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Do you want your submission to be kept confidential?

No

2. To what extent do you think the community is aware of and understands: a. the Act and how it works b. what change or suppression practices are and c. the harm caused by change or suppression practices

I do not think the community has a clear understanding of any of these three aspects. This is generating fear of the state reaching into the home, trying to monitor how law-abiding parents raise their children, and into religion to limit the freedom to follow the exercise of one's spiritual practices.

3. Could the Act's operation and effectiveness be improved? If so, how?

Yes, by being more specific and confining itself to abuse situations, not situations of mutuality.

4. How clear is the Act's definition of what is and what is not a change or suppression practice? If further clarity is needed, what forms of clarification would be most helpful?

There is little understanding of exactly what aspects of change are unlawful or what is included in suppression practices - for example what behaviours is it lawful to suppress and which are not lawful to be suppressed? In order to obey Australian national, state and council laws it is necessary to suppress certain behaviours such as those that hurt other people or damage property..

5. How clear is the exclusion for health service providers? If further clarity is needed, how could this best be achieved?

Not clear at all.

6. Is greater clarity needed about how people of faith can hold and express their beliefs to support clear understanding and compliance with the Act? What forms of clarification would be most helpful?

Definitely! Some interpretations seek to criminalise requested prayer, even silent prayer, which sounds like introducing "thought police"! Teachers in religious schools are made to feel uncertain about fulfilling the part of their contract that is the reason that religious schools exist. I do not understand whether ordinary religious teaching, pastoral care, supporting people who are trying to make changes in their own lives, such as overcoming bad habits, and even parental conversations are lawful. This uncertainty has created fear, confusion, and self-censorship in families, charities and other religious organisations.

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