

Practical Tools for Setting up a Gender Ministry in your Church

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OUTLINE

- Why should the Church engage with Gender and GBV?
- Gender Desk or Gender Ministry?
- Process in setting up a Gender Ministry
- Success factors
- Examples and Invitations

AIM OF THIS SESSION

SACC Invitation:

“Equipping church leaders with tools to build a church at a national and a local level, so that they can build a society free from GBV and patriarchy”

HOW?

- By setting up a Gender Desk, survivor support groups, and practical support or creating safe spaces”

Redefining our Task

- **Gender Desk or Gender Ministry?**
 - A Gender Desk is an office(r) that takes on the gender and GBV work (add-on)
 - A Gender Ministry is an integral part of a church's ministries. It is thus able to lead the church:
 - in transforming itself into a safe space that responds to the needs of the world
 - is rooted in service
 - and in advocacy – unafraid to speak truth to power

A Gender Ministry is to lead a whole-church transformation process

Ministry:
“the activity and responsibility of the local **church** in the fulfilment of its biblically **defined** mandate in the world”

JESUS AS OUR ROLE MODEL

How did Jesus relate to:

- Women (Mary as ‘first apostle’)
- Children (‘become like this little child’ to enter the kingdom of heaven)
- The marginalised (Samaritan woman, Syro-phonician woman)
- The rejected and stigmatised (the bleeding woman- Who touched me?)

How did Jesus relate to:

- The violent (‘Let he who never sinned cast the 1st stone’)
- The religious authorities (‘You brood of vipers... burdening your people...’)
- Trauma survivors (Accompanying the two on the road to Emmaus)

**Take on the character of Christ,
so people encounter Jesus in our ministry
BECOME THE SAFE SPACE THAT SURVIVORS NEED**

Process in
setting up a
Gender
Ministry:
Top-down or
bottom up?

The case of the Anglican Diocese of Natal

TOP DOWN:

- 2017ff: Bishop appointed Lay Canon Gender
- Survey
- Gender Ministry Committee
- Clergy Forums called by Bishop
- Developed Prayer and Liturgy Tools
- Some internal abuse cases investigated

**BUT NOTHING REALLY
CHANGED**

BOTTOM UP:

- 2020 -CRISIS (abuse, murder)
- Crisis meeting – clergy wives, Women’s orgs,
- Ground-level action proposals to Bishop’s Chapter
- Motivated team- over 30, Diverse Steering Team of 9
- Diverse activities:
 - Core Statement
 - Men’s, women’s Contextual Bible studies
 - Video
 - Social media campaigning
 - Internal investigations
 - Pre-emptive support
 - Trained for trauma accompaniment for survivors

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FAITH COMMUNITIES ENDING SEXUAL AND GENDER-BASED VIOLENCE

LESSONS FOR A SYSTEMATIC PROCESS

- Authority from the top is good,
- But more important is deep listening on the ground
- Allow the women to lead
 - women's organisations
 - Clergy wives
 - Survivors
- Harness the vision, anger and energy of the youth
- Trust those you delegate
- Reaffirm their authority and leadership publicly, often
- Resource them adequately
- Speak out clearly against gender injustice and GBV
- Speak out against survivor-blaming
- Ensure cases are investigated and closure is brought

CONGREGATION-ROOTED PROCESS:

- Self-analysis (Listen, Look, Learn)
- Identify a Core Team;
- Together:
 - Identify key issues,
 - Make strategic choices,
 - Delegate key tasks
 - Monitor progress
 - regular monthly review meetings (listen, look, learn)
- Collaborate with other stakeholders and referral networks

Where can you start in your own church?

Undertaking your own Gender Audit:

Possible Themes:

- Governance and leadership
- Churches / congregations engage with gender equity
 - Doctrine, Theology and Language (for God, God's people, relationships)
 - Worship and participation in ministry
 - Organisations: Men, Women, Youth
- Congregations respond to gender in the home and society
 - SRHR- Thorny ethical issues related to sexuality and reproductive choices
 - Gender-Based Violence
 - Institutional oppression and violence – sexual misconduct within

For each theme, ask:

- What has stayed the same?
- What has changed?
- What still needs to be done?
- Struggles and sticking points

Key topic	Level 0	Level 1	Level 2	Level 3	WHAT LEVEL DID YOU IDENTIFY WITH?	Related Bible study
AS AN INDIVIDUAL						
UNDERSTANDING SEXUAL VIOLENCE	I do not understand what sexual violence is	I know the basic facts and statistics about sexual violence	I discuss the issue with others	I am able to teach and train others about sexual violence		1
INCLUSION OF SURVIVORS OF SEXUAL VIOLENCE	I do not know any people who have experienced sexual violence	I am aware of survivors of sexual violence but make little attempt to include them in activities	I actively seek to include survivors in activities that I facilitate	Survivors of sexual violence are actively involved in discussions, activities and church responses to sexual violence		2
GENDER EQUALITY	This is not an issue: men were created to rule over women, and women to serve men	I think that women need to be equal in some spaces in our lives	I believe that men and women are created equal, in God's image, the image of the Trinity	I'm an advocate for gender: I speak against inequality in any form that leads to sexual violence		4
HUMAN TRAFFICKING	I do not know what human trafficking is	I know the basic facts about human trafficking	I understand how human trafficking is related to sexual violence and I speak about it with others	I am able to teach and train others about the dangers of human trafficking and its impact on sexual and gender-based violence		8
AS A COMMUNITY / CHURCH						
CHURCH LEADERSHIP	Church leaders show no interest in responding to sexual violence	Church leaders have some understanding of the issues relating to sexual violence	Church leaders actively discuss sexual violence in their church and community	Church leaders listen to survivors of sexual violence and encourage the church to speak out about sexual violence and respond to the needs of survivors		5
PREACHING AND PRAYER ON SEXUAL VIOLENCE	There is no preaching or prayer on sexual violence	Sexual violence is mentioned in church occasionally (from the pulpit and in prayer)	Sermons and Bible studies mention sexual violence on a regular basis	Our small group studies the Bible in relation to what it says about sexual violence		3
PREVENTION	Our church group does not know what causes sexual violence to happen	Our church group understands that sexual violence happens because of an abuse of power in a relationship	Abusive actions and misuse of scripture are challenged within the church and community	The church promotes loving and respectful relationships in the church and community		6, 7
ENGAGING MEN AND BOYS	Working with men and boys is irrelevant to ending violence against women (including sexual violence)	I understand there is a need to work with men and boys too, but do not know how	Men and boys must be engaged in all spheres to end violence against women. I make an effort to include them sometimes	Men and boys are included in the conversations on violence against women. We work with men on changing their behaviours, attitudes and practices, and also provide the space for them to become advocates for change		4, 9
CARE AND SUPPORT (INCLUDING COUNSELLING)	There is no practical counselling or treatment for survivors of sexual violence	There is some knowledge about what treatment and counselling survivors need	The community/church fully recognises the need to support survivors of sexual violence and ask them what support they need	There are established support groups and initiatives to support survivors of sexual violence		10
JUSTICE <i>(see note opposite)</i>	I am not aware of what legislation exists in our country regarding sexual violence	I understand the need to seek justice for survivors and report sexual violence to the police	The church engages with the police and courts to ensure perpetrators are prosecuted	The church works in collaboration with others to ensure that laws are enforced and survivors are able to be heard		11
ECONOMIC EMPOWERMENT FOR SURVIVORS	I do not think survivors require any additional financial support	I understand that survivors may have to leave their home when they report sexual violence and may require support to gain a secure livelihood	The church provides some economic support to survivors if they ask for support. This is a one-off gift	The church works to include survivors in savings and loans groups – seeking to provide holistic support		12

THEN USE THIS INFORMATION TO PLAN YOUR EDUCATION AND ADVOCACY STRATEGY.



- **WHOLE-CHURCH APPROACH –**
- **Prevention** - A gendered approach that is consciously counter-patriarchal in all ministries:
 - Baptism, Sunday School, Youth, Marriage, Communion, Clergy training, Burial – and all religio-cultural practices)
- **Prevention** - Rooted in **contextual deep readings of Scripture in diverse groups** – role model of Jesus Christ as ‘author and perfecter’ of our faith and ministries
- **Advocacy** - Not afraid to tackle abuse of power by officers of the church (Safe and Inclusive Church Commission)
- **Response and Survivor Support**: Equip and support those acting as First-Responders and trauma accompaniment
- **Referral and ongoing support** towards healing and justice



~~PROTECT YOUR DAUGHTER~~
EDUCATE YOUR SON

Success factors:

- Take Responsibility at the highest level
- Survivor-driven, and/ or driven by those with direct experience
- Accredited and publicly supported by the most senior leadership
- Adequate budget provision
- Collaboration
 - Internally
 - In NSP Structures, local response teams
- Non-hierarchical
- Solidarity
- Whole-church approach
- Rooted in contextual deep readings of Scripture in diverse groups – role model of Jesus Christ as ‘author and perfecter’ of our faith and ministries
- Not afraid to tackle abuse of power by officers of the church
- Equip and support First-Responders and Trauma accompaniment

ACSA Safe and Inclusive Church Ministry –

Addressing exclusion and abuse: prevention, investigations, pastoral response

Established in 2018, Charter 2019:

“We... commit ourselves to a Programme of Action to promote a culture of safety and inclusion amongst all our people, organizations, institutions and places of worship.

... through ongoing education and training to equip all who minister to prevent the occurrence of abuse and create spaces where justice and restoration can take place.

We accept this work of creating as safe and inclusive church as part of our sacred vocation as God’s people in the world.”

<https://anglicanchurchsa.org/safe-church-guide/>.

“I take responsibility for what has happened in the church in the past and where we have wronged or failed anyone, we beg their forgiveness.”

Archbishop Thabo Makgoba,
2017

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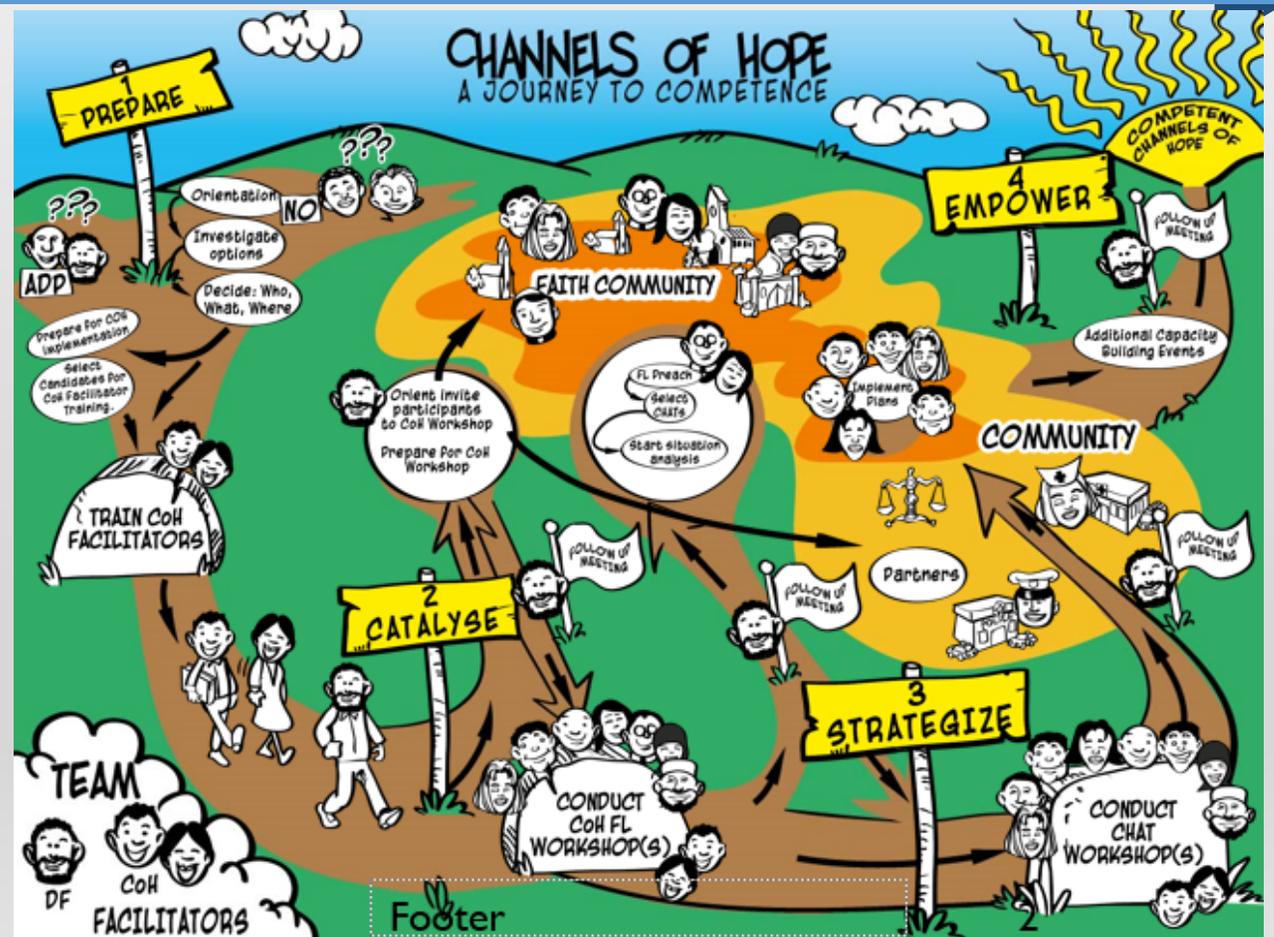
FAITH COMMUNITIES ENDING SEXUAL AND GENDER-BASED VIOLENCE

ACSA Safe and Inclusive Church Commission: Rooting Out Sexual Misconduct

- **PASTORAL STANDARDS** apply to ordained or lay staff and volunteers
- Anyone who has experienced or is experiencing any form of violence can directly report at the highest level, and their case will be taken forward without fear or favour. (Canons changed in 2019 – more survivor-centred)
 - To report:
 - Email safechurches@anglicanchurchsa.org.za
 - Download the complaint form on web page
 - Uptake:
 - Over 50 cases in 28 dioceses, 5 countries
 - Increased volunteer numbers to process cases

Practical Tools: World Vision Gender Programme

<https://www.wvi.org/church-and-interfaith-engagement/channels-hope-gender>



Invitation to collaborate: National Faith Collective

#FaithActionAgainstGBV
#16Days



**GOD CREATED ALL PEOPLE
IN GOD'S IMAGE,
THEREFORE
GENDER-BASED VIOLENCE
IS A SIN
AND
TEACHING MALE DOMINANCE
IS A HERESY.**



70-Day Campaign Celebration & Close-out



**FROM
AWARENESS TO
ACTION AND
ACCOUNTABILITY**

Faith ACTION
to end Gender-Based Violence

**Thursday 3 December 2020
10:00 – 11:30
(9:45 Check-in)**

Join the **40 Faith Organisations**
already collectively
ACTING TO END GBV.

To celebrate the **ACTIONS** taken
over the last **70 days.**

Each partner plays a crucial role in
growing this social movement.

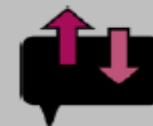
**Come and hear what's happened,
add your voice, and become part
of the faith movement to end
Gender-Based Violence!**



Communication
of Positive
actions and
examples



Tracking and
Supporting
Cases



Dialogue and
Lobbying

[Click here to register >>](#)

Initially convened by Sonke Gender Justice, SA
Council of Churches, WWSOSA, UN Women

The Call to Collaborate, Learn Together

• 6-Month Training: Faith Leaders as Change Agents

- Core Curriculum, Ongoing Accompaniment, Mentorship
- Praxis – Theory in practice – change your congregation
- Join an **online Community of Learning**



6 MONTHS LEADERSHIP TRAINING PROGRAMME TO BUILD COMPETENT FAITH COMMUNITIES IN GENDER JUSTICE-ENDING GBV 2020 - 2021

APPLICATIONS CLOSE ON 30 NOVEMBER 2020

The aim of the programme is to accompany and equip faith leaders as they become change agents in their faith Communities, through a 6-month action-learning programme and growing an online Community of Learning.

We are inviting diverse Ordained or Volunteer/Lay Faith Leaders from all Christian faiths to apply to be part of the programme. The programme will work through 6 cycles of learning, with the first one beginning on the:

10th December 2020

To apply visit: <https://forms.gle/dVqD9v235GD8gPmf7>

Results of the selection process will be sent to applicants by 3rd December.

SELECTION Criteria:

- Passion** for gender justice
- Commitment** to concrete action and accountability in their own faith community towards gender transformation and an end to gender- based violence and femicide.
- Influence** to ferment change in their local faith communities (or a plan how to leverage it).
- Competence** in english as the language of learning, not as an academic standard.



Supported by: 



Faith ACTION
to end Gender-Based Violence



Growing Together

12th October

Dear Church Leader

INVITATION TO CHURCH LEADERS TO APPLY FOR TRAINING:

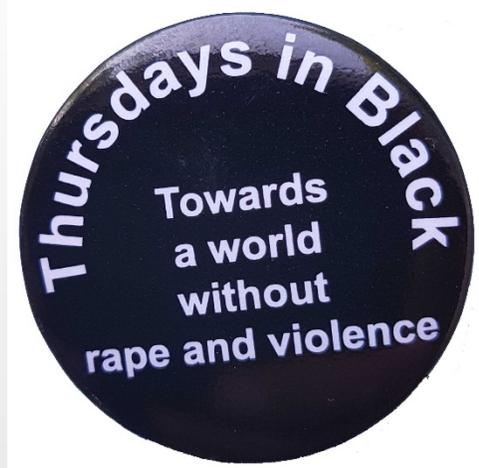
TRAUMA ACCOMPANIMENT FOR GENDER-BASED VIOLENCE SURVIVORS

29-30 October, Lutheran Church Ntuzama Parish, F-Section, kwaMashu

- ✓ Does your church or Local Ecumenical Action Network (LEAN) want to strengthen response to what President Ramaphosa calls the second pandemic of GBV?
- ✓ Are you committed to equipping yourself and the Church to end GBV and support survivors of violence?

TRAUMA
RESPONSE
TRAINING

Thursdays in Black



#ThursdaysInBlack

WEAR BLACK | FAST | PRAY | ACTION

The work to end rape and violence is a long and painful road and we will need God's grace for resilience and strength. Please join me and thousands of others for **#ThursdaysInBlack**.

"Be strong and of good courage, do not fear nor be afraid of them; for the LORD your God, He is the One who goes with you.

He will not leave you nor forsake you" *Deuteronomy 31.6*

#ThursdaysInBlack

#NoWomanAlone

www.thursdaysinblack.co.za

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FAITH COMMUNITIES ENDING SEXUAL AND GENDER-BASED VIOLENCE

Asikhulume, Sizwane!

Open faith-based conversations about sexual and gender based violence



A publication of the
 We Will Speak Out SA Coalition
 in partnership with
 Phephisa Survivor Network

**WORKING TOGETHER
 TO END SEXUAL
 VIOLENCE**


WE WILL SPEAK OUT SA
www.wwsosa.org
 coordinator@wwsosa.org.za

The need to break the silence



(*#Silence is NOT spiritual*)

Male Pastor: Most of the women keep in silos most of the time. As a pastor, when I preach on the pulpit it is true that we see people crying, literally weeping, and we think that the Holy Spirit has really come down upon this place...

Lilile Qwinyaal, Phephisa (Survivor): The church has become sometimes so holy that you can't raise the issues of violence that you experience at home.

When we pray in the church as women, the faith leader can sometimes think the holy spirit is very high today when we as women - we are just crying for our issues... and we are saying 'Oh God, this husband of mine', we're just cry about what we are experiencing.

We do have so many issues that we are struggling with. We don't talk about these issues in the church because we are told they are not related to church but to community and family that should be dealt with outside the church - when we speak to some faith leaders - not all.

Or we are told- this is a demon, so don't speak about it, so don't speak about it. Don't speak loud about it because the devil will be happy...just sit on it.

So you sit on top of it and nurture it, because nobody will approach it because they say it is a demon... Because everyone is afraid, even church leaders are afraid of it, so we continue to hide it with the hope that things will change. Ever since I have joined the church I can't share because of this thing being called a demon.

Male Pastor: We acknowledge the cries of survivors and their courage to speak out. We hear you.

QUESTIONS FOR DISCUSSION:

1. Lilile Qwinyaal mentions three reasons for why survivors of SGBV do not talk about their experiences in their church or with their faith leaders. What are they?
2. Do you agree with any of them? Should there perhaps be certain things that should not be talked about in places of worship? On the other hand - what might be the benefits of opening up such spaces particularly in places of worship?
3. What is your experience in your church or other faith community? Can you think of any other reasons?
4. What needs to be done to break the silence in faith communities? Whose responsibility is it?
5. What is your next step in your own context?

The church has become sometimes so holy that you can't raise the issues of violence that you experience at home.

9

Thank you!

A coalition of people of faith - individuals, churches and organisations -

with survivors in the centre

that speak out, stand up, collaborate, share knowledge, challenge paradigms, act and campaign

to stop sexual and gender-based violence



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SA

FAITH COMMUNITIES ENDING SEXUAL AND GENDER-BASED VIOLENCE

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WeWillSpeakOutSA

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