**Title (working title)**Behind the Candelabra: Clerical Cultures and Prevention of Clergy-Child Sexual Abuse in Tasmania

**Project Aim**To undertake inquiry in order to provide criminological insights into ways in which ministerial policies and practices within the Anglican Diocese of Tasmania could be altered to improve child-safe cultures and minimise the occurrence and mismanagement of clergy-child sexual abuse in the Diocese, and more broadly across the Anglican Church of Australia.

**Research Questions**This study is compelled by an intrigue to investigate four particular issues, which manifest in the following research questions:

▪ What policies, procedures, training and practices are in place within the Anglican Diocese of Tasmania to addresses issues of clergy-child sexual abuse?  
▪ How do clerical cultures shape everyday ministerial practices (habitus) of Anglican leaders within the state?  
▪ What has shaped these cultures? To what extent are clerical cultures influenced by the media, diocesan policies and training, and concerns of self-preservation?  
▪ How can these cultures be re-shaped, in accordance with situational crime prevention techniques and approaches, to diminish potential clergy-child sexual abuse events?

**Research Significance and Context**This research is of significance insofar as it aims to produce knowledge to inform absences in criminological literature in several areas. Firstly, the literature is underdeveloped in respect to the attitudes and practices of clergy in respect to child protection, with the literature instead focussing on representations from senior clerics, or focus upon clerics convicted or alleged of child sexual abuse (see Keenan 2012; Morrison 2005; Kane 2008, 2013; Morton 2005; Harder and Haynie 2012). This is of concern not only in that the literature is uninformed regarding the broader occurrences within the church, but also in that it has been shown that it is often parish leaders who are responsible for clergy-child sexual abuse (Parkinson, Oates and Jayakody 2012; Parkinson 2014; John Jay College 2006). Secondly, there is need to identify as to whether, in light of the policies and procedures introduced over the 21st century to child protection, whether this has in fact translated into the everyday attitudes and practice of clergy and the extent to which clerical culture has shaped this (Keenan 2012). Thirdly, there is a dearth of literature in respect to child sexual abuse and child protection in Christian religious institutions other than the Roman Catholic Church, as the majority of the literature centres around the Irish and American contexts (see Keenan 2012).

**Methodology and Method**This project shall utilise a qualitative methodology to acquire an understanding of the clerical cultures towards clergy-child sexual abuse in the Anglican Diocese of Tasmania, the individual pre-dispositions of Anglican clerics in response to this phenomena, and a demonstration of the means through which these have shaped daily ministerial practices and priestly identity.

This research shall also draw upon framework within the sociology of professions to undertake an analysis of the underlying disciplines and practices which operate within the clerical occupation towards events within which clergy-child sexual abuse may occur. Analysis shall incorporate consideration of Bourdieu’s formula of practice, that is to say, the dispositions formulated by one’s social standing (capital) and environment (field), which shape one’s interaction with and understanding of reality and social life (Bourdieu 1984). This framework shall explore as to how everyday practices within the clerical profession in the Anglican Church are being shaped by institutional policies and beliefs (fields) and their interaction with pre-existing dispositions of the cleric (habitus); providing space for an examination of the clerical cultures within the Church.

Within the social sciences the value of interviewing is twofold, firstly for its ability to provide insight into, and facilitate understanding of, subject matters otherwise unreachable to or unobservable by researchers, and secondly, to acquire insight into the experiences of individuals and the meaning they attribute to those experiences and other social phenomena (Liamputtong and Ezzy 2005; Stanley 2005; Seidman 1998). This study shall be conducted through qualitative interviewing of thirty-six active Anglican clerics in the role of rector amidst the parishes across Tasmania. Rectors have been selected as the sample for this research as rectors are the leaders of a parish community, holding primary liturgical, pastoral and administrative responsibilities within the parish. Thirty-two opened-ended questions shall inquire as to individual knowledge of sexual abuse, whether their work and workplace has changed to incorporate child-safe practices, their perception of diocesan approaches and responses to clergy-child sexual abuse, and perception of legal responses to abuse in Tasmania.

**Timeline**23rd August 2015: Research proposal finalised  
2nd October 2015: Ethics request submitted, topic finalisation  
28th December 2016: Literature review compiled in preparation for confirmation  
23rd January 2016: Confirmation  
29th February- 5th June 2016: Conduct interviews  
20th August 2016: Complete transcribing commence data analysis  
5th August 2017: First draft completed  
25th of December 2017: First print draft completed, review conducted  
23rd February 2018: Thesis due

**Outputs and Outcomes**Publications in the form of journal articles. Briefing and lectures with clergy.

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