



Working for a just Tasmania

25 YEARS OF ANGLICARE

Dr James Boyce

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THIS HISTORY IS DEDICATED to the clients,
staff, Board, members, and friends of Anglicare,
past and present. Keep on dreaming!

Working for a just Tasmania: 25 years of Anglicare

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ISBN

PB:

Web:

For further information contact:

The Social Action and Research Centre

Anglicare Tasmania

GPO Box 1620

Hobart 7001

Tel: 03 6234 3510

Web site: www.anglicare-tas.org.au



ACKNOWLEDGEMENTS

ANGLICARE is a hard place to pin down! Its capacity for continual renewal and rapid growth means that trying to provide a snapshot of its history is no easy task. When the work is meant to be read in an hour or two – my goal has been to try and make it accessible even to a tired social worker at the end of another non-stop day – the project becomes inevitably incomplete. There are today many Anglicares, each deserving of their own story, and there have been almost as many in the past. I ask your understanding if you are part of this story and yet you find it hard to recognise your Anglicare – it is no reflection of its value. In one sense a general history inevitably hides the real stories – the relationships between people – which is what Anglicare is ultimately about. I hope that understanding the wider organisational context will help in building and honouring the space in which such life-enhancing encounters occur.

A considerable number of staff and Board members, past and present, have helped me with the history and I thank you all.

I also want to acknowledge that this history would not have existed but for Anglicare's long serving CEO, Chris Jones, whose idea it was, and who, typically, was most concerned that it aid reflection about why the organisation exists and what still drives it today. Jo Flanagan, the Manager of Anglicare's dynamic Social Action and Research Centre, was facilitator, editor, publisher and friend.

There are many more people, however, that I have not spoken to. The neglect partly occurred in the name of two qualities which Anglicare to its credit has always valued – time and cost – but also because with so many different stories, and so many folk to tell them, I decided to rely as much as I could on documentary sources. The result can never be described as 'balance', but at least such material gives the writer somewhere to hide when the discussion starts!

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Anglicare today

IN 2008 Anglicare is the largest statewide community services organisation in Tasmania – with offices in Burnie, Devonport, Launceston, St Helens, Glenorchy and even Hobart! Its outreach programmes reach even further; places as far apart as King Island and Risdon Prison regularly receive visits by a worker from Anglicare. The range of services is almost as impressive as the reach. They now include (although not all are state-wide) emergency relief, accommodation, counselling, employment, mental health, disability, children's, youth, family, aged, acquired injury support, and alcohol and other drug services. Tasmanians with a diverse range of needs are assisted by about 60 different programmes which employ over 350 full time, and 300 part-time staff. When casual employees are included, over 700 Tasmanians now work for Anglicare on a regular basis, making it one of the largest employers in the state. Annual income is over \$30 million.

In 2008 Anglicare is not only big, it is influential. Anglicare was the first, and is still the only, non government organisation in Tasmania to commit significant resources to social research and activism. Even at a national level, agencies that have been prepared to internally fund research and policy work not tied to service development remain noteworthy, but in a state where the peak bodies are too small to do much social research, and that on almost every indice remains the most disadvantaged state in the nation, Anglicare's Social Action and Research Centre is not only unique but indispensable.

The combination of services and research provides a powerful base to Anglicare's engagement with Government, church and community on behalf of disadvantaged Tasmanians. Some people understandably remain concerned at the pace and implications of growth, but the overall view of the organisation in the broader community has probably never been more positive. Anglicare's commitment to collaboration, professionalism, innovation and most especially, social justice is now rarely questioned. Its actions, and words, have seen to that.

Few Tasmanians would dispute that Tasmania would be a much diminished place without Anglicare. Indeed so established is its presence that most would probably be very surprised to learn that just over 25 years ago it did not even exist! It surely is a remarkable (would the Church allow 'miraculous?') fact that an organisation of this size, distinctiveness and influence was only incorporated in 1983. Not many organisations need to have their history documented so soon after being founded. Anglicare is surely one that does!

Hear the terrible sounds of poverty



Hear the terrible sounds of poverty

No bed and breakfast: An inner-city squat in Launceston . . . last month Anglicare's Launceston office had 150 new clients who were homeless or at risk of being homeless.

they are, or could be. The degradation of the human condition which traps those in absolute poverty. In a state of absolute poverty, incomes average less than \$1.50 a day or \$500 annually. Australian poverty is relative, not absolute, and refers to

low annual income.

Humiliation

The report makes sad reading. Time and again, parents involved in this Anglicare survey indicated feelings of humili-

sentimentality, welfare lobby for more government spending paid for out of our taxes.

among welfare recipients. This does apply to a

Honest

opposed to spending on welfare are motivated by the belief that they believe in cheating and laziness.

The Diocesan Social Welfare Committee 1977 – 83

WORKERS in the community services sector will appreciate the fact that Anglicare grew from a committee. Or more accurately, and perhaps even more appropriately, a motion to establish a committee!

At the second session of the 40th Synod of the Anglican Church of Tasmania, held in the Burnie Civic Centre on 11 October 1977, a General Practitioner from Sorell stood up and moved a motion with long term implications even he could not have imagined. Dr Robert ('Rob' or 'Bob') Rayner successfully moved: "That a Diocesan Social Welfare Committee be established, composed of the administrators of the social welfare institutions of the Diocese, a medical practitioner, a lawyer and a social worker, under the Chairmanship of the Bishop... to investigate and coordinate the social welfare of the Diocese."

The newly established Diocesan Social Welfare Committee met for over five years, chaired on occasion by Bishop Phillip Newell but in the main by Bishop Henry Jerrim, the assistant Bishop of Tasmania. There were usually seven or eight members, and membership changed over time, but generally included Bob Rayner, Rev. Rex Upton, Helen Webber, Di Mackey and Rev. Lou Daniels. As foreshadowed by the motion, the Committee's work was initially not concerned with establishing a new organisation but mobilising all parts of the Church, including the five existing Anglican welfare bodies (Glenview Home, Clarendon Children's Home, St David's Child Care Centre, Roland Children's Home and Umina Park Home), to develop a coordinated response to new social issues. Youth unemployment was a particular concern.

As early as November 1978 the Committee was seeking Government funding to employ a "Diocesan Social Welfare Officer". However this submission was unsuccessful and the Committee struggled to find a direction within its broad and ambitious brief. By March 1981 it had resolved to seek "someone to make a feasibility study of possible areas of welfare work which could be tried and which would attract some funding from government sources." A Melbourne based 'consultant in welfare and community', Archdeacon David Chambers, accepted the invitation to prepare the study. However with funds limited, the research was brief (essentially involving meetings with the Committee itself and each of the Anglican welfare agencies during May 1981) and Chambers was unable to assess possible new areas of work. Nevertheless, the process was beneficial in achieving a consensus that "adequate research and preparation" would be essential if the Committee were to "proceed with any new welfare initiatives or attract any Government funding." Funding from the Diocese and existing welfare bodies was then obtained to employ a part time research officer, Fonda Arnold, for three months from November 1981. Some on the Committee still believed that the aim of the research was to establish "a job description for a Diocesan Social Welfare Coordinator" but Bishop Jerrim made it clear "that he felt the Diocese should be searching for a new area in to which it ought to move."

Fonda Arnold was commissioned in the Nixon Chapel at St David's Cathedral on 26 November 1981. Arnold worked far beyond her hours and brief, preparing an extensive report after a lengthy consultation process with welfare agencies,

parishes and government. The 100 page plus *Report of the Social Welfare Needs and Services of the Diocese of Tasmania* is a fascinating and visionary document which “set out to identify the present welfare needs of Tasmania where the Anglican Church... may be able to assist.” Arnold had worked for the Brotherhood of St Laurence in Melbourne, and BSL values are clearly evident in the report. At the time the BSL was arguably the most progressive social service provider in Australia, so strongly committed to community development and empowerment that during the 1970s it had closed all its family case work services in favour of lifting a group of former clients out of poverty through addressing all areas of need (including income support) and documenting the findings for research and social action purposes. Classic BSL texts of the time, including Michael Liffman’s *Power for the Poor* and David Scott’s *Don’t Mourn for Me – Organize* are included in Arnold’s bibliography, and their ideas found expression in her recommendation that “service delivery be so constructed that it increases people’s control over their own lives”, that people (never ‘clients’) have “control over decision making in matters that affect their way of life” and that there be “continuous evaluation of programmes... to allow maximum flexibility”. Arnold was particularly concerned that her research had “showed very clearly that both clergy and congregation saw poverty and other welfare problems in terms of personal failure rather than stemming from problems within the social structures” and recommended educational measures to change this.

If the report was embedded within the progressive professional values of its time, there was also a moving expression of a distinctively Christian communalism (in the ‘Dream Programmes’ section), which had roots as old as the faith itself. Will the time come again when the church is attracted by the possibility of an urban “community village” or a farm where children in need, families, the elderly can stay, with “Sunday services especially evening prayer being held in the orchard”? (Although even Arnold thought for “practical purposes... we had better [also] have a small chapel”!)



The long term impact of Arnold’s *Report*, however, resulted from her success in combining this larger vision with an achievable and modest programme suggestion with which to begin.

Arnold recommended that a “budget and financial counselling” programme be established as “the focal point” of a new organisation to be called ‘Anglican Family Care Service.’ The service would have two centres – Launceston and Hobart – and only later extend its work to “the complete family and so attack the whole presenting problem”. The proposed financial counselling service could be easily understood by funding bodies, was based on a proven working service model which already existed interstate, and was relatively low cost. Moreover the exhaustive consultation process had ensured all the main ‘players’ were on side. Arnold had found a project which everyone was happy with and could be sold to the government and the Church.

Arnold continued as an active member of the Committee during the nine months after the report was completed, and with her professional background and contacts (she had been President of the Tasmanian Council of Social Service

...sing ignored

paper stating that waiting times for public housing were likely to increase, funds were not being directed toward increasing the supply of public housing.

"The Budget does offer a shared equity programme for public housing tenants, which will assist them to purchase their homes, and the implementation of yet another review of Housing Tasmania," Ms Flanagan said.

"But the big issue is the lack of houses — how many times must we say it?"

KEY POINTS

- Eight intensive support units to be built in the North-West on behalf of Disability Services.
- Up to \$3 million to be allocated in community housing funding.
- \$10 million of Crown land to be released over 18 months to allow for the construction of affordable housing.

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(TasCOSS), the peak body of all community services in Tasmania) played a critical role in securing funding. In November 1982 the State Government through the "Sundry Social Services Department", agreed to provide \$25,000 in the coming calendar year to fund the new programme (to be known as Debt Help) in Hobart. On 25 March 1983 (even before AFCS had sufficient time to become incorporated) a commissioning service was held in the Cathedral for the Rev. John Price as Coordinator and Janelle van der Hoek as a part time counsellor. St John's Hospital had donated \$1000 and Clarendon (which had been very supportive) another \$2000 to help with the many expenses of establishing an office. AFCS had a small budget and a restricted services scope, but the foundation had been laid. The body that would later change its name to Anglicare had come into existence.

the warmth
Chilly outlook



been toward reducing greenhouse em. emissions." contributed to some of the most vulnerable people in our community having also moving to encourage Tasmanians to pay their electricity bills on time.

Chilly outlook on the warmth costs

By SEAN STEVENSON

only pay in instalments."

Anglicare, the Tasmanian Council of Social Service and the Poverty Coalition have documented the stories of 150 people living on low incomes as part of their Just Tasmania campaign.

of protesters at the of Premier and Cabinet. end to the 5% State Government consumption tax on the power bills of low-income

Getting established 1983 – 85

THE FIRST COMMITTEE of management meeting of Anglican Family Care Services Inc. was held on 5 July 1983 with Bishop Jerrim in the Chair. There could be little doubt that this was a Church organisation – three other Anglican clergy were on the Committee and the Coordinator, John Price, was also an Anglican priest.

Other than the financial counselling done through Debt Help, the main work of AFCS was marriage preparation, done by the coordinator as part of his priestly functions (this tradition was carried on for many years). Significantly however, the organisation was already more than a Hobart-based body. Judy Cornwall worked as a volunteer in Launceston from June 1983 providing financial counselling; (funding through the Australian Legal Aid Office saw Judy employed 20 hours a week by year's end). The outward focus and confidence of the fledging organisation was also demonstrated when one of its first acts was to pay the \$30 subscription fee to join TasCOSS.

However in an early sign of the challenge that would remain unresolved until the mid-1990s, there was no money for core administration costs, including the coordinator's wage. Governments of the time funded the direct costs of service delivery, but there was as yet no allowance for a management fee. This was not such a problem for long established agencies with an established donor and infrastructure base. But for a fledging organisation it represented a continual threat to survival, and perhaps did more than any statement of aims and objectives to shape the direction AFCS took.

In this context there was never much choice but to consider every funding opportunity that presented itself. One of the first possibilities that was to emerge will be of interest to present Anglicare staff, who have recently become re-engaged in this work. It was running a boarding house! On 6 September 1983 John Price "read a letter received from the Housing Department regarding the Department's intention to rent or lease a centrally boarding house to provide accommodation for needy single persons." A submission was prepared, but the questions and doubts about what services should be pursued (it was after all called Anglican Family Care Services) had begun. On 4 October 1983 one committee member raised the recurring question, did this proposal comply "with the objects of AFCS Inc?" (And on this occasion it was decided not to pursue the submission any further.)

In December 1983 the mission of AFCS was discussed at a "future directions" seminar. With the input of John Price and another Committee member who was to be a wise guiding influence for many years to come, Helen Simmons, the Committee looked at the relationship of AFCS to other Anglican organisations and sought to clarify the "aims and objectives of AFCS and relationship between same and ministry to the community."

However, as was often the way, the pressing nature of the financial crisis required new funding to be obtained before such perplexing matters could hope to be resolved. The start up funding was nearly all spent and the deficit by year's end was predicted to be \$6000, with all hope being placed in a membership drive "encouraging parishioners [to] become members" and a letter from Bishop

16 - THE EXAMINER, Wednesday, October 4, 2006

Anglicare blast for disability wait lists

By EMILY BRYAN

Tasmanians with disabilities are lonely and fed up with an under-funded support system that leaves some unable to eat properly or heat their homes, according to a report released yesterday.

The Anglicare report entitled *My Life As A Budget Item* revealed nearly 500 Tasmanians are on waiting lists for basic disability services, including access to wheelchairs, care and accommodation.

The report highlighted the struggles experienced by the State's 25,000 disability pensioners and their carers between November last year and June this year.

Researcher Teresa Hinton discovered a clear link between disability and poverty and major shortfalls in access to employment, education, health care and Centrelink payments.

"What was very striking was how far short government services and subsidies fall in meeting the needs of people with disabilities," she said.

Some of the 48 people studied were left with as little as \$32 after their \$250 weekly pensions were largely absorbed by basic living costs.

Clients and carers both reported lower levels of satisfaction than the broader public for indicators including standard of living, future security and feeling part of the community.

FINDINGS:

- Nearly 500 Tasmanians on waiting lists for basic disability services.
- Social exclusion of people with disabilities.
- Carers feel exploited and confused by the disability support system.
- \$9.8 million from the State Government needed immediately.

The report recommended an immediate injection of \$9.8 million from the State Government to clear waiting lists and annual funding increases of 8 per cent to meet a projected rise in demand for services.

Health and Human Services Minister Lara Giddings said the Government would consider the requests in the lead-up to next year's Budget.

Ms Giddings said the Government had already allocated an extra \$80 million over four years for disability services and the Federal Government should also contribute.

Tasmanians With Disabilities secretary Robin Wilkinson said many people felt existing services were inconsistent and not delivered quickly enough.

"We're very hopeful that the research Anglicare has done will give some teeth to some of the things that people with disabilities have been saying for a long time," Ms Wilkinson said.

HAVE YOUR SAY: Write a letter to The Examiner at PO Box 98, Launceston 7250, or e-mail editor@theexaminer.com.au

Jerrim (a way of avoiding being charged for an advertisement!) "inviting the readers of *Church News* [the historic forerunner of the *Tasmanian Anglican*] to donate". It was even hoped that readers would be able to "make donations through the facility of Bankcard."

However there was to be no salvation from the pews. Despite St David's Cathedral waiving the rent on the offices at 14 Elboden Street "in return for the assistance being given to the Cathedral" by John Price, the financial situation remained unresolved by the time of the first Annual General Meeting held at the Cathedral on 12 March 1984. Attempts to find a parish secretary in each parish to raise a contribution for AFCS had resulted in only two responses. Various other ideas were considered, including the organisation essentially operating out of the West Hobart parish through a shared ministry model (but Bob Rayner "spoke strongly about the dangers of AFCS becoming too narrow in its outlook if it became parish-based rather than a Diocesan-wide organisation"), and even amalgamation with Clarendon was discussed.

It was in this rather desperate context that the AFCS Committee of Management made the bold decision that would move the organisation from an unsustainably small counselling service, to a significant community services provider.

The relatively new Hawke Labor Government in Canberra was at this time seeking to establish youth shelters around the country. The difficulty was that the Department of Social Security could find no organisation willing to take on the proposed Hobart shelter, and had become desperate enough to consider a newly incorporated body with no experience in either accommodation or youth services, or indeed almost any other community service field, and with an existing budget only a fraction of the funding on offer! Bob Rayner recalls that AFCS would have had little chance of operating the proposed youth shelter except that "no else wanted it". The decision taken by the Management Committee on 12 September 1984 to "accept the offer of Social Security to operate a youth shelter in the Hobart area" was both opportunistic and brave, and would not have been made except that

a few people strongly believed in the larger dream (particularly again, Bob Rayner, whose driving passion was always work with young people).

With the Department of Social Security keen to get the Shelter up and running, events moved quickly, and by November “the Housing Division had signed the contract for the house on the corner of Campbell and Warwick Streets”. This building was to be the Hobart Youth Shelter for young men for over 20 years. By year’s end three staff had also been appointed.

However it was another less known but closely parallel event that was equally important in putting AFCS on the path to sustained rapid growth. Despite the large funding for the Shelter, the difficulty of funding central administration and management costs remained unresolved. In the November 1984 a decision was made to make a submission to St John’s Hospital Board to request it to “release some funds.”

St John’s Hospital in South Hobart had been an Anglican hospital before being recently sold, and some of the proceeds from its sale were available for distribution. In December 1984 the trustees of what was soon to be known as the St John’s Hospital Association made the first of what were to become regular grants to the fledgling AFCS. The importance of the money (initially \$40,000) lay in the fact that it was not tied to services, and for many years could therefore pay for much of the otherwise unfunded central management and administration costs.

The next significant development arose from the resignation of John Price at the end of 1984 to become the parish minister of West Hobart, which led to the announcement at the AGM of 22 March 1985 that the new Coordinator of AFCS would be Dr Robert Rayner (with John Price now to be Chair).

A new era in Anglicare’s history had begun!

The decision taken by the Management Committee on 12 September 1984 to “accept the offer of Social Security to operate a youth shelter in the Hobart area” was both opportunistic and brave...

Rooms needed to help youth

Rooms needed to help youth

By RACHAEL BRAIN

IS THERE a spare room at your house?

Anglicare's Placement and Support Service needs volunteers, also known as host families, who can provide a spare room to a young person.

The PASS programme helps young people who are unable to stay in their own home for a variety of reasons, but who want to get on with their lives.

Anglicare children's services coordinator even Bradford said the PASS programme had three types of placements for young people: self-selected placement, community placement or ward.

Self-selected placement is where a young person is already being cared for by family or friends and find that the placement can't go on without emotional or practical support and to a certain degree, financial support, so we help them manage that arrangement," Dr Bradford said.

The board programme is similar, and with community placement we help find a home for the young person.

Dr Bradford said anyone with a spare room who could offer accommodation and support to a young person, aged between 13 and 18, could contact the Anglicare

person checks before a young person was placed with them.

Potential volunteers can contact Anglicare on 6 3 3 3 3 0 0 0 or 1 8 0 0 2 4 3 2 3 2.



Anglicare family and youth worker Mardie Blair . . . Anglicare is seeking volunteers who can provide a spare room.

Picture: GEOFF ROBSON

Growing up fast 1985 – 94

IT WAS APPROPRIATE that the first Committee of Management meeting attended by Bob Rayner as Coordinator saw AFCS confirming its presence in all three regions of Tasmania. Funding for a Devonport financial counsellor had been obtained and a new Launceston office was up and running, complete with a half time receptionist. Within months the organisation had its first computer (at \$7500 it cost more than the receptionist), the Committee had become the Board of Management and Bob Rayner was actively pursuing a new crisis accommodation service, marriage guidance counselling and outreach housing. By the end of the year, one Board member ruefully “raised the question of our ability to administer all these projects”.

Bob Rayner saw no tension between the organisation’s Christian mission and it operating services that had largely been determined by what government contracts were available. The question that concerned him was not the relationship between AFCS and the state, but its connection with the Church (the subject of a discussion day held within two months of Bob becoming Coordinator). Bob Rayner never saw AFCS as a separate welfare organisation, but an Anglican community, integrally part of the broader church, renewing it for contemporary challenges, and living a life of prayer and action. Staff were to be explicitly Christian (although by practical necessity occasional exceptions to this were allowed), Morning Office was said, and the Eucharist celebrated weekly (soon aided by Bob himself becoming ordained). “A Christian family” is the description commonly used by staff in describing the organisational atmosphere of the time – right

down to the differences and disputes! Partly this was a consequence of the organisation’s small size (compared at least with what was to come) – all staff still knew each other – but it was also a product of a deliberate ethos, Bob’s vision for AFCS, and his understanding of its mission.

Meanwhile, the ‘family’ just kept growing. By March 1986 the first Burnie office was opened, with a rental and bond subsidy scheme operating from there, and the organisation was looking at purchasing a motel in Ulverstone, and independent housing units in Hobart for its rapidly expanding housing and outreach services. The new Commonwealth money flowing into community and youth housing provided a wealth of opportunities for entrepreneurial organisations like AFCS. Devonport Crisis Accommodation moved to medium/long term accommodation (the Palm Court Motel stalled on resident objections, and similar problems long plagued the Boa Vista Road units in Hobart – an all too common hurdle in the years ahead), outreach workers were appointed there and elsewhere and in early 1987 AFCS was big enough to have middle management – a North West Coordinator (by year end to be replicated in the north) and a Youth Coordinator.

During 1987 Bob Rayner visited two innovative projects in Western Australia – ‘ITEC’ (and information technology centre) and ‘Homesharers’ (an adolescent community placement programme). Submissions to government were prepared for both, as the Coordinator of AFCS was as capable of pushing Government to fund new services as responding to what they had on offer. At a State Government level, government funding remained

quite ad hoc during the 1980s. It was still essentially a subsidy handed out to community organisations for work that found favour, and winning over the Minister was critical to getting new projects up.

There was no doubt though that the State Government got value for money from AFCS. The expectation continued to be that the Government would only fund the operational costs of services so that they were not, as it is now understood, ‘fully funded’. Local churches in Devonport, Launceston and Hobart played an important role in providing free or low cost accommodation, but it was the untied St John’s Hospital funding that remained the key to the expansion of AFCS because of a frustratingly small level of income from donations and fundraising. Nearly \$100,000 was given by St John’s to AFCS in 1987.

A special General Meeting held in conjunction with the AGM on 26 February 1988 also marked the official change of name to Anglicare.

The rapid growth of the organisation posed many challenges. At the AGM in early 1988, the retiring Chairman, Bishop Stanton, observed that the organisation was “a rather daunting and demanding organisation which has grown faster than the proverbial mushroom”. The 39 staff were now a significant presence in all three regions, working in Debt Help, Marriage Education, Youth Care (including the Shelter, Outreach House and bond and rent assistance) and North West outreach (with two arms, one to young people and the other to families) with its own housing stock to manage. What was to become ITEC was in the planning stage and Homesharers was nearly operational. Some were raising concerns about the reliance on government money and Bob dealt direct with the objections at the 1988 AGM: “AFCS has continued to draw the most significant proportion of its funds from State and Federal Governments. There are concerns expressed at times about this relationship. I believe that Government and private agencies working in cooperation is the best method of providing coordinated community based services... I do not believe that there is on our part any

compromise in relation to service provision by our cooperation with Government departments.”

A special General Meeting held in conjunction with the AGM on 26 February 1988 also marked the official change of name to Anglicare. This was another West Australian inspiration – Anglicare becoming only the second ‘Anglicare’ in Australia and thus the first to see the potential of making the name ‘national’. The Board noted “it would be necessary to exchange letters with Perth who also use Anglicare” but to their credit, the West Australians were never territorial on this matter and have always welcomed the potential for cooperation and coordination the common ‘brand’ provided.

If the new Anglicare saw no problems with government funding, it did continue to be frustrated with the small support and donor base connected with the Anglican Church. A fundraising report presented to the Board by the consultant, Peter Read, in June 1988 argued that the Diocese needed to recognise Anglicare “as its welfare agent”, and be understood as a “coordinator” rather than a “threat” to “the care activities happening at a parish level.” He was concerned that “outside the Agency there are distorted images of Anglicare”.

However the capacity of Church to support Anglicare beyond the generous sharing of buildings was perhaps always going to be limited given the fundamental problem that the Church was in decline, and the energy required to downsize (many churches were being closed or becoming marginal) left little to spare for bold new initiatives. Congregations were ageing, and there were far fewer young people or even families than the generation before.

Homesharers, the programme which would seem to have offered most potential for linking the organisation to its church (given it was delivered by volunteers), in fact highlighted the inherent limitations of the partnership. Staff reported in June 1988 that despite having spoken at many parishes, the response to carers had almost all “come from advertisements”. Nevertheless at the Board/Staff consultation of July 1987, “a considerable amount of discussion took place on the need to employ

April 15, 2000

AROUND TASMANIA

THE SATURDAY MERCURY 11

40% of Tassie in poverty

By GENEVIEVE READ

FORTY percent of Tasmanians are living below the poverty line, Anglicare director Chris Jones said yesterday.

Speaking at an Anglicare conference at the Albert Hall in Launceston, Mr Jones said almost half the population had a weekly income of less than \$252 — the official poverty line.

Newstart Allowance is received by 24,000 Tasmanians — a wage 20% below the poverty line.

"We are trying to provide Tasmanian communities with hope and practical solutions for making life easier on a shoestring budget," Mr Jones said.

More than 200 people attended the conference, "Right Here Right Now:

Building Just Communities".

"More than 140 people who attended are low-income earners keen to take home solutions to community problems," Mr Jones said.

He said Tasmania's decentralised population made the poverty problem worse.

"In remote areas, with travel expenses and where the cost of living is higher,

even when they get a job travel costs increase and make it hard," Mr Jones said.

The conference offered practical advice on budgeting, how to attract media attention to issues, how to lobby politicians and how to run for elected office.

"It's about bringing people together to channel hope and develop resources to change people's lives," Mr Jones said.

The conference follows a study titled Just Tasmania, which uncovered a critical lack of access to health services in the state.

"There is a huge lack of doctors offering bulk billing, so even getting a prescription filled is expensive," Mr Jones said.

"And, when you live below the poverty line, such consultations can blow out the budget for a week."

He said education would be the next area of investigation.

"The notion of free education is being undermined by the apparent funding crisis in the state education system, with charges for excursions and activities," Mr Jones said. "A family in Clarendon Vale couldn't afford the \$2 charge for their child to go on an excursion on top of all the other costs."

IN BRIEF

Christians as Homesharers". Some were asking whether it was not more 'Christian' to employ the person best able to care for the young person. For others, if the carers were not Christian, in what sense, they queried, was Homesharers the work of the Church? At this time, the decision was made to proceed with the programme on the basis of only "employing Christians". Nevertheless practical realities — there were simply not enough Christian carers available — meant that policy had to be adjusted and in 1989 Homesharers became the first arm of Anglicare employing (as voluntary carers) people with no explicit faith commitment.

The commitment to only employing Christian staff in other areas of Anglicare, however, remained. While in the early years there was a 'bias' to Anglicans (Lexie Stewart recalls that when she began work in Devonport in 1990 all the office staff were Anglican — although admittedly they all still fitted in the one car!), as the organisation expanded, the religious background of Anglicare employees became quite varied. People of different Christian traditions and personal backgrounds were welcome, and a faith commitment increasingly widely defined. Nevertheless, it did, as it was intended to, exclude those unable or unwilling to pass the 'faith test'. And when in late 1988 a

small group of the Board reviewed the mission statement and asked: "What was unique about Anglicare?" it is significant that the answer was defined in terms of internal dynamics rather than the actual work of the organisation. Anglicare was seen to be unique because of "the motivation of each person on staff to serve by Christian commitment", the "family nature" of the organisation and the "relationships which exist between Board members and staff".

An unrecognized problem was that if these factors were to be the foundation for a distinctive mission, Anglicare would need to stop growing. The recruitment of explicitly Christian staff, and the close ties between them and with the Board, could only be sustained in a relatively small organisation. Yet Anglicare continued to expand. The AGM of 17 March 1989 reported that turnover had passed \$1 million and during the next three years it was to triple.

New services developed in 1989 included a Launceston based Adolescent/Parent Conciliation centre named 'Hassles' (which is still run by Anglicare) and a Job Club in Burnie. ITEC was also opened that year (the IBM representative proclaiming it to be "the best ITEC in the world").

Bob Rayner's personal commitment to young people's health issues also found fruitful expression at this time. Bob obtained a \$66,500 grant from St John's Hospital Association in June 1989 to establish an "Adolescent Health Referral Centre". This was developed on a cooperative basis, with the active input of other agencies, especially the Hobart City Council, and after a period of supportive sponsorship from Anglicare was incorporated as an independent community organisation known as The Link (which continues to this day).

It is interesting that Anglicare's justification for establishing The Link as a separate and secular community organisation would seem to have posed questions much beyond youth health: a non-church body was required to ensure it "would be available and acceptable to as many adolescents as possible." This is the same argument which has been made for over a century against having religious agencies (be they Christian, Islamic, or Mormon) delivering core public welfare services – no matter how 'inclusive' funded faith-based bodies seek, and are required, to be. The argument that the religious position of such organisations potentially excludes (or at least can cause a barrier to) citizens with opposing beliefs is not as easily answered as many in church welfare agencies often pretend.

As Anglicare's growth continued, the limited pool of committed Christians available for employment inevitably caused problems. For Bob Rayner the situation remained clear – Anglicare was part of the church and for all the difficulties it posed, it made no more sense to employ a non-Christian in Anglicare than it did in a parish. For Pat Glover, trying to manage ITEC in a competitive training environment, the answer was not so straightforward, and in July 1989 she requested that the Board give "consideration of the question of 'Christian commitment' as criterion for employment in the Agency". The Board flagged the compromise already used in other church agencies: "a potential employee must give an understanding that they understand and support the Christian ethos/emphasis and will actively support the policies and philosophies of Anglicare." Bob held firm against such woolly compromises, with the management executive

resolving that "the recommendation back to the Board is that the policy of the Board re: staff appointments remain that 'committed Christians' be a criterion for appointment but that variations be left to the discretion of the Director where specific circumstances so demand". At the Board meeting of 16 August 1989 this position was agreed to, with the Director given discretion to employ staff within the compromise guidelines initially proposed.

Despite the ongoing difficulty of engaging with Anglican parishes, some creative and effective partnerships were formed. The most enduring of these has been the emergency relief service conducted with volunteers from the parish of Burnie (which grew out of their involvement with the Job Club). While there have been some problems (loud and successful protest greeted the 1998 decision that it was not appropriate for Anglicare to continue this sort of work), it has probably become only more valued and central to Anglicare's identity, especially in the North West, in the years since. The long term volunteer coordinator of the service, Mary Williams, now sits on the Board.

Meantime, the rapid growth of services continued. Funding for a family mediation centre (which took the name of 'Options', and is another service that continues to the present day) was obtained in March 1990, with the requirement that the \$70,000 initial grant be spent before the end of the financial year! So tight were the timelines that the Board never even had a chance to discuss this new service before funding was granted: "the closing date [for submissions] being two weeks from notification of money being available".

ITEC and Homesharers continued to be the services hardest to 'bed down'. The complication at ITEC arose from it also being a commercial operation. In June 1989 one client, National Mutual, queried the "policy on Christian commitment in relation to human rights and equal opportunity legislation". ITEC's Manager sought clarification on this question from the Director of the Commonwealth Department responsible for funding ITEC and was told that the policy did indeed pose "problems" and that "some members of his staff will not now

September 1, 2002

Calls for action on pokies addiction

By **SIMON BEVILACQUA**

AN explosion in the number of problem gamblers seeking help has led to new calls for a study into the addictive nature of poker machines.

Hundreds of Tasmanians are seeking help for gambling problems — and it is feared this is only the tip of the iceberg.

Anglicare held 640 counselling sessions last year involving problem gambling — almost double the number from the year before.

Relationships Australia undertook 800 counselling sessions involving problem gambling last year — representing 150 different cases.

The explosion in numbers of problem gamblers coincides with the rollout of pokie machines throughout the state.

More than 80 per cent of problem cases fronting at Relationships Australia involved the pokies.

Counselling sessions involve the victims including gamblers, their families and associates.

"It's only the tip of the iceberg," said Nick Weetman, acting co-ordinator of Relationship Australia's Break-Even services.

He said many problem gamblers did not use counselling services — especially men, who were less likely to talk about their problems.

Mr Weetman said the public had the image of a problem gambler as the person convicted of million-dollar fraud charges due to their gambling debts.

"This is what attracts the media attention, but this is only the pointy end of the problem," he said.

Most problem gamblers were ordinary people who lost their homes, their families and their jobs.



URGENT: Nick Weetman wants a study into pokies.

Mr Weetman said there was an urgent need to conduct research on the addictive nature of the machines and the impact of problem gambling.

"The public is not making an informed choice at the moment because the information is not out there," he said.

Tasmanian Interchurch Gambling Taskforce spokesman Reverend Chris Jones said the long-term concern was the government's dependence on gambling revenue.

"The problem is enormous but the biggest addict is our state government, it's addicted to the revenue stream," Mr Jones said.

"This is a tax on the poor, it's dangerously irresponsible".

The State Government and Federal Hotels say Tasmanians spend less on gambling than those interstate.

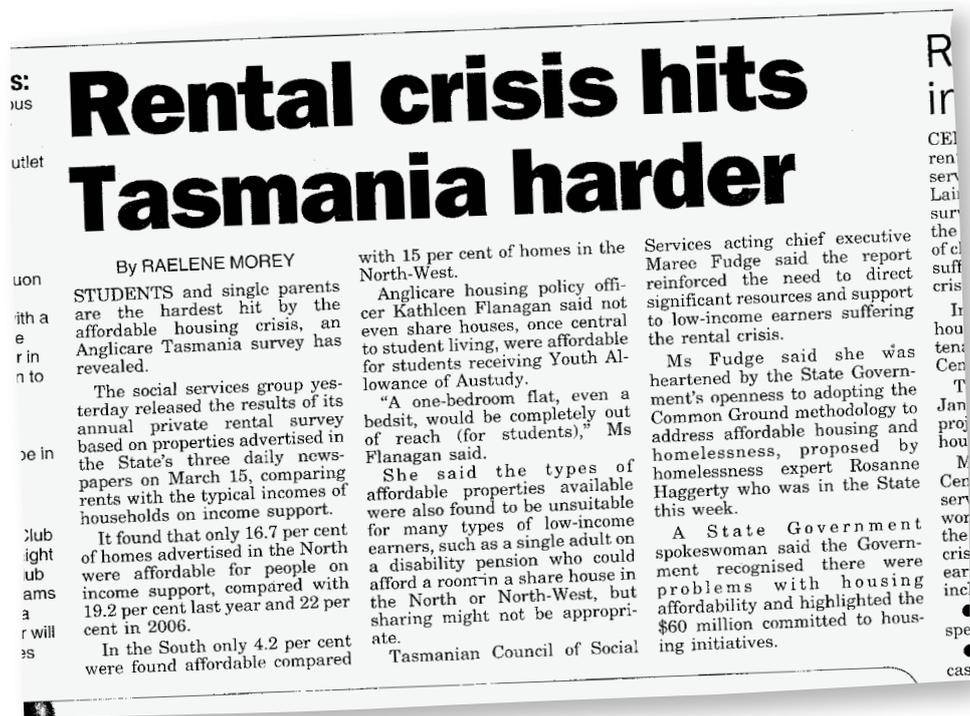
They also argue the state has the lowest percentage of problem gamblers of any state in the nation.

"Tasmania has the toughest gambling laws of any jurisdiction in Australia," Deputy Premier Paul Lennon said.

The Government says gambling in Tasmania is the most regulated in the country.

Gambling with their lives:
Pages 10-11

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advertise Anglicare projects.” The next month two members of the ITEC sub-committee (including Rob Valentine, now Lord Mayor of Hobart), stated that “they may not be able to remain on the sub-Committee if the policy [on Christian staff] was not changed.” No policy change was forthcoming.

The problem at Homesharers was more urgent. The Board meeting of 11 July 1990 noted that, “The Homesharers Programme is under threat. The programme ran out of funds in May.” It was not alone in representing a drain on Anglicare’s limited reserves. In August 1990 it was noted most programmes had small deficits and that “the whole budget situation revolved around \$34,000 of donations being received.” A crisis was again averted by the funding from St John’s (which could never be guaranteed even if it was to some extent taken for granted).

Certainly there was no sign that the growth and vision of the organisation were affected by the insecurity of funding. Indeed a bold and largely unfunded move was made in late 1990 to provide an alcohol free youth entertainment venue. By February

1991, 500-600 young people were using ‘The Phantom’ at 133 Bathurst Street every weekend. Other services experienced the usual development pains before consolidating. ‘Limani’, a short term accommodation facility for 14 people in Devonport run as a “guest house” by live-in supervisors had began in 1988, but was found to be “unworkable” by June 1990, with residents and managers alike fleeing for less stressful environs. More modest expectations largely resolved the problems. Other services experienced similar growing pains – what looked good on a funding submission (or had even worked somewhere else) didn’t automatically translate into success on the ground. But such adaptations are inevitable in community service delivery, and (if there is sufficient flexibility in the funding model) were usually worked through with time, the refinement of the service, and the employment of the right staff.

Financial problems, however, could not be worked through in this way, and from mid year 1991 it seemed redundancies or service cuts would need to be made. On 12 June 1991, Bob Rayner warned that “our funding from St John’s Hospital is likely to be

cut next year [that is next calendar year; Anglicare did not move to financial year accounting until 1994]. This means our administration section will be cut next year.”

By August 1991 the situation was more serious. The Financial Report noted “a possible \$150,000 deficit” for the current year. In September the Treasurer, Julie Banks, stated that the situation “has deteriorated as predicted...There are currently \$128,000 worth of deficits which Anglicare is responsible for” and warned that “Anglicare is in breach of grant conditions” (that is, was using monies granted for direct service delivery to pay management and administration costs). Julie Banks presented increasingly grim finance reports during the next six months but left the Board at the February 1992 AGM. After this the financial situation was much less discussed, although Phantom did close in September and marriage counselling was saved from the same fate only by a last minute rescue from the relevant Commonwealth Minister, Tasmanian Senator (and now Catholic priest) Michael Tate.

The state-wide ‘family’ might have been under some pressure before, but it was now to break up.

At the Board meeting of 25 August 1993 it would have been business as usual – it was announced that Anglicare had won the tender to take over Griston Farm near Kingston (with the transfer planned to occur by 4 October) and a senior counsellor position had been created – but for the fact that the Director had some personal news. Bob Rayner gave notice that he had been appointed to be CEO of a large Anglican social welfare organisation in Melbourne, the Mission of St James and St John.

The departure of Rev. Dr. Robert Rayner on 14 October 1993 marked a profound juncture in the life and development of Anglicare. The state-wide ‘family’ might have been under some pressure before, but it was now to break up. What would Anglicare be like without the man who was, there can be no dispute, its founding father?

Rich and poor gap widening

By **SIMON BEVILACQUA**

A **GAMBLING** explosion in Tasmania could shred the social fabric of our island.

Workers at the coal face of problem gambling are warning Tasmania may develop a serious divide between the haves and the have nots — a Tasmania with two distinct classes.

They say the real destruction from the state's gambling addiction is yet to be seen.

And while the majority of gamblers can control what they spend on gaming machines, the incidence of those with problems is growing, say social workers.

The queue of offenders facing financial problems because of their gambling addiction to get out of debt is only the tip of the iceberg.

They say the majority of gambling victims are rarely seen, mainly in host homes, families, and in the workplace.

The turnover in Tasmania last year — in a state where people are not allowed to gamble — was \$2 billion.

Those working with problem gamblers is the emergence of the social divide in the past five years.

“What concerns us is where these poker machines are going,” says Lis de Vries from the Tasmanian Council of Social Services.

“Most are going into the poorest parts of our community.”

Gambling, once the vice of the casino high roller, is now available just around the corner at the pub in the poorest end of town.

And while high rollers may be able to afford to lose large amounts a poor family losing the last \$50 of their budget has far more serious ramifications.

“It's a regressive tax, it hits the poorest in our community,” Ms de Vries said.



Addicts gambling with their lives

...y have lost billions, gambling, and hope. Gambling turnover in Tasmania was \$2 billion last year — in a state where people are not allowed to gamble — in a state where people are not allowed to gamble. ... of 450,000 people. ... at the issue that really concerns those working with problem gamblers is the emergence of social divides in the past five years. ... Tasmanian punters lost more than \$152 million on the machines last financial year — part of a \$3.32 billion loss nationally. “What concerns us is where these poker machines are going,” says Lis de Vries from the Tasmanian Council of Social Services. “Most are going into the poorest parts of our community.” ... Gambling, once the vice of the casino high roller, is now available just around the corner at the pub in the poorest end of town. And while high rollers may be able to afford to lose large amounts a poor family losing the last \$50 of their budget has far more serious ramifications. “It's a regressive tax, it hits the poorest in our community,” Ms de Vries said.

September 1, 2002
THE SUNDAY TASMANIAN — 11

Budget woes

ANGLICARE came very close to being closed in late 1993/early 1994 because of the threat of insolvency caused by two underlying financial realities. The first was that the funding from St John's, which had subsidized the organisation since its inception, was no longer available, and the body set up to receive some of its remaining capital, Anglican Health & Welfare Ltd, had considerably less funds available for distribution. The second was that the administration and management costs now routinely built into funding agreements were still not accepted as legitimate expenses by the state government.

At the Board meeting of 16 November 1993 the projected deficit for calendar year 1993 was put at \$114,946. At this point the Board Executive, comprising Michael Walsh (a solicitor from the north west), David Llewellyn (a state Labor Member of Parliament) and Chris Jones (the parish priest at Scottsdale), along with acting Director Pat Glover, sought to cut expenditure by dismissing two management staff, cutting marriage education and selling equipment. At the next full Board meeting, just eight days later, David Llewellyn moved that from the 1 January 1994 "all programmes administered by Anglicare Inc will be fully funded" and "an appropriate administration levy" would be levied on all services.

In the midst of what was still understood to be a budget crisis rather than an emergency, another familiar issue also returned to the Board's agenda. A complaint had been received by the Human Rights Commission concerning the wording of the job advertisement for the Coordinator of the Launceston Outreach Service, Anglicare's

mostly recently funded programme. The Board now resolved that "the whole question of Christian commitment and employment needs to be addressed in terms of the Human Rights Legislation." Commonwealth anti-discrimination law thus provided the catalyst to change recruitment policy, although it was fundamentally an inevitable consequence of growth. The issue might have been complex in theory, but in practice had become straightforward. There were simply not sufficient professionally qualified Christian staff to fill the jobs available, and it was therefore inevitable that people with no connection to Anglicare's church foundation would form the overwhelming majority of employees.

The Christian commitment issue came to a head (unknown by him) as a result of a job vacancy that had been filled by Daryl Lamb. Daryl was to prove a highly capable manager (promoted to the position of state-wide Community Services Manager in early 1997) who has done more than anyone to professionalize Anglicare in all aspects of service delivery. The Outreach Service (which soon also employed Belinda Jones, another influential long term Anglicare manager), and indeed the whole Launceston office (which included, as Hassles Coordinator, one of the agency's most creative stirrers, Vince McCormack) already had become increasingly distinct from the 'Christian family' of the early era (and that was still surviving to a limited extent in Hobart and the north west).

As the Outreach Service got to work in Launceston, in Hobart the Board were in crisis. The Accountant, Robert Whitehouse, advised an Extra-Ordinary Board meeting of Anglicare on 28 December

wynyard areas.

It's amazing what old skills are about when you start

attractions including the dog show, the Burnie Brass Band

rained on from morning till night.

Disability, poverty connection: Anglicare

TASMANIANS living with disabilities have had to cut back on "essentials" such as food and heating, an Anglicare report released yesterday said.

Anglicare researcher Teresa Hinton said her report found a "disturbing" connection between poverty and

disability in Tasmania.

She said people with disabilities were at the mercy of an "under-funded and fragmented" support system.

"This means their living standards, opportunities and life chances are substantially poorer than for the rest of the population," Ms Hinton said.

She said she collected information from people with disabilities and carers about their daily lives.

"(We) found unacceptable difficulties in getting services like personal care and support in the home, aids and equipment, recreational opportunities and accessible

accommodation," she said.

Health and Human Services Minister Lara Giddings said she would "give careful consideration" to Anglicare's recommendations.

Ms Giddings also called on the Federal Government to help out with more funding for disability services.

www.theadvocate.com.au

1993 that "following a preliminary investigation, he believed that the Agency has a shortfall of \$256,000... Accordingly he advised the Board that the Agency was insolvent." In response the Board unanimously decided that if funds could not be obtained from "Federal and State Governments and other funding organizations... to rectify the solvency situation", Anglicare would "cease trading... by Wednesday 5 January 1994." The Board asked that Pat Glover send a letter to all 80 staff advising them of this. In the new year of 1994 it was not just Anglicare's clients who were facing financial insecurity, but Anglicare staff.

The Executive Meeting of 5 January 1994, with both barrister and accountant in attendance, reviewed the Accountant report on the "cash deficiency of Anglicare as at 31/12/93." This was now put at \$393,000 but the legal advice was "it is proper for the Agency to continue trading until Friday morning providing no further debts or obligations are incurred." The next day an urgent meeting with the Diocesan Council recommended that the Board of Anglicare Health & Welfare Ltd provide "a grant of up to \$250,000" subject to the restructure of Anglicare in the consultation with the Council. This was delivered in the form of both a grant and a loan (the latter not fully paid off until December 2006).

This assistance staved off closure, although at the Board meeting of 7 January the accountant emphasized that the money did not cover the deficiency and governments would have to be approached to recoup the balance.

During the next few months, with Pat Glover returning to ITEC, Anglicare was managed by the Executive Committee of the Board. On a day to day basis, David Llewellyn was effectively an unpaid CEO with Chris Jones and Michael Walsh able assistants. By the end of February the crisis hanging over the future of Anglicare had been largely resolved through assistance from the State Government (Cabinet had approved a one-off grant) and Anglican Health & Welfare. Some management positions had been lost, but the only service to be closed was Homesharers.

The closure of Homesharers caused understandable anger and grief to the carers involved, who publicly campaigned against the closure through the group 'Friends of Homesharers'. While from a Board level there clearly was no option (and closure had been threatened for years), the fact that Anglicare was responsible for disrupting relationships with vulnerable young Tasmanians, and effectively dishonouring the commitments made to them, was

sorely felt. It is this type of human experience, not good accounting per se, which is the reason why Anglicare has subsequently become 'obsessed' about the full funding of services. It is an issue which Anglicare has pursued not only in its own operations, but as an important general principle. Governments which under-fund services, or only fund them in short and insecure cycles, can unintentionally do great harm. There is a considerable human cost when relationships of trust with disadvantaged people are lost because services are closed or 'providers' are changed. For the same reason much greater caution is needed with the fashionable idea of funding short term 'pilot projects'.

With the financial situation having been stabilized, there was now an opportunity to conduct a Lenten review of the constitutional structures of Anglicare, insisted on by the Diocesan Council as a condition of financial assistance. Along with new financial rules, the special General Meeting of 18 March 1994 saw the Church effectively take control over who could be nominated for the Board. Two Board members were now to be appointed by the Bishop, three by the Diocesan Council, three elected by Synod, and four by Anglicare members at the AGM. A motion to increase the number elected was lost. However in practice these powers have been used in a sensitive and supportive way, and certainly have never been used to 'stack' the board as might have been feared by some at the time.

Of far greater long term significance than the constitutional change, was the cup of coffee (reportedly a very good one) that David Llewellyn and Chris Jones had at this time with the Anglican minister of Gagebrook, Rev. Dr. Phillip Aspinall. At the Board meeting which preceded the Special General Meeting, Chris reported that Phillip had agreed to the Board's offer to become CEO and, after Phillip himself joined the meeting, both parties agreed that he would commence work on 6 April 1994.

At this time Phillip Aspinall ministered to what was, according to a number of socio-economic indices, the most disadvantaged community in Australia outside of remote Aboriginal communities. Phillip's

focus had been on community development, including critical support for the 'Women's Room' which operated from the Church office in Gagebrook (the Women's Room eventually became BURP – the Bridgewater-Gagebrook Urban Renewal Project).

Phillip's move from the outer suburbs to Anglicare's head office in the Elizabeth St Mall was to begin a profound change in Anglicare. Energetic, highly intelligent, pastorally sensitive priests with a passion for justice, professionalism and community development, possessing a doctorate (with an MBA on the way) are not a common species in Australia, yet one was found quietly working in the northern suburbs of Hobart. As George Macleod once reflected, if you believe this was only coincidence, you are in danger of leading a very boring life!

Of far greater long term significance than the constitutional change, was the cup of coffee (reportedly a very good one) that David Llewellyn and Chris Jones had at this time with the Anglican minister of Gagebrook...

By **SIMON BEVILACQUA**

SOME disabled people do not eat and drink in public because they cannot afford toilet bags, says Anglicare researcher Teresa Hinton.

Ms Hinton discovered the disturbing situation while preparing a report on disability services in Tasmania.

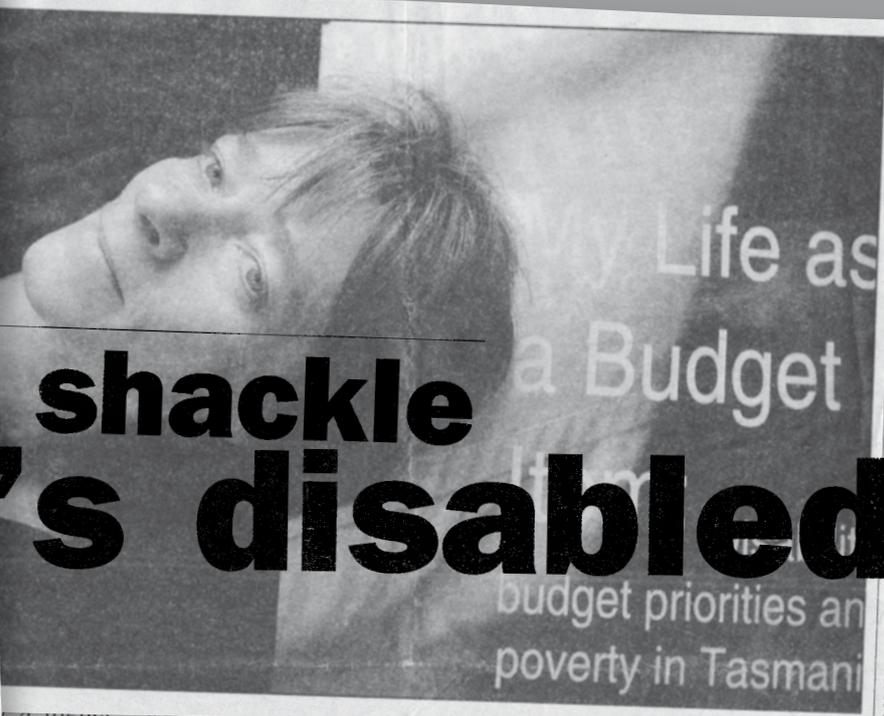
She found some people with spinal and other injuries who require incontinence bags struggle to pay for them.

"High costs mean that people are discouraged by not changing so often, finding it easier not to go out at all," Ms Hinton said.

Ms Hinton, author of *My Life as a Budget Item*, said incontinence products cost too much and funding arrangements were too complicated.

There are three main sources of assistance:

- The Spinal Account for traumatic spinal cord injuries not covered by insurance such as motor vehicle insurance or workers compensation.
- The Community Equipment Scheme, a statewide lending service. To have access a per-



November 5, 2006

Expenses shackle Tassie's disabled

Aids assistance provided for all eligible for a disability or mobility allowance. Funding assistance between these schemes. The Spinal Account covers costs of all incontinence. The Community Equipment Scheme provides up to \$1000 each year to client paying half. Once \$1000 is exceeded...

Equipment scheme and an additional \$405 if they are using the Commonwealth Continence Aids Equipment Scheme. \$10 per week for two or more visits, for concession card holders."

Work for the Dole and ethical concerns 1994 – 98

THE MID 1990S saw Anglicare placed on a secure financial foundation. Central to this was the acceptance by the State Government of the principle that community organisations could levy an administrative or management fee on funded programmes. In Anglicare's case this was set initially at 6.6 per cent of programme income, but was increased to 10 per cent in late August 1994 (efficiencies associated with size means that overall it is now much less than this). Phillip Aspinall, and Treasurer Chris Jones, effectively oversaw Anglicare's finances, but it was a new Business Manager, Anthony Denman, who was to play the largest role in the financial transformation of the organisation. Anthony began work (initially on contract) in October 1994. He proved to be not only a highly competent accountant, but a savvy businessman who would save Anglicare literally millions of dollars over subsequent years through creative (and legal!) arrangements that few could understand but everyone benefited from. Many have observed that Anthony Denman could have had a highly lucrative career in the private sector. The fact that because of a strong Christian faith he stayed working for Anglicare proved not only central to achieving financial security, but the reason substantial resources were to become available for social justice research, advocacy and service development.

This financial oversight was particularly important during a time which saw many staff move on to an award and receive a long overdue pay rise. The introduction of the Community Services Award on 1 July 1994 was supported by Anglicare, although it took some time for a cash-strapped

State Government to agree to the necessary top-up funding that was needed to pay for it.

The adoption of an annual door knock helped the budget for some years. It was with considerable satisfaction that the AGM of 30 March 1995 heard that Anglicare had ended 1994 with a surplus, aided in part by the door knock which raised a net \$46,000.

The 1995 AGM also considered some other issues which were to recur for some time. What to do with Griston Farm was already an issue (as it was to remain for the next decade). The farm was always a place of worthy dreams that proved impractical, either because there was no funding, or because of the limitations of the site (although close to Hobart by car it was remote for young people without one). The plan in 1995 was to use the farm to have young people both employed and housed through building their own accommodation. Later ideas under what was to be renamed Forest Glen aimed at providing an income stream through sustainable small business development. Other visionaries sought money for drug rehabilitation. Even an Aboriginal land hand back was on the table at one time. No plan ultimately succeeded, most absorbed organisation money and far too many planning days. Basically the problem was that the farm needed a group with a large volunteer base rather than a professional service provider, and it was with some relief that the property was finally handed over to Fusion in 2006.

1995 was also noteworthy for the creation of a research and development unit, with two staff employed during the year. Phillip Aspinall believed

POISONED: The Tree of Knowledge — before, left, and after, right, being killed with a pesticide.

clared dead by a tree doctor after being poisoned. It is believed 30 or 40 litres of toxic pesticide similar to Round

Disabled 'left out in the cold'

MICHELLE PAINE

TASMANIANS with severe disabilities are going without wheelchairs and basic care, says a new Anglicare report.

Just as important was the isolation and poverty forced on immobile people and their carers, says Anglicare's Social Action and Research Centre.

My life as a budget item, by Teresa Hinton, records heartbreaking stories from some of the 24,800 Tasmanians who live on the disability support pension (DSP).

"He's withdrawing more and more. He hasn't got people to take him out. He only wants to go and see art exhibitions," said Faith, caring for her husband with quadriplegia.

Says Sarah, 53, living with an acquired brain injury: "I have no social life. I have nobody. My family, they do not understand. They have no idea. It upsets them to see where I came from to this."

Difficulties finding work are a story told repeatedly.

"I was applying for a lot of jobs but I would take a magnifying glass along to



BLEAK STORIES: Teresa Hinton.

my interviews. They were really fine until that got pulled out of my pocket and they had paperwork for you to fill out. There was a drop in the enthusiasm in their voice and their tone would become quite unsure, awkward. They would start talking faster and say 'We will fill that paperwork out for you and we will call you'. I would never hear from them," said Steve, 31.

Sarah, 53: "I used to work for little businesses ... and set up their payroll, their computer systems so everything would function and run. Now I go to my refrigerator and I can't find the cheese. I

was just getting sacked all over the place. That was breaking my heart."

Ms Hinton said the welfare changes that began in July gave some disincentives to look for work.

People with a disability would get a job and therefore lose their pension. But once their disability meant they lost their job, they couldn't get back onto the DSP, so were stuck on a cycle of looking for and losing jobs, with less money to pay for items related to disability.

Ms Hinton said just \$9.8 million a year would cover the several hundred Tasmanians on waiting lists for things as simple as a wheelchair or a carer to take care of basic needs like feeding and toileting.

"Not only are people with disabilities living in hardship and cutting back on essentials like food and heating, but they're at the mercy of an under-funded and fragmented service system," Ms Hinton said.

Health and Human Services Minister Lara Giddings said she would give consideration to each of the report's recommendations.

that the Christian mission of Anglicare required it to participate in social change as well as direct service delivery. The new Unit was an expression of his vision that the Church generally, and Anglicare in particular, was called not only to care for individuals but to work for justice. Nevertheless, as David Llewellyn reported to the AGM that year (now held in September as a result of the organisation moving to financial year reporting), the larger emphasis was initially on service development: “the newly formed Research and Development Unit... gives a capacity to develop new programmes which will assist in guarding against any contingencies.” It was to be some years before the Unit was transformed into the strong public social justice advocacy arm of Anglicare that it is today.

Theological questions always motivated the new Anglicare Director, and Phillip Aspinall took every opportunity to share with an occasionally bemused staff his attempt to develop a theological foundation to the organisation’s work. The Board/ staff consultation of 1996 had as its theme “‘Salt of the earth’ – what did it mean to be Christian organisation in a plural society?”. In 1997 interested staff could read the draft Christian ethos position (which provided the theological justification for the replacement to the ‘Christian commitment’ staffing requirement) along with the background paper “Do we not also bleed – Can Christian staff be distinguished?” Short theological reflections could occur in other contexts also, including the regular morning office. From mid-1997 such thinking had a more public dimension when Bishop Newell appointed Phillip as Archdeacon for Church and Society.

Phillip Aspinall is remembered to have been very much a priest, not only because of his interest in theology but capacity for pastoral care. On the other hand, his MBA was also very much in evidence: a detailed array of new policies and procedures were brought in along with a new management structure. There was nothing new, however, about the biggest factor driving organizational change – growth! The active pursuit of new services continued much as it had before; indeed the financial crisis saw the Board and senior management even more committed to this objective (increasingly a turnover target of \$10

million was talked about – a figure which would optimally utilize Anglicare’s existing infrastructure base).

It was in this context that Anglicare made its first foray into disability services. In August 1996 Anglicare learnt that it had successfully tendered to operate group homes in Launceston. Chris Jones advised the Board that this was “financially essential” for Anglicare especially given the cut in employment programmes (the savage funding cuts to Skillshare and other training programmes by the newly elected Howard Government had reduced ITEC and Burnie Job Club to shells that would soon close altogether). The following year Curraghmore, Anglicare’s residential facility in Devonport for people with a mental illness, received funding. Residents and staff hosted the Board for a dinner on 22 October 1997 with Mandy Clarke (still a senior Anglicare manager) giving an overview of what was both an exciting community initiative and an innovative service model.

The most controversial new service at this time was undoubtedly ‘Work for the Dole’ – the Howard Government’s new compulsory work programme for people receiving unemployment benefits. Community service organisations had never before been partners with government in a programme with such an explicitly punitive component, and were divided on whether to participate. On 23 July 1997 the Anglicare Board, after reviewing papers prepared on the issue, voted four to two (with one member absenting) to put in a submission to run a Work for the Dole scheme.

Ethical issues in the new employment services regime were not confined to Work for the Dole. The whole competitive tendering model, and funding linked directly to ‘outcomes’, raised a myriad of concerns. It was believed however, that Anglicare could not afford to lose all its employment services – and, anyway, if Anglicare didn’t do it someone else would. Wasn’t it better, not just for the organisation, but its clients, that Anglicare accept the new regime and compete for business if for no other reason than to ensure that the for-profit companies, companies whose concerns were commercial, not social, didn’t dominate

the market? There were hopes among staff that participation of organisations such as Anglicare in these programmes would enable workers to protect clients from the worst excesses of these regimes. Such powerful logic also led to Anglicare in late 1997 becoming part of a new national not for profit company that was to have a significant presence in the employment services market – Job Futures. It was also important background to the decision to spend the money and undertake the work needed to obtain Quality Assurance certification, an advantage and sometimes a prerequisite in the new competitive funding regime.

Ethical problems could also be raised by research. The Research and Development Unit conducted two pieces of research in 1996-7 that were instigated, funded and to some extent, overseen, by the company which held a monopoly over

poker machines in Tasmania, Federal Hotels. Poker machines, long a feature of the two Casinos operated by the Federal Group, were introduced into hotels from 1 January 1997. It is an uncomfortable truth that it was Anglicare research which developed the industry's self-regulating code of patron care as an alternative to government regulation of these areas. A hard but important lesson was learnt, however, when the critical recommendation on which the integrity of all others depended – that the self regulation regime be evaluated between July and December 1998 – was ignored by government and industry, as it continues to be despite sustained Anglicare lobbying to this day. From this point on Anglicare has fiercely controlled copyright of all its publications and has refused funding for research if it requires this copyright to be surrendered.

Thursday, March 20, 2008

MERCURY 13 +

Single mum rent woe

PHILIPPA DUNCAN
Political reporter

STUDENTS and single parents are struggling to afford rocketing rents and are ending up crashing on friends' couches and sleeping in cars.

An Anglicare study has found Tasmania's rental crisis is worsening, with the affordability and number of properties available for rent falling. The survey of all private rental properties advertised on March 15 failed to find a single property affordable to students, or single parents with one child, relying on government benefits.

Mothers and students dossing down in cars

Anglicare housing policy officer Kathleen Flanagan said the proportion of rental properties that people on income support could afford had shrunk to just 4.2 per cent of properties in the South, 16.8 per cent in the North and 15 per cent in the North-West.

"The groups under most pressure were students," she said. "Not even share houses, once central to student living,

were affordable for students on Youth Allowance or Austudy.

"A one-bedroom flat, even a bedsit, would be completely out of reach."

She said the other group missing out was single parents with a child: "If people can't find housing, they end up crashing in friends' houses, sleeping in their car, or staying in crisis housing indefinitely."



ACTION: Will Hodgman wants more funding.

She welcomed Premier Paul Lennon's \$60 million pledge for new affordable, public and emergency housing.

State Opposition leader Will Hodgman called for Mr Lennon to outline how the \$60 million would be spent.

"The issue of affordable housing is a broad issue affecting many Tasmanians in either not being able to access affordable housing, not being able to afford increasing private rental costs or not being able to make loan repayments on their mortgage," he said.

"We must see funding and solutions in place as soon as possible after a decade of inaction by this Labor Government."

"Tasmania is also in desperate need for more public housing properties that are not in broadacre developments and for land to be released and incentives offered for private developers to build affordable housing."

A State Government spokeswoman said: "The Government recognises there are problems with housing affordability."

"That is why we have recently invested a further \$60 million in housing initiatives."

Even donations can raise ethical questions, no matter how worthy the cause. In the midst of this highly sensitive gambling industry-funded research, the Federal Group made a \$40,000 donation to Anglicare in late 1996 which, along with nearly \$30,000 from public donations received from the public after the Port Arthur tragedy, funded a senior counsellor position for two years. On the other hand, Anglicare decided to decline further sponsorship by (then) woodchip exporter, North Forest Products, because of community concerns about the company's environmental record.

Less morally complex developments in this era included Anglicare's strong support for the move by NACON (National Anglican Caring Organisations Network which Bob Rayner had played an important role in) to become a national organisation. Phillip Aspinall was on the Council of Anglicare Australia when it came into existence in late 1997. What was to be an annual event, the social justice lecture, commenced in 1997 with Mick Dodson looking at reconciliation issues. Anglicare's first 'takeover' – the incorporation during early 1998 of what remained of an old Anglican service, Roland Children's Services – was widely welcomed (although the existing service had to be closed because of lack of funding, 'Roland' continued, albeit with a different focus). And the first significant property purchase, 18 Watchorn Street, Hobart for \$805,000, represented not only an astute bargain and a major capital asset, but in consequence of the 'boom' in property prices and rent that would soon follow, delivered almost immediate financial savings (as would subsequent property purchases in Launceston and the northwest).

Despite new services, research and development, the Anglicare of the late 1990s, at least at an organisational and Board level, remained plagued by unresolved contradictions. Much important work on developing a new mission and identity had been done, but in the complicated context of needing to obtain a long-term secure financial base, the tumult caused by organizational restructure and the dependence on an increasingly punitive Government funding regime, Anglicare was still widely perceived by many in the community to

be little more than a provider of government-funded services. Anglicare's Christian identity was (wrongly) assumed to be a conservative influence (primarily concerned with questions of personal faith) even by many within Anglicare. The misunderstandings were not surprising given that the Christian foundation debate as yet bore little relation to the actual work of the organisation. For many professional staff, issues around Christianity and the Church could seem matters best confined to Board and CEO theological reflections, while some of the older staff group, lamenting the 'Christian

Despite new services, research and development, the Anglicare of the late 1990s, at least at an organisational and Board level, remained plagued by unresolved contradictions.

family' which had been lost forever, still wanted more faith-filled employees. Old certainties had gone but there was as yet no shared understanding of what had replaced them. As Phillip Aspinall left Anglicare in June 1998 to become assistant Bishop of Adelaide (and soon after Archbishop of Brisbane and Primate of the Anglican Church of Australia), a foundation for renewal had been laid, but its implications were far from worked through. The question needing to be considered under the tenure of incoming CEO, Chris Jones, was not new but was as confusing as ever: "What did it mean for Anglicare to be a Christian organisation?"

Anglicare PASS on the volunteer message



Anglicare PASS

ETTA JOHNSTON
Placement and Support workers spent yesterday at Meadow Mews shopping centre to educate people about the programme and recruit volunteers. The programme was established to help people at risk

on the volunteer message



Anglicare PASS programme workers Andrea Owens, Kim Sutton and Mardie Blair at the Meadow Mews shopping centre yesterday.

"Young people can't be expected

to find their own way for a variety of reasons. "The PASS teams always do their best to support young clients who are in need but we have been unable to take any new clients as we don't have enough volunteers," Dr Bradford said.

With the beginning of the 2008 school year approaching, Dr Bradford said it was even more important young people have somewhere stable to live.

to meet current demand shortage of volunteers. Dr Bradford said many young people are unable to stay in their own families in their own homes

accommodating a young person.

For more information about the PASS programme, or if you know of a young person who may need some support, contact Anglicare on 1800 243 232.

Mutual obligation and Anglicare's justice values 1998 – 2003

CHRIS JONES was concerned to expand Anglicare's emphasis on pursuing social justice as an essential component of the organisation's integrated Christian mission. As he wrote in the 2000 Annual Report: "In one sphere we are active in pursuing social justice for all – the big picture. In the other sphere we pursue social justice for individual Tasmanians – the focused picture... Poverty is the reality that provides the links between the spheres."

It was therefore not surprising that the Social Action and Research Unit (which became the Social Action and Research Centre in 1999) soon developed a more activist social justice agenda. This was fully expressed in the Just Tasmania campaign and particularly the 1999 'Freedom Ride' when a bus took a team of researchers (including from TasCOSS and the Poverty Coalition) on an extended bus trip around the state, holding forums with disadvantaged Tasmanians in seven different communities. Considerable local and national media attention resulted from the Freedom Ride, with many Tasmanians hearing for the first time personal accounts of the reality of poverty in late twentieth century Tasmania. The report of the consultations, *Hearing the Voices*, was to set Anglicare's research and lobbying priorities for many years to come.

The Just Tasmania campaign also facilitated political forums involving low income people and members of Parliament, a day-long conference in Albert Hall, Launceston where 30 workshops showcased positive community action and provided necessary tools for change, and many policy reports on priority issues identified in the research,

including electricity and education costs. A demonstration was held calling for the extension of electricity concessions to the unemployed and other health care card holders (and when the Treasurer provided \$1.8 million ongoing for this purpose in the state budget shortly after, he publicly credited this to Anglicare's campaign). This work also led to the research and submissions necessary to establish a No Interest Loans Scheme – now an independent community organisation, the NILS Network of Tasmania Inc. The focus on education costs proved to be equally fruitful. Eventually after some years of campaigning, the State Government committed \$2 million a year to permanently abolish discretionary levies in state schools and ensure low income families enjoyed free public education.

In a state where there had been almost no research or policy base in the non-government sector, Anglicare's research and advocacy work in this and many other areas had enormous impact. Anglicare succeeded in getting poverty firmly on the political agenda in Tasmania (for the first time since the Depression), and in doing so changed the community's understanding not only of Tasmanian society, but of Anglicare's Christian mission. As the new SARC Manager, Jo Flanagan, wrote in the 2000 Annual Report, "standing alongside and providing a voice to low income Tasmanians – in the context of attitudes and policies which increasingly blame and scapegoat victims of economic and social change and in the most disadvantaged state in Australia – has been, and will continue to be, the core work of Anglicare's Social Action and Research Centre."

As important as the anti-poverty campaigns were, it was perhaps the advocacy relating to new Commonwealth Government welfare policies which had the greatest impact in facilitating the emergence of an organisation-wide justice ethos. There is some irony that Anglicare's soul-searching about the meaning of its Christian mission was to a large degree resolved through the necessity of responding to the punitive social welfare reforms of the Howard Government (and its largely successful attempt to co-opt, through general financial inducements, Christian welfare organisations to deliver government reforms).

What the Government termed 'welfare reform' brought the question of values to the forefront of Anglicare's community service practice. Under 'mutual obligation', large non-government agencies (predominantly Christian) became agents of the state to an extent previously unknown in Australian social welfare history. Strict contracting regimes required organisations to 'dob in' clients even for minor administrative 'breaches' (for example failure to turn up at an interview) which then resulted in people's already inadequate social security benefits being further cut. Inevitably, the most disadvantaged, especially those with mental illness and drug and alcohol addictions, were penalized most heavily. The standard defence of participating church welfare organisations was that it was the Government through Centrelink that imposed the fines, but moral responsibility could not be so easily quarantined. The more convincing justification, 'better us than someone else', still did not deal with the fact that the cooperation of church agencies was critical to the government gaining community acceptance for its reforms in the first place. Perhaps most concerning of all was the Government's considerable success in stifling criticism of the new policy through ensuring that public advocacy for change was either explicitly prohibited by the contract, or punished at the next tender round.

Initially the mutual obligation system was confined to employment services, but the Government soon made clear its intent to extend the policy to sole parents and people with a disability. As a consequence of this, in 2000 Anglicare, under

the internal and public leadership of Chris Jones, moved to the forefront of the national debate around welfare reform through articulating the ethical issues involved for church welfare agencies, and in public lobbying for a more humane income support system. The work included organising the first 'boycott' in Australia of the proposed reforms whereby all major NGOs in Tasmania agreed not to participate in extending mutual obligation. Anglicare's stance was not an easy one to reach internally; there were many complex issues to deal with, not least the existing Work for the Dole programme.

Anglicare's Work for the Dole projects did some wonderful work with disadvantaged people for whom no other opportunities were available. Were both staff and clients to be abandoned to a possibly less caring provider in the name of abstract policy concerns and a boycott which seemed unlikely to change anything anyway?

The painful process of working through this issue in the early years of the twenty first century changed Anglicare profoundly. Theological discussion about what it meant to be a Christian organisation now moved from debate about personal faith commitment to the real work of the organisation, and how Christian and professional values would influence this. After nearly two years of vigorous discussion by staff, management and Board (now led by the first woman Chair of Anglicare, Audrey Mills), the professional and Christian foundations of Anglicare were finally, to a large degree, reconciled.

In 2001 Anglicare resolved not to take on any new mutual obligation services, and to end the work for the dole programme when current contracts expired. It was a courageous but costly decision (not least for the staff made redundant as a result). However, the effect of the new policy (including the process which led to it) was that a distinctive justice ethic came to permeate the culture and identity of the organisation to an extent never known before.

These discussions also informed the Christian foundation policy written by Jim Young, chaplain and theological officer to Anglicare, and revised

Hospital care, education has benefited from a grab bag of specific projects, ranging from tourist

services, and other community projects, many expected.

infrastructure and local projects as its budget pie

All hail the mighty Spirit of the Sea.

Tourism call 'ignored', housing crisis 'not addressed'

THE government had failed to invest more in destination promotion while tourism faced major challenges, the Tourism Industry Council of Tasmania said.

CEO Daniel Hanna said the government had ignored the industry's call for an extra \$4 million to promote the state in key markets and drive increased

preference to visit Tasmania.

"Overall funding for tourism marketing has dropped from \$18.6 million to \$15.2 million."

Anglicare Tasmania said the budget would not address the housing crisis.

"Despite the Treasurer's speech, what we see in the budget are some piecemeal initiatives that fail to address the core issue,"

CEO Chris Jones said.

"Most of the money that is trumpeted as new expenditure is actually old money that is part of ongoing, planned expenditure or provided by the Federal Government to be spent on specific programs."

He said the missing element was still public housing.

The Tasmanian Greens

described the budget as being "anti-environment".

Leader Peg Putt said it failed to deliver in the area of climate change.

Ms Putt also attacked the "perverse plans to push roading through pristine wilderness rainforest reserves in the Tarkine".

The Tasmanian Council of

Social Service (TasCOSS) welcomed the social investment announced in the budget.

However, TasCOSS said it had not gone far enough.

Liberal leader Will Hodgman said: "Much of the money would appear to be earmarked for spending after the next financial year, in the lead-up to the election."

www.theadvocate.com.au

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by two board members, Beryl Charmichael and Robert Bland, the Professor of Social Work at the University of Tasmania. Available from Anglicare as a small booklet, this policy is a powerful testimony to the new maturity of Anglicare's Christian reflection.

The readiness of Chris Jones to 'take on' the Government over welfare reform in the name of Anglicare's mission ensured that a progressive professional culture, gaining ground in Anglicare for many years, was able to enrich and in turn be enriched by the Christian tradition. As Community Services Manager Daryl Lamb puts it, 'the fear factor' was removed for many staff, with Anglicare's Christian and church background no longer seen as a 'threat' to professional autonomy and practice, but as the foundation for shared justice values. For example, Daryl points out that it is now believed that Anglicare's mission requires it to be an organisation that will never walk away from the most difficult or challenging clients. Anglicare seeks to put up its hand to deliver services that are 'high risk' and has a particular focus on pursuing programmes other organisations might be reluctant to deliver. Bans and exclusions (whether relating to difficult individual clients or client groups), are now seen as an anathema to the professional and Christian values of Anglicare.

In 2001 Anglicare resolved not to take on any new mutual obligation services, and to end the work for the dole programme when current contracts expired.

Public housing fears



PUBLIC SUPPORT: Anglicare research and policy officer Kathleen Flanagan and Tenants' Union of Tasmania principal solicitor Sandy Duncanson at yesterday's protest. Picture: ROGER LOVELL

yesterday
protest in Hobart
ing the Department of Health and
nd".
Health Minister Sara
ate Government has no
tion of privatising
Tasmania or
making it a profit making
g corporation.
The union's principal
solicitor Sandy Duncan-
son said evidence sug-
gested that the plan
would not work because
a government business
enterprise needed to be
financially viable and
this plan did not have a
disadvantaged person's
interests at heart.
"In New Zealand the

corporation resulted in
public housing in wealth-
ier suburbs being sold off
and their replacements

"Housing
provides hou-
ple who are
incomes wit

The changes also saw
rents skyrocketing, re-
sulting in tenants being
sandwiched into proper-
ties in order to save on
costs and more people
becoming homeless be-
cause they could not af-
ford the rent.
"If this Government
serious about the right
shelter they should in-
crease funding to Ho-
ing Tasmania so that
can deal with the backlog
of maintenance issues
and building more
houses."

A policy paper pre-

There are about 200
Tasmanians on the wait-
ing list for public hous-
ing.

The culmination of growth

ONE ASPECT of Anglicare that remained as consistent as ever after Chris Jones became CEO in 1998 was growth! New submissions were subject to considerable internal scrutiny (and were sometimes rejected on the basis that other organisations could do them better or because they were not seen to express Anglicare's mission), but the need to get 'bigger' to achieve economies of scale and financial security was accepted by both the Board and what became a remarkably stable and adept senior management team. As the Chair of the Board, Antonia Dunne, noted in the 2005 Annual Report: "The Board has worked to ensure that these two core aspects of Anglicare's work – direct service provision and speaking out against disadvantage and injustice – continue to be achieved through good governance and prudent management of fiscal responsibilities."

During this period it would have been difficult at any rate, not to grow! This was an era of unfortunate prejudice against public services (the new orthodoxy sees government primarily as a funder and contract monitor) and the myriad of small community-based groups which had been so popular with policy makers in the 1970s. Even the methods of funding favoured large agencies – they were often the only ones able to provide the tenders and monitoring systems required. It was thus an era in which almost all large community service organisations (mostly church-based) across Australia grew at the expense of public services and smaller community-based providers. For a well run professional state-wide organisation like Anglicare, possessing accounting and financial management systems of the highest order, growth was almost assured.

Despite the understandable resentment rapid growth could sometimes cause, the Tasmanian community and the community welfare sector were fortunate that Anglicare was willing and able to help fill the vacuum created by changes in government policies. Anglicare's success in tenders was an important factor in limiting the local presence of large national agencies with no community base, and in largely keeping out of the state the for-profit sector (seen as an acceptable deliverer of government-funded community services in John Howard's Australia). Moreover Anglicare's commitment to partnership saw collaborative approaches developed in service provision with a number of other organisations.

Although there were serious residual budget problems in 1998-9 (linked to shortfalls in shared homes funding) that led to a number of management redundancies, Anglicare turnover, which was \$6 million in 1998 (having already doubled in three years), reached the long lauded \$10 million target by 2001/2. A year later it was nearly \$14 million. By 2006 income increased to \$22.75 million and Finance Manager Anthony Denman was able to report Anglicare had achieved a "solid financial position" and secured "its long term financial viability" (which so succinctly summarized the new financial reality that Anthony could repeat the boast in the following year's Annual Report as income nudged \$26 million with net assets of nearly \$6 million!).

So rapid has been the expansion in services it makes unwieldy reading to summarize them all (and because it would be so soon out of date, is also potentially misleading). An array of new



Anglicare tenancy project manager Ange Hardy and chief executive the Rev. Chris Jones. Picture: PHILLIP BIGGS

Lodge provides an affordable home

By DANIELLE BLEWETT

SHORT and long-term affordable housing for single people and couples was opened at Prospect yesterday.

Indigo Lodge will provide accommodation in a boarding house fashion for up to 45 adults.

Funded by Anglicare and the State Government, the property is "for people who have struggled to stay afloat in other forms of housing" Anglicare chief executive the Rev. Chris Jones said.

"The lodge provides accommodation to Tasmanians on low incomes who want to live in a communal environment and needed some support with inde-

pendent living skills," Dr Jones said.

Health Minister Lara Giddings officially opened the lodge at a morning tea yesterday where guests included residents, Rosevears MLC Kerry Finch and Windermere MLC and Launceston Mayor Ivan Dean.

"Indigo Lodge already has many residents and more are expected to move in during the coming weeks as community awareness of the service increases," Ms Giddings said.

Tenants could stay for a short term or sign a longer-term lease, project manager Ange Hardy said.

She said people could access the facility through an

Anglicare referral service or other service organisations.

Life skills and transitional programmes are provided to residents of Indigo Lodge.

"Support by Anglicare at the lodge includes meals, a linen service, tenancy support worker, caretaker, cook and links to social activities and relevant services," Ms Giddings said.

The Lodge was one of four new supported residential facilities to be opened as a result of the State Government policies to expand affordable housing options for low-income Tasmanians, she said.

"Through Affordable Housing Ltd we will be able to build up to 700 (units) during the next four to five years," she said.

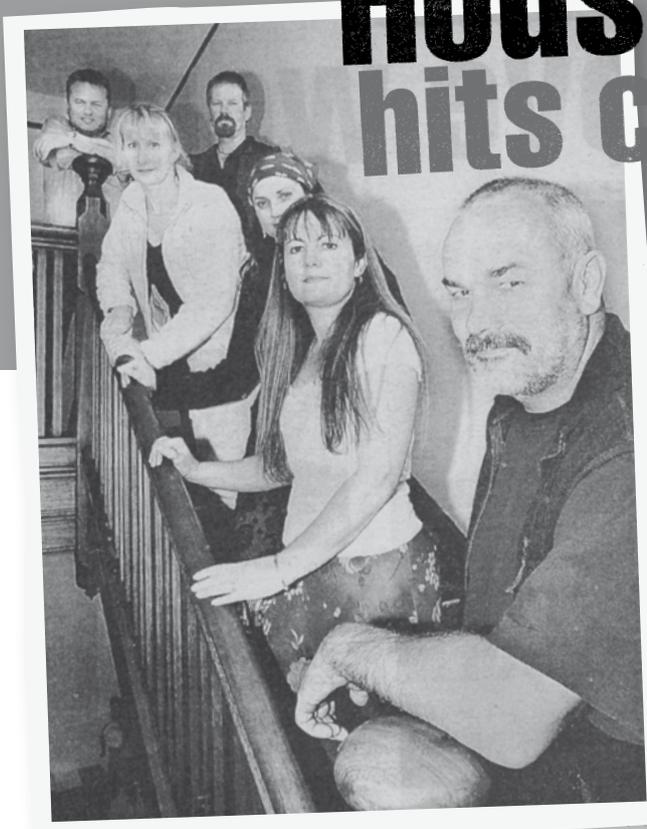
services to children, young people, families and the aged have been developed. Housing, mental health, and disability services have all seen a rapid expansion. Anglicare's web site, www.anglicare-tas.org.au, provides the most reliable and up to date description of these services.

One area of service expansion, however, was so significant that it needs special mention. The Acquired Injury and Home Support Service, which provides supported accommodation and in home care across the state for people who have disabilities resulting from a car accident, began in 2002-3 with funding from the Motor Accident Insurance Board. From this time disability services accounted for about half of Anglicare's total budget. So large

the commencement of AIHSS completed the evolution of Anglicare to the large corporation run on efficient business lines which it is today.

did Anglicare become as a consequence of the MAIB contract, that the commencement of AIHSS completed the evolution of Anglicare to the large corporation run on efficient business lines which it is today. Although a strong sense of community (and even 'family') survived within services and regions (the northwest still has a particularly strong regional identity), even the longest serving staff member could not now hope to know more than a small proportion of their Anglicare colleagues. However, the fact that financial security had finally been achieved also meant that organisational energy and resources could be concentrated on fulfilling Anglicare's mission, and Anglicare's work for a just Tasmania took off in remarkably fruitful and productive new ways.

House shortage hits crisis care



Groups hold a 'war meeting' to discuss ways forward.
ALISON ANDREWS reports.

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emergency accommodation centres around the city.

The situation has become so bad in the past couple of months that representatives from six of the main agencies called a "war meeting" in Launceston yesterday, to work out strategies to tackle a housing problem bigger than any of them have ever seen.

But Northern agency workers are concerned that there are already families sleeping in cars or trekking from friends to refuges to caravan parks because they have nowhere to live.

Launceston Women's Shelter counsellor Susie said that the shelter had been forced to turn away more than 200 women and their families in the first six months of this year because their beds were already full.

"People are staying double the recommended length of stay in crisis care because we have no exit points to long-term accommodation for them," Susie said.

City Mission residential services manager Tony Rainbow said that the mission had increased its crisis beds from six to 11 in July this year, yet it was already not enough.

Anglicare accommodation services coordinator Belinda Jones said that the number of clients on her books had doubled since mid-year from about 80 a month to nearly 160 a month.

Factors causing the housing shortage blow-out include:

- The Federal Government's first homebuyers' scheme has

seen most of the low-cost housing, once a major part of the rental market, sold off.

- The State Government sold rather than repaired much of its ageing public housing stock but has to sell three or four houses to recoup the cost of one replacement.

The influx of tourists with the arrival of the two new Bass Strait ferries is swallowing up caravans and low-cost motel accommodation once used for the flow in crisis accommodation.

Agency workers say that they are not critical of the Government's Supported Accommodation Assistance Program introduced only a couple of months ago to tackle the crisis.

But they say that it already needs an update because it is coping with the numbers.

The workers are calling for an immediate injection of funds for the construction of more public housing and an income support scheme, maybe tax concessions to the private rental sector to encourage more low-cost properties to be maintained.

They also plan a forum for stakeholders — accommodation agencies, Government, the Estate Institute, rental providers — to discuss the crisis for dealing with the crisis.

Radical action: the new Anglicare

OUTSTANDING financial and corporate management, a shared and mature understanding of the Christian mission, and a commitment to delivering quality services to even the most difficult client groups, has given Anglicare a special status and respect in Tasmanian political and community life in recent years. As Lexie Stewart, long time Anglicare employee in Devonport, has put it, once she regularly had to explain to people what Anglicare did, but now Anglicare “is known for what we do.” Anglicare’s high-profile advocacy has given the organisation both a strong community profile, and ensured that the reality of poverty (and its potential solutions) is much better known.

This recognition has provided previously unimagined opportunities to influence policy and service development impacting on disadvantaged Tasmanians. Although Anglicare is well aware of the dangers faced by all respectable prophets, financial security and community respect have enabled an increasingly confident and sometimes radical expression of mission.

Five examples of this will be outlined here – the work concerning refugees, housing, oral health, mental health and Aborigines – in order to illustrate what is a wide ranging and ever changing social justice agenda.

Most Australians will remember the 2001 federal election which was conducted in the context of the Government deploying the Royal Australian Navy to prevent refugees from landing on Australian soil. Those refugees who found ‘asylum’, spent long periods (in some cases many years) in detention, and even on release were given only Temporary

Protection Visas which greatly restricted their access to employment, education and social security (and denied them the right to bring out spouses and children). The material and mental suffering experienced by refugees in detention and those released in the community on Temporary Protection Visas is now very well documented. It is a fact, and should be a cause of some pride, that Anglicare helped fill the ethical and practical void that resulted.

Anglicare completed two major research studies on the situation of refugees. Of greatest impact, though, was the organisation’s creation, sponsorship and facilitation of Tasmanians for Refugees, the first community-based body seeking changes in policy in relation to asylum seekers set up anywhere in the nation¹. While coordinated by SARC staff (doing most of the work in their own time), many other Anglicare employees were also involved as volunteers. Their work was wide ranging. Traditional strategies – fact sheets, petitions, full page newspaper ads and a weekly Salamanca Market stall – were undertaken in conjunction with a range of creative approaches including ‘campaign cafes’, cinema advertising, ‘pollie polling’ and ‘The Dissenters List’ (a book of signatures of those opposed to the mandatory detention of asylum seekers. The book traveled Tasmania and collected 5000 signatures before being lodged with the Archives Office). After a South Australian lawyer working with refugees in the Woomera Detention Centre met up with TFR

¹To be followed by groups like Rural Australians for Refugees, A Just Australia, Children out of Detention (ChilOut), and Spare Rooms for Refugees – often using campaign material developed by Tasmanians for Refugees.

volunteers one Saturday morning at the Salamanca Market, a dedicated team established a base in a spare Anglicare office, working on transcribing tapes from the Refugee Review Tribunal for use by lawyers acting pro bono for asylum seekers. Appeals could not be launched until this time-consuming and painstaking task was completed, and TFR was the only group doing this work on a systematic basis in the nation. Practical help to refugees in distress was also organized, and this material assistance did much to provide a critical human face to the campaign. One young woman facing deportation became very well known in the Tasmanian community as a long and ultimately successful campaign was waged on her behalf. Another family deprived of government assistance was financially supported for many years through a series of consciousness-raising fund raising events. And the Launceston group of TFR, involving many Anglicare staff, was very active in highlighting the injustice of certain decisions made by the Refugee Review Tribunal in determining the identity of asylum seekers. This group even raised the funds to fly a refugee advocate to Afghanistan to establish the identity of an Afghani family who had settled in Launceston, but been re-arrested and re-incarcerated in the Baxter Detention Centre when the Australian panel decided they were Pakistani (receiving national media attention in the process).

One of the paradoxes of the punitive and cruel policies towards refugees was that they occurred at a time of unparalleled economic prosperity for most Australians. The 'boom' also had a downside for the poor. High property prices, rents and a shortage of public and short term accommodation saw a housing crisis emerge for all Anglicare client groups, and low income people generally. Anglicare responded to this crisis with a range of new services and ongoing policy, research and advocacy work. Data from Anglicare's Private Rental Support Service helped inform the Affordable Housing Crisis Coalition Campaign. Action has included *Stories from the Waiting List* – a June 2007 photographic exhibition based on the experiences of people on the public housing waiting list – and a Housing Advocacy Day in 2007 which saw 400 delegates organized into small advocacy teams visit 35 Tasmanian politicians and their advisors.

The SARC team and Anglicare's accommodation services staff and management (headed up by Belinda Jones) worked together on this campaign. Considerable success was achieved in increasing state government budget allocations and raising community awareness, although all those involved emphasize how much more there is to be done.

Mental health is another area of urgent need which Anglicare has responded to with both new services and public advocacy. *Thin Ice: Living with a serious mental illness and poverty in Tasmania* documented the desperate circumstances facing Anglicare clients and other Tasmanians with a mental illness. This report was named by the Minister as the catalyst for a \$47 million funding package to mental health services.

Oral health has been another area of high need, which Anglicare workers saw emerge as an increasing issue across a range of services as the public dental health system all but collapsed in Tasmania during the 1990s. Waiting lists were so long that most low income Tasmanians had no access to a dentist and the never to be forgotten visual impacts of this were documented in *Sick to the Back Teeth*, an exhibition of intra-oral photographs which traveled Tasmania. Policy work and budget submissions on this issue have also achieved considerable success.

It has been important that as Anglicare's services to people with a disability have expanded, advocacy in this area has also increased. *My Life as a Budget Item: Disability, Budget priorities and poverty in Tasmania* documented the reality of life for those living on a disability pension and led to a large donation by a private benefactor to clear the Community Equipment Scheme of people waiting for wheelchairs.

Any organisation committed to social justice must have a focus on indigenous issues. Anglicare's expanding work with Aboriginal people has included the publication of *God's Own Country? The Anglican Church and Tasmanian Aborigines* in 2001 and reconciliation projects culminating in plaques acknowledging continuing Aboriginal land custody at the entrance to the Hobart and Launceston

offices. An organisation wide Indigenous reference group began in 2005, soon to be known as yarnin' up, which, as the 2006 Annual Report noted, "went from strength to strength... as it grew into its role of supporting Anglicare's services to improve their understanding of and relationships with the Aboriginal community."

While there are many signs of hope, the Anglicare staff and Board are reluctant for the community, government or church to be given the impression that the job is in any sense 'done', or is even receiving decent political attention. The situation in housing and disability services, and many other areas of Anglicare action, remains desperate. There is also a concern to emphasise

change. Those reading Anglicare reports, and even better, becoming involved in campaigns, will see that despite the high quality of the research and policy work, the emphasis always remains on giving disadvantaged people a 'voice' in Tasmanian community and public life.

The advocacy work of Anglicare has received consistently strong support from the Board, even when it has caused the organisation some flak (such as the reaction of some doctors to Anglicare's work on bulk billing!). Social action and research is now clearly understood to be a defining feature of what makes Anglicare distinctive. Over ten years ago, when many other large church agencies in

Thursday, March 22, 2007

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Rental prices exclude low-income bracket

KATHY GRUBE

RENTAL properties are out of reach of the majority of Tasmanians on low incomes.

An analysis of the 420 rental properties advertised in last Saturday's three state newspapers found none of the properties were affordable for people

on Centrelink payments, unless they were a couple on the aged pension.

The Anglicare survey found there were just 35 properties (8 per cent) affordable to a couple on the aged care pension.

Anglicare research and policy officer Kathleen Flanagan said people on other Centre-

link payments, like Newstart, Youth Allowance or Austudy, would have been forced to pay more than 30 per cent of their income on rent.

"This would have left them unable to cover the costs of other essentials like food, electricity and transport," she said.

Ms Flanagan said for single

people on the disability support pension or aged pension, only three properties would have been close to affordable.

"Two were rooms in a share house and one was a house in Queenstown," she said.

"Single parents and parents on Newstart allowance would have also faced very limited

options, particularly in the South and North-West."

The number of affordable rental properties has decreased substantially since last year.

Last year 18.5 per cent of one and two-bedroom properties in southern Tasmania were within the budget for low-income

earners. It was down to 8.4 per cent in this survey.

"Low-income earners don't have the capacity higher income earners do to absorb higher costs," Ms Flanagan said, calling on the Government to create more housing options for low-income earners.

that successful services and advocacy work always requires partnerships, both within and outside of government.

Nor should it be believed that all areas of policy work have an impact. One particularly frustrating area has been gambling policy where the usual problem facing activists in dealing with government (translating good will into hard policy and budget decisions) has been replaced by a rigid defence of the highly profitable (for government and industry) status quo.

Readers are encouraged to access Anglicare research and policy reports direct (either through phoning Anglicare or on line) to get a fuller picture of the areas briefly explored here, and the many other areas of social need being pursued. Individuals, community groups and parishes are welcome to become involved in working for

Australia were spending considerable money on 'marketing' and trying to get 'good news' stories into the media, Anglicare chose to devote what spare resources it had to advocacy and research work on behalf of, and with, disadvantaged people. The small SARC staff (just over three full time equivalent positions), working in partnership with other Anglicare workers and the broader community sector have had an enormous impact and achieved a significant degree of social and political change. It was not the intent, but it has been the consequence, that this work has also achieved a level of exposure and respect for Anglicare far beyond what any public relations strategy could ever have achieved. Too much remains to be done to 'celebrate', but all Tasmanians, whatever their faith or politics, will surely appreciate Anglicare's commitment to not just working for disadvantaged people, but working with them, towards the goal of a 'just Tasmania'.

Public responds to refugee plight

Public responds to refugee plight

By FRAN VOSS

Launceston residents have responded to the plight of 10 illegal Afghani refugees cast adrift in Launceston after rescue from the Port Hedland detention centre.

The men arrived last Wednesday with few possessions, little money and no English or advice on how they could settle in Launceston.

Northern Beach Sea Centre's telephone ran hot yesterday as it sought help.

Ms Innes said that people had offered clothing including beanies, soup, honey, accommodation and free English lessons.

Although yet to be con-

temporary accommodation arranged by Anglicare but it is hoped that suitable long-term housing can be arranged by tomorrow.

The group is the second to

attitude to the refugees.

"There is no structure in place, no building for them to hole up in until they get used to things," she said.



HELPING HAND: Anglicare outreach worker Courtney Innes with Afghani refugees Jan Ali Najafee, Asif Rahimi and Ali Zia Ahmadi.

Concluding thoughts

MOST CHRISTIAN social welfare agencies have a heroic founding tale of sacrifice and voluntary service. Such foundations however can be as much a curse as a blessing in the context of the complex ethical challenges facing church agencies today. When the Christian ethos is taken as a given, justifying present policy and practice rather than challenging it, the Christian faith and the past history of service can easily be reduced to little more than a marketing exercise.

Anglicare has no such problem! Despite the fact that Anglicare would never have come into existence without the vision and hard work of a few individuals, Bob Rayner most prominent among them, its foundation has always been more clearly rooted in the modern welfare state than voluntary service. Anglicare's core business has always been the provision of government-funded social welfare services.

Committees, reports, submissions, and government funding have always been the reality for Anglicare. So what does it mean to be a distinctively Christian organisation in the context of secular welfare state structures? This question has plagued and troubled Anglicare from the start. Perhaps indeed living with this question is Anglicare's founding story, the organisation's own heroic tale!

And, over time, three matters at least have become clear.

First, is that it is when Anglicare has accepted what it is, rather than trying to be something other than this, that it has been least in danger of being confused with (and unintentionally inhibiting) the

separate responsibility of parishes to reach out to disadvantaged people in their own communities. Anglicare has a role to support such community based mission, but it not where Anglicare is called to be. Anglicare has to be judged not on whether it has been like a parish or not, but whether it has been faithful within its own particular mission field.

Second, in Anglicare's area of mission, Christian faith requires that the organisation be both business-like and professional. Again, this should not be seen as a substitute for community-based and less structured faith-based outreach.

Third, when the question of Anglicare's Christian mission is focused and grounded in the actual work of the organisation, the inherent tension between professional values and faith can be a progressive and productive one. A justice ethic and concern for the most disadvantaged then moves from theological reflection to practice. It was taking hard decisions on behalf of disadvantaged people, not formulating Christian ethos papers (as important as they are!) or focusing on questions of personal faith, which ensured that Anglicare's Christian values came to the fore. Since this costly justice work has been undertaken, not only has Anglicare achieved significant social and political change, but the debates about what it means to be a Christian organisation have largely been resolved.

It is also true, however, that the question of what it means for Anglicare to be 'Christian' should always remain an open one. The faith and values foundation must both motivate and disrupt. For some people, the fact that there can not be a final answer to what it means to be a Christian

\$60m 'not enough to address housing crisis'

THE \$60 million reannounced for State housing in yesterday's Budget will not be enough to address Tasmania's housing crisis, Anglicare chief executive Chris Jones says.

Housing Minister Lara Giddings said that money for the construction of 50 new, quick-build kit homes to be completed over the next 18 months would come from the \$60 million initiative announced earlier in the year.

"The Government will let tenders next month to build the 50 new houses, Statewide," Ms Giddings said.

But Dr Jones said that there was precious little detail in the Budget on the new Quick Build programme and the 50 new properties proposed were a drop in the ocean.

"The missing element is still public

HOUSING

- \$60 million investment in State housing announced earlier this year.
- \$5 million extra for ambulance services.
- More spending on new ambulances from \$10.7 million already announced.

housing — it is the only affordable and secure option for the most disadvantaged Tasmanians yet the Government is undermining it by refusing to fund it properly," he said.

Ms Giddings also announced yesterday

an extra \$5 million as part of the Tasmanian Ambulance Service's \$11.6 million budget.

This will be in addition to \$10.7 million already allocated to buy 100 new ambulances to upgrade the ageing fleet.

The extra money will go towards ambulance and patient transport services.

Ambulance 2020 spokeswoman Dianne Coon said that the extra money was only a start and the group was anxious for the service to be put back on a sustainable and predictable funding model.

"If sustainable funding is not implemented immediately, the \$5 million will simply be a bandaid measure over what has been a festering wound," Ms Coon said.



Chris Jones

organisation is a sign of failure. However the history of Anglicare for the past quarter century suggests otherwise. It is in fact the persistent unresolved questioning which has been the major source of Anglicare's creativity and renewal. The vision that Anglicare is called to stand with, giving a voice to disadvantaged and vulnerable Tasmanians, is much clearer and stronger now than in 1983. If it has grown over time, it is the continual questioning that has been at the heart of the journey.

The relationship between Anglicare and the Anglican Church has arguably not matured to the same extent. Despite the support of Bishop Newell and Bishop Harrower, some distance and even awkwardness in the relationship between what is now a small Church in organizational terms, and a much larger daughter organisation perceived by many to be too 'secular', is probably inevitable. However, as all Anglicare's CEOs and Board members have maintained, Anglicare can offer much to the Church as it seeks to renew its mission and structures, while the Church plays an essential role in keeping Anglicare accountable to its Christian foundation. The elevation in late February 2008 of Chris Jones to be Missioner Bishop for Tasmania (a part time position to be held in conjunction with his work as CEO of Anglicare) will no doubt further help build the relationship between Anglicare and the broader church.

Parish partnerships have always been a small part of Anglicare's total work but they have been greatly valued by successive Boards and CEOs. The long serving volunteers at the Burnie Emergency Relief Service remain an inspiration, but there are now many other examples of parish based work which have been supported by Anglicare, and these partnerships remain particularly critical to extending Anglicare's services to outlying regions such as St Helens. Anglican parishes can now apply to Anglicare for small grants to develop community based initiatives through the parish grants programme.

Nevertheless it is important to acknowledge the reality that government contracts, not parishes, will remain the core mission field of Anglicare. As the State Government follows the Commonwealth in moving out of direct service delivery (seeing itself as policy setter and contract manager) there will be many opportunities for Anglicare to further expand its services.

Continued growth will inevitably provide both opportunities and dangers. It is to the credit of the Board and Management of Anglicare that they recognise that open debate provides Anglicare's best hope of staying true to its core values and distinctive mission in the context of continual change.

Everyone must accept, however, that the judgement on Anglicare will always depend on where you sit, and that the most important and easily forgotten view will always be that of Anglicare clients and disadvantaged Tasmanians generally. An elderly parent waiting for many years to get their intellectually disabled adult child into care, desperate to sort out such matters before they die, is likely to celebrate news of a vacancy in a shared home with little reflection on Anglicare's mission statement. An isolated lonely young person with mental health issues welcomes the knock on the door from a support worker with little thought of whether it is done under a contract to the Minister for Health and Human Services or to God. And the struggling sole parent, finally allocated an affordable home as a consequence of increased public housing expenditure, can't contemplate how it could ever be disputed that advocating for decent public housing changes lives.

Can then Anglicare's distinct mission ultimately be given a name, or are there too many perspectives to even try? Perhaps it is better to simply honour rather than define the 'extra step' in service delivery, the preparation to speak out despite the cost of doing so, and the revulsion and anger that result from knowing that such a wealthy society as ours can let fellow community members go hungry and homeless.

It may be but one perspective, but I think that the last paragraph in a history of Anglicare must be given to an extraordinary first century Palestinian Jew, a one time refugee, convicted criminal, and stirrer of Church and Government, who lived and worked alongside the oppressed people of an occupied land. This man not only ministered to the poor, but spoke the truth to political and religious authorities, before being executed by the important people of his time. It is surely as miraculous as it is bizarre that Jesus of Galilee, who died nearly 2000 years ago, remains the ultimate inspiration for the work of a \$30 million organisation in 21st century Tasmania.

It is to the credit of the Board and Management of Anglicare that they recognise that open debate provides Anglicare's best hope of staying true to its core values...

ABOUT THE AUTHOR

DR JAMES BOYCE is an historian and a social worker. The author of *Van Diemen's Land and God's Own Country? The Anglican Church and Tasmanian Aborigines*, James is also the former Manager of Anglicare's Social Action and Research Centre.



ANGLICARE
TASMANIA

Freecall 1800 243 232

Website www.anglicare-tas.org.au

Email c.jones@anglicare-tas.org.au