Total %	Irregular %	Regular %	Total %	Irregular %	Regular %	Total %
<b>Physical violence</b>									
Blamed me for their violent behaviour	20.7	24.1	21.6	26.5	32.5	27.8	12.7	17.2	14.2
Shook/pushed/grabbed/threw me	22.1	25.8	23.1	28.6	35.6	30.1	13.1	17.9	14.6
Used/ threatened to use a weapon	7.2	9.7	7.8	8.2	14.8	9.6	5.8	5.6	5.7
Threatened to harm/kill me/close other	11.1	15.6	12.2	13.9	23.0	15.8	7.1	9.6	7.9
Choked me	6.8	9.6	7.5	9.2	18.4	11.2	3.6	2.4	3.2
Hit me with a fist/object, kicked/bit me	19.1	22.8	20.1	20.2	28.8	22.0	17.7	18.0	17.8
Confined/locked me in a room/space	4.8	7.9	5.6	6.7	12.5	7.9	2.2	4.1	2.8
<b>Sexual violence</b>									
Made me perform unwanted sex acts	8.9	13.2	10.1	12.9	25.4	15.6	3.4	3.4	3.4
Forced or tried to force me to have sex	12.2	14.5	12.8	18.4	22.6	19.3	3.7	8.0	5.0
<b>Harassment</b>									
Followed me/hung around outside	12.2	14.8	12.8	17.8	20.8	18.4	4.3	9.9	6.1
Harassed me by phone/text/email	15.5	21.2	17.0	18.0	28.3	20.2	12.0	15.4	13.1
<b>Other IPV</b>									
Kept me from having financial access	8.8	12.4	9.8	12.5	20.0	14.1	3.8	6.3	4.6
Tried to convince others I am crazy	11.9	16.9	13.2	13.7	27.0	16.5	9.5	8.7	9.2
Told me I was crazy/stupid/not good enough	31.4	34.8	32.3	38.8	45.8	40.3	21.2	25.9	22.7
Kept me from seeing family/friends	16.3	22.3	17.8	19.6	30.5	21.9	11.7	15.7	13.0
<b>Spiritual abuse</b>									
Verbally abused/ mocked my religion	4.0	15.0	6.9	5.8	21.8	9.2	1.6	9.5	4.1
Threatened to disclose confidences	0.3	8.6	2.4	0.2	10.9	2.5	0.4	6.7	2.3
Stopped me from practising my faith	0.6	11.2	3.4	1.1	12.7	3.5	0.0	10.0	3.1
Made me take part in religious practices	1.1	7.1	2.6	1.1	7.5	2.5	1.1	6.8	2.9
Tried to force religious beliefs on me	1.6	11.8	4.2	2.0	12.2	4.2	0.9	11.5	4.2
Used religion to abuse me in other way	0.8	9.8	3.1	1.0	12.4	3.4	0.4	7.8	2.7

Source: 2019 NAFVP Prevalence Study. Percentages are based on those who indicated they had ever been in an adult intimate relationship (all Anglicans n = 1,287).

## Appendix H: Significance tests – bivariate analysis

### H1 Prevalence

Crosstabulations were conducted, separately for women and men, and for men and women together, to compare IPV prevalence:

- Between the general public sample and the Anglican sample
- Between church-attending Anglicans versus other Anglicans

Crosstabulations were also conducted to compare IPV prevalence between women and men:

- Separately for the general public and Anglican samples
- Separately for church-attending Anglicans and other Anglicans

Bivariate analysis was conducted on the CASR-SF, spiritual abuse, and responses to the question “Have you ever been in a violent relationship with any partner?”. Results for CASR-SF subscales are not included here for 12-month prevalence – these results are provided in the working paper. Data are weighted.

Table H-1: Pearson Chi-sq: IPV and spiritual abuse for general public vs Anglicans

	CASR-SF	Physical violence	Sexual violence	Harassment	Spiritual abuse	Violent rel'nship
<b>Female</b>						
Lifetime	5.773+	6.753*	2.736	12.252**	1.565	11.320**
12 months	.121	N/A	N/A	N/A	.298	N/A
<b>Male</b>						
Lifetime	.356	1.685	1.104	1.420	4.843+	1.518
12 months	1.852	N/A	N/A	N/A	2.572	N/A
<b>Total</b>						
Lifetime	5.759+	9.130*	1.393	13.598**	.089	13.667**
12 months	.424	N/A	N/A	N/A	.912	N/A

Note: df = 1 in each case. +  $p < .05$ , \*  $p < .01$ , \*\*  $p < .001$ . Where there was a statistically significant result prevalence was higher in the Anglican sample than in the general public sample, with one exception: prevalence for lifetime spiritual abuse for men was higher in the Anglican sample than in the general public sample.

Table H-2: Pearson Chi-sq: IPV and spiritual abuse for women vs men

	CASR-SF	Physical violence	Sexual violence	Harassment	Spiritual abuse	Violent rel'nship
General public						
Lifetime	18.040**	18.033**	26.377**	10.777*	0.083	25.752**
12 months	0.287	N/A	N/A	N/A	7.431*	N/A
Anglican						
Lifetime	28.867**	23.598**	45.437**	23.732**	12.143**	39.164**
12 months	1.391	N/A	N/A	N/A	0.128	N/A

Note: df = 1 in each case. + p < .05, \* p < .01, \*\* p < .001. In all cases where there was a statistically significant result prevalence was higher among women than among men, except for 12-month spiritual abuse in the general public sample.

Table H-3: Pearson Chi-sq: IPV and spiritual abuse for church-attending Anglicans vs other Anglicans

	CASR-SF	Physical violence	Sexual violence	Harassment	Spiritual abuse	Violent rel'nship
Female						
Lifetime	0.939	2.637	5.578+	3.107	51.911**	6.603+
12 months	8.604*	15.127**	12.445**	21.876**	41.763**	N/A
Male						
Lifetime	2.196	0.047	4.654+	2.540	46.487**	2.396
12 months	14.605**	9.410*	20.958**	8.700*	64.634**	N/A
Total						
Lifetime	0.631	0.313	3.384	2.550	88.790**	3.707
12 months	21.362**	22.143**	24.504**	28.794**	111.028**	N/A

Note: df = 1 in each case. + p < .05, \* p < .01, \*\* p < .001. In all cases where there was a statistically significant result prevalence was higher among church-attending Anglicans than among other Anglicans.

Table H-4: Pearson Chi-sq: IPV and spiritual abuse for women vs men (church-attending Anglicans and other Anglicans separate)

	CASR-SF	Physical violence	Sexual violence	Harassment	Spiritual abuse	Violent rel'nship
Irregular attendance						
Lifetime	45.157**	25.831**	58.487**	26.371**	9.819*	41.671**
12 months	2.511	1.825	12.606**	0.231	1.404	N/A
Regular attendance						
Lifetime	13.361**	17.938**	27.383**	11.223**	4.521+	23.740**
12 months	0.100	2.084	2.553	0.808	1.151	N/A

Note: df = 1 in each case. + p < .05, \* p < .01, \*\* p < .001. In all cases where there was a statistically significant result prevalence was higher among women than among men.

H2 Approachability of churches

Crosstabulations were conducted to compare approachability between

- The general public sample and the Anglican sample
- Women and men in the general public sample
- Women and men in the Anglican sample
- Church-attending Anglicans and other Anglicans
- Church-attending women and other Anglican men
- Church-attending women and other Anglican men

Table H-5: Pearson Chi-sq: Approachability of churches

	Social service	Clergy	Local church
General public: women vs men	8.140+	3.164	2.042
Anglican sample: women vs men	11.251*	2.551	0.972
General public vs Anglican	73.291**	21.040**	43.651**
Church-attending: women vs men	13.636*	1.851	2.708
Other Anglican: women vs men	3.937	1.309	4.165
Church-attending vs other Anglican	47.550**	108.284**	94.058**

Note: df = 1 in each case. + p < .05, \* p < .01, \*\* p < .001.



# Appendix I: Significance tests – multivariate analysis

A series of multivariate analyses were conducted in order to determine whether or not the differences observed in the bivariate analyses on lifetime and 12-month prevalence remained when demographics were taken into account. Unweighted data were used. Logistic regressions were conducted, separately for women and men, controlling for age and education, to example whether:

- Sample (Anglican versus general public) predicted IPV
- Church attendance (at least several times a year versus less often) predicted IPV among all Anglicans

Table I-1: Summary of results of multivariate analysis

Prevalence period	Sex	Anglican sample more likely than general public sample to have experienced ...	Church-attending Anglicans more likely than other Anglicans to have experienced ...
Lifetime	Female	CASR-SF & subscales & in a violent relationship	Sexual violence, spiritual abuse & in a violent relationship
Lifetime	Male	Physical violence	Spiritual abuse
12 months <sup>1</sup>	Female	CASR-SF	CASR-SF & Spiritual abuse
12 months <sup>1</sup>	Male	<sup>-2</sup>	Spiritual abuse

<sup>1</sup> Results for CASR-SF subscales are not included here for 12-month prevalence – these results are provided in the working paper.

<sup>2</sup> Sample did not hold predictive power in the regression.

## I1 Multivariate analysis: General public versus Anglican

A series of multivariate analyses were conducted in order to determine whether or not the differences in IPV prevalence observed between the general public sample and the Anglican sample remained when age and education were taken into account.

Logistic regressions were conducted on unweighted data with Pureprofile respondents excluded. The analysis indicates that, controlling for age and education:

- Women in the Anglican sample were significantly more likely than women in the general public sample to have experienced all forms of violence except for Spiritual abuse.
- Men in the Anglican sample were significantly more likely than men in the general public sample to have experienced lifetime physical violence only.

Table I-2: Summary of contribution of Anglican sample to prediction of IPV prevalence

IPV prevalence measure predicted	B	S.E.	Wald	df	Sig.	Exp(B)
Female						
In violent relationship	0.598	0.155	14.942	1	0.000	1.819
CASR-SF: lifetime	0.546	0.139	15.506	1	0.000	1.726
Physical violence: lifetime	0.533	0.142	13.992	1	0.000	1.704
Sexual violence: lifetime	0.328	0.163	4.035	1	0.045	1.388
Harassment: lifetime	0.754	0.159	22.411	1	0.000	2.125
CASR-SF: 12 months	0.336	0.169	3.927	1	0.048	1.399
Spiritual abuse: lifetime	0.386	0.206	3.511	1	0.061	1.471
Spiritual abuse: 12 months	0.399	0.339	1.383	1	0.240	1.490
Male						
In violent relationship	0.396	0.248	2.541	1	0.111	1.485
CASR-SF: lifetime	0.276	0.165	2.813	1	0.093	1.318
Physical violence: lifetime	0.449	0.188	5.746	1	0.017	1.567
Sexual violence: lifetime	0.177	0.335	0.279	1	0.597	1.194
Harassment: lifetime	0.416	0.236	3.096	1	0.078	1.515
CASR-SF: 12 months	0.067	0.212	0.100	1	0.752	1.070
Spiritual abuse: lifetime	-0.172	0.298	0.333	1	0.564	0.842
Spiritual abuse: 12 months	-0.170	0.384	0.195	1	0.659	0.844

Note: reference category is general public sample.

Other predictors included in the regression model were education, age and square of age.

## 12 Multivariate analysis: Church-attending Anglicans versus other Anglicans

Similarly, a series of multivariate analyses were conducted in order to determine whether or not the differences in IPV prevalence observed between church-attending Anglicans and other Anglicans remained when age and education were taken into account.

Logistic regressions were conducted on unweighted data with both ORU and Pureprofile respondents included. The analysis indicates that, controlling for age and education:

- Church-attending Anglican women were more likely than other Anglican women to have experienced Spiritual abuse in their lifetimes and the previous 12 months, been in a violent relationship, sexual abuse in their lifetimes, and IPV overall (CASR-SF) in the previous 12 months.
- Church-attending Anglican men were more likely than other Anglican men to have experienced Spiritual abuse in their lifetimes and the previous 12 months.

**Table I-3:** Summary of contribution of church attendance to prediction of IPV prevalence (all Anglican sample)

Intimate partner violence: Lifetime	B	S.E.	Wald	df	Sig.	Exp(B)
<b>Female</b>						
In violent relationship	0.512	0.189	7.351	1	0.007	1.669
CASR-SF: lifetime	0.070	0.188	0.140	1	0.709	1.073
Physical violence: lifetime	0.229	0.183	1.563	1	0.211	1.257
Sexual violence: lifetime	0.484	0.196	6.099	1	0.014	1.623
Harassment: lifetime	0.209	0.194	1.158	1	0.282	1.232
CASR-SF: 12 months	0.425	0.202	4.404	1	0.036	1.529
Spiritual abuse: lifetime	1.676	0.234	51.198	1	0.000	5.342
Spiritual abuse: 12 months	2.053	0.362	32.089	1	0.000	7.794
<b>Male</b>						
In violent relationship	0.161	0.317	0.257	1	0.612	1.174
CASR-SF: lifetime	0.071	0.220	0.104	1	0.747	1.074
Physical violence: lifetime	-0.021	0.247	0.007	1	0.933	0.979
Sexual violence: lifetime	0.735	0.435	2.862	1	0.091	2.086
Harassment: lifetime	0.095	0.311	0.093	1	0.761	1.099
CASR-SF: 12 months	0.449	0.273	2.714	1	0.099	1.567
Spiritual abuse: lifetime	1.148	0.370	9.629	1	0.002	3.151
Spiritual abuse: 12 months	2.081	0.592	12.363	1	0.000	8.013

*Note: reference category is attendance less often than several times a year.*

*Other predictors included in the regression model were education, age and square of age.*

## Appendix J: Response bias

### J1 The limitations of non-probability surveys

The methodology for this study was a non-probability survey utilising samples drawn from online panels. The reason for this approach was that the National Anglican Family Violence Working Group wished to compare prevalence between church-attending Anglicans, others who identify as Anglican, and the Australian population. There were no existing data that would have enabled this analysis, and the expense involved in collecting new data from a probability sample of the size required (given the low incidence of church-attending Anglicans) was prohibitive. Some studies in North America from earlier decades successfully surveyed members from random samples of churches (Annis et al. 2001, survey conducted in 1990; Drumm et al. 2006, date of survey not given). However, NCLS Research's three decades of experience of conducting research with Australian churches suggested that this approach would be unwise for a study in contemporary Australia – recruitment challenges, low survey returns and biased samples are highly likely. This was also the experience of recent UK-based work on domestic abuse which attempted such an approach (Aune and Barnes 2018).

We believe that the online panel provider that we selected, ORU, is the best of its kind in Australia. ORU meets ISO 20252 and ISO 26362 standards for market research and panel work and the majority of its 350,000 panellists (53) have been recruited to the panel via offline methods. Pureprofile also has ISO 20252 accreditation. However, there is a significant weakness in the approach of this study – it utilises non-probability samples, so representativeness cannot be claimed. The samples are quota samples from opt-in panels and there may also be non-response biases. Comparisons of results from probability-based sample surveys and non-probability sample surveys indicate that the latter yield less accurate results than the former (Pennay et al. 2018, Yeager et al. 2011). The results of this study cannot be claimed to be representative of Australian Anglicans or of the Australian population in general.

### J2 Disclosure of study aims

Full disclosure was given to respondents about the nature and aims of the survey in the participant information statement, but not in the invitation email. In the invitation email, respondents were informed that the survey contained sensitive material, but no specific details were given. The invitation from ORU contained the words: "Note: This surveys has questions that some may find distressing." The invitation from Pureprofile contained: "CONTENT WARNING: This survey contains questions that may be offensive or intrusive to some."

### J3 Response rates

The response rate (the proportion of people who received an invitation and clicked on the survey link) was 10.3 for ORU respondents, and 4.2 for Pureprofile respondents. ORU reports that a response rate of 10 is in line with their response rates in general.

It was not until they clicked on the survey link and encountered the introductory text and then the participant information statement that prospective respondents knew the nature of the survey. At that point, only 4% of the individuals dropped out (see table below), so there is little evidence for response bias in relation to the specific content of the survey at this point. There may, however, have

been bias in relation to the communication of sensitivity in general. Awareness of study aims could also have affected the ways in which participants answered questions in the survey itself.

Table J-1: Survey response rates

Individuals who...	n	%	Response rate denominator
Received an invitation	175000		
Clicked on survey link	11919	6.8	Received an invitation
Commenced survey	11443	96.0	Clicked on survey link
Met quotas	2733		
Completed survey & met quality checks <sup>1</sup>	2482	90.8	Met quotas
Included in final sample <sup>2</sup>	2466		

<sup>1</sup> Most of the responses excluded at this point were due to failure in an image selection test.

<sup>2</sup> 16 respondents were excluded because they either indicated “Other” sex, or their postcode was not listed in ORU’s ABS definition.

The large number of quota fails is due to the Anglican quota. The incidence rate of Anglicans in the Australian population is low (13.3, according to the Census).

Photos

Photos used in this report were taken by the following people:

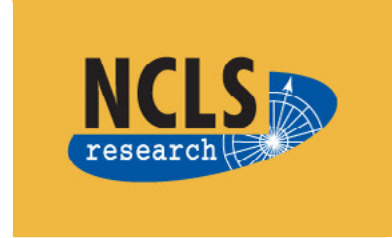
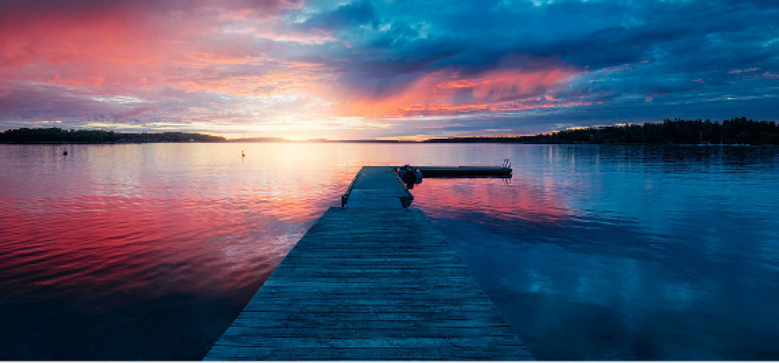
Riccardo Annandale, Sylwia Bartyzel, Thomas-Bormans, Vladimir Fedotov, Paul Green, Eder Jesus, Anders Jilden, Marc Olivier Jodoin, Trinh Lu, Emilia Motyka, Sohel Mugal, Aqil Muhammad (cover), Diego Ph, Reka Roman, Rodrigo Soares, and Nong Vang.

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Report Layout: Wes Selwood.

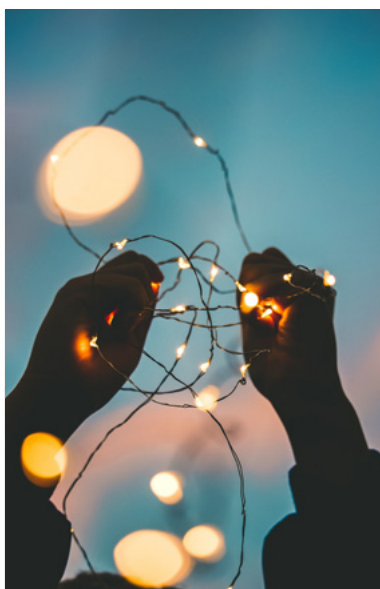
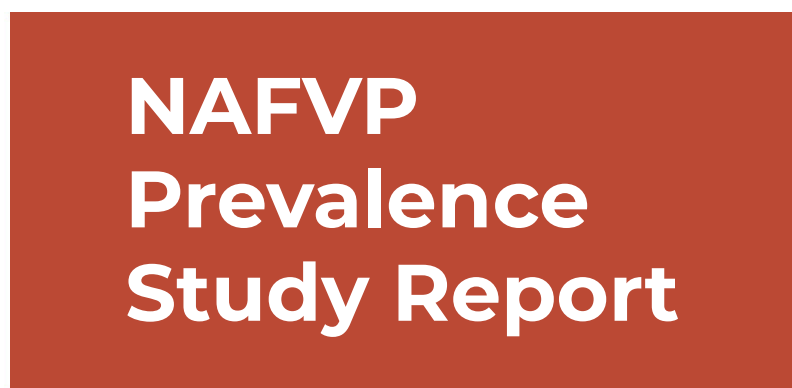
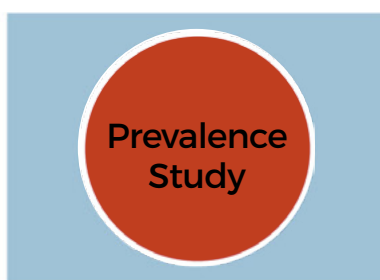




The Prevalence Study is one of three studies that make up the National Anglican Family Violence Project (NAFVP), commissioned by the Anglican Church of Australia. The aim of the project is to help the Anglican Church to understand the nature and prevalence of intimate partner violence (IPV) among those with a connection to the Anglican Church.

The purpose of the Prevalence Study was to assess the prevalence of intimate partner violence (IPV) among Australians who identify as Anglican and among Anglicans who attend church regularly. There were no known previous studies on the prevalence of IPV in Christian groups in Australia prior to this work commissioned by the Anglican Church of Australia.

**Pepper, M. & Powell, R. (2021).** *NAFVP Prevalence Study Report: The prevalence of intimate partner violence among Australians who identify as Anglican.* NCLS Research Report for the Anglican Church of Australia. NCLS Research.



**NCLS Research**  
PO BOX 92  
North Ryde BC NSW 1670  
(p) +61 2 9139 2525  
(e) [info@ncls.org.au](mailto:info@ncls.org.au)  
(w) [www.ncls.org.au](http://www.ncls.org.au)