

Created in God's Image
From Hierarchy to Partnership



A Church Manual for Gender Awareness
and Leadership Development

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to Partnership**

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and Leadership Development

ISBN 92-9075-073-1

©2003 World Alliance of Reformed Churches
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Graphic design:
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Printed in Switzerland by Imprimerie Corbaz SA
5000/10-2003

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Contents

Preface	7
Messages	9
Appreciation	11
Introduction	13
Section I – Sociological and Theological Framework	15
Section II – Facilitator’s Guide	23
Section III – Eight Modules on Gender Awareness and Leadership Development	45
Module I – Getting Started	47
Module II – Gender as a Social, Cultural and Religious Construct	63
Module IIa – Understanding the Concept of Gender	67
Module IIb – Gender Roles and Expectations	85
Module III – Building Solidarity on Gender Issues	101
Issue I – Gender and Economic Justice	107
Issue II – Gender-based Domestic Violence	121
Issue III – Gender and HIV/AIDS	135
Module IV – Self-Awareness: Renewing My Spirituality, Renewing My Faith	151
Module V – Gender, Leadership and Power	167
Module VI – Church Renewal and Transformation	191
Module VII – Breaking the Chains of Gender Injustices within our Church	207
Module VIII – Evaluation, Feedback and Closure	221
Section IV – Glossary, Bibliography	223

Preface

The biblical witness in both Old and New Testaments affirms that human beings (both female and male) are created in God's image (Genesis 1.27) and are one in Christ Jesus with no basis for hierarchical distinctions (Galatians 3.27-29). One may ask: how is it that for centuries the church for the most part seems to be stuck in a mode of hierarchy which has often relegated women to a position inferior to men in God's mission? Why is this often justified by the use of the Bible? How is it that many seemingly sincere Christians have missed the call to partnership of women and men in the mission of God and have yielded to patriarchal cultural norms? These are questions for which there are no easy answers.

However, we can celebrate the fact that as we read and re-read the Bible, the Holy Spirit throws new light on our understanding. It is in this process that we are grateful to hear anew the challenge to move from hierarchy, which has crept into the church for centuries, to partnership of women and men in God's mission. We are grateful to God for the voices of many faithful women who have helped the church to move in this direction of transformation in faithfulness to God.

The World Alliance of Reformed Churches has been taking steps, sometimes faltering, since its 11th General Council in 1921 to address women's inequality and to work towards an inclusive community of God (women and men) in God's mission. These steps became more real and focused in the 1980s, leading to the creation of a Programme to Affirm, Challenge and Transform: Women and Men in Partnership in Church and Society (PACT) in 1989, and a Department of Partnership of Women and Men in 1997. This manual is a result of the work that has been done in this department. It is a result of the wisdom that has come through the regional workshops on gender awareness and leadership development. WARC has not been alone in this endeavour. The World Council of Churches, the Lutheran World Federation and regional ecumenical bodies such as the Conference of European Churches have taken great steps in fostering gender justice. WARC is therefore grateful for the opportunity to collaborate with these and other sister organizations in this manual.

I pause to give thanks to God for my colleague, Rev Patricia Sheerattan-Bisnauth through whose diligent work this manual has been brought to birth, and for Dr Olivia Masih White (mod-

erator) and the entire Department of Partnership of Women and Men who have supported this project. We thank God for the work of Prof. Jane Dempsey Douglass, former president of WARC and the moderator of PACT and for the service of Dr Nyambura Njoroge who served PACT (1993-1998) and helped to sow the seeds for partnership of women and men in the church. Recognizing that this list is not exhaustive, suffice it to say these are just a few of the many persons whose vision and hard work have led to this manual.

As more and more women and men come to greater awareness that God's mission entails partnership of women and men, a constant question has been: what tools do we have to

guide us and train us in being more faithful to God? This manual together with its accompanying *Workbook for Participants* is an answer to this question. We commend it to all. This manual will pose a problem only to those who have made up their minds that they do not want to be transformed by God – who are too comfortable in their hierarchical structures. For such as these we pray that they will be set free from their protective shells. For all others, we pray that this manual will be a refreshing instrument of renewal and transformation that helps us embrace God's call into mission as partners – women and men.

Setri Nyomi

World Alliance of Reformed Churches
General Secretary

Messages

A highly biblical understanding of the Christian church and its ministry has encouraged many classical Protestant churches to join the struggle of those women and men from different cultures and religions who oppose the persistent idea that biological differences are to be translated into hierarchical human relations. In future histories of the modern ecumenical movement, the engagement of those Protestant churches in the struggle for gender justice, to which this book bears eloquent witness, will certainly be considered one of their major contributions to a unity of Christian churches that transcends doctrinal agreements.

Odair Pedroso Mateus

*Executive Secretary, Department of Theology
World Alliance of Reformed Churches*

From Ecumenical Partners

Is it not ironic that after 2000 years of Christian history, a manual such as this which affirms the value God places on women and men, and their relationships, still rings with urgency and immediate relevance? The churches are far from realizing that vision of a community of women and men envisaged in the early stages of church history. Till today, women in local congregations, but also in the national, regional and even global church, wrestle with systems of church order and ministry that exclude their gifts. The Bible is “used” to discriminate against women.

This manual is a welcome contribution because it points to the liberative potential of the Bible and of the church. It can be made available to the churches and national and regional ecumenical organizations for their use because it allows for an adaptation to local experiences and varied contexts. We are grateful to WARC for making this manual available to the constituency of the World Council of Churches, thus underlining the very creative way in which true collaboration and a sharing of gifts is possible within the ecumenical family.

Aruna Gnanadason

*Coordinator, WCC Women’s Programme
and the Justice, Peace and Creation Team
World Council of Churches*

I am greatly encouraged to learn that our common dream of developing a gender training manual with a faith perspective has been realized. Churches have yet to adopt a gender approach in a major way since it might question our long-standing faith beliefs, our theologies, practices, cultures and all that governs our lives and therefore can be very unsettling. Yet a gender focus is imperative in present times where policies are put in place but women are struggling more and more. Better communication, without anxiety and suspicion, needs to be established between women and men. Therefore I commend the initiative of the World Alliance of Reformed Churches to come out with this manual. On behalf of the LWF, I have shared our insights, notes and discussions to aid in this process and have walked very closely with this. I entreat all those who read this to understand that it is not just a document but a response to the need of this hour in building inclusive communities of mutuality, respect and accompaniment as God has intended us to be. Let us together build just, sustainable and inclusive communities for the wellbeing of people and for the glory of God!

Priscilla Singh

Executive Secretary

Women in Church and Society

Lutheran World Federation

After the end of the ecumenical women's decade, the commitment to equal participation of women and men continues to challenge the churches. The issue goes deeper into our traditional gender images and into our perceptions than might have been imagined. Inequalities and distortions which have shaped relationships over two millennia cannot be healed within one decade. This gender manual therefore is to be deeply appreciated as an instrument for transforming action, aiming at the educative and liturgical structures of the churches. It offers expertise and practical guidelines to help churches begin the difficult but liberating pilgrimage towards a promised land: a renewed Christian community.

The manual responds to an urgent need in many churches, to contextualize theological findings and visions. It provides practical advice how to confront conflicts in a fruitful, forward looking way. It offers a treasure of pedagogical instruments for transformative group work and counseling. The combination in this manual of theological insights and tools for their implementation carries catalyst energies: to discover new potentials and new aims, to learn to value each other and to put into practice a new culture of cooperation. Such a process will open up new awareness of the strengths of both women and men and will search for their creative integration in the commitment for more justice in relationships. Both men and women will be liberated – from power to reciprocity, from uniformity to a multitude of forms of living and working together.

May this gender manual become what it is meant to be: a catalyzing instrument for learning processes, towards a renewed community of men and women in the church.

Eva-Sibylle Vogel-Mfato

Executive Secretary, Women's Desk

Conference of European Churches

Appreciation

Created in God's Image: From Hierarchy to Partnership has been developed with involvement of many persons worldwide. We offer a special word of appreciation and thanks to the participants in the WARC regional workshops on gender awareness and leadership development in French and English-speaking African countries, the Caribbean, Eastern, Central and Southern Europe, the Pacific, Indonesia, the Middle East, and South Asia. We also acknowledge with appreciation the contribution of the churches which participated in the Latin American consultation on gender and economic justice. The results of the workshops and consultation have helped to shape this manual in a significant way.

Created in God's Image: From Hierarchy to Partnership was developed by a writing team and coordinated by the World Alliance of Reformed Churches (WARC), Geneva Secretariat. Members of the writing team are as follows:

Ms Ranjini Wickramaratne-Rebera, a Sri Lankan living in Australia who is a consultant in communication and gender and a member of the Uniting Church in Australia. As an educator and workshop designer, Ranjini has been associated

with a number of ecumenical organizations, including WARC. She was the facilitator for WARC's planning working group on gender awareness and leadership development, October 5-9, 1998, Geneva. She is a published writer whose works include creative Bible study guides, analysis of gender and power, partnership and power, theological insights from women's perspectives, as well as poetry. Ranjini also provided the graphics on pages 85 and 167.

Ms Chandra Budhu is a Guyanese/Canadian living in Toronto, Canada, where she is a community worker and teacher. Chandra specializes in community and leadership development and brings a social justice perspective to her work strongly shaped by gender sensitivity and anti-racism. She has worked on development initiatives in Canada, the USA, India, China and the Caribbean and was programme coordinator for the 1995 Beijing Women's NGO Forum. Chandra has provided leadership in numerous initiatives, including Caribbean and African Self Reliance International (CASRI), Jagan Lectures at York University in Toronto, and as former president of the Canadian Women's Foundation and the US-based Women's Funding Network.

Rev Patricia Sheerattan-Bisnauth is a Guyanese living in Geneva, Switzerland, and serving as executive secretary of the WARC Department of Partnership of Women and Men. She is a women's rights activist committed to the struggle for gender justice within church and society. Patricia is a minister of the Guyana Presbyterian Church and has served as vice president of the Guyana Council of Churches and board member of the Life and Peace Institute. In addition to ministry within the life of the church, she has also spent over ten years of her professional life in the area of community development including gender and development with non-governmental organizations and the Social Impact Amelioration Programme, Guyana.

Created in God's Image: From Hierarchy to Partnership would not have come to fruition without the dedication of support staff in the WARC secretariat, namely, Ms Margaret Richard who worked assiduously in editing the manual, assisted by Ms Terry Angleys and Ms Karin Wisniewski. We also acknowledge the contribution of Ms Aimee Moiso, a student at San Francisco Theological Seminary who assisted in proofreading the text and developing a promotional flyer for the books.

Dr Olivia Masih White, USA/India, moderator of the Department of Partnership of Women and Men and WARC vice president has been a source of support for this manual. Olivia has demonstrated a deep commitment for gender justice and we are grateful for her contribution in the *Workbook for Participants*. We are also grateful to Prof. Jane Dempsey Douglass, USA, for her article "On Biblical Authority". Jane is a former WARC president and serves as executive committee member for the Department of Partnership of Women and Men.

To the international team who tested the manual we would like to say a special word of thanks. The members of this team were: Ms Lydia Aku Adajawah, Ghana; Rev Szilardka-Kata Baczoni, Romania; Rev Margaret Downer, Jamaica; Ms Margrit Leuenberger, Switzerland; Ms Diana Mavunduse, Zimbabwe; Ms Molly Minoo, Guyana; Ms Dorine van Teeseling, Netherlands; and Mr Jason Singh, India. The workshop facilitators and review team were Bishop Albert Bowa, Zambia; Ms Corazon Tabing Reyes, Philippines; Rev Chandran Paul Martin, India; Ms Chandra Budhu, Guyana/Canada; and Rev Patricia Sheerattan-Bisnauth, Guyana/Geneva.

To Mr Paul Harris, a cartoonist from Guyana who produced the graphics/illustrations, we express our appreciation.

We would like to recognize with great appreciation the encouragement and words of wisdom of Rev Dr Setri Nyomi, WARC general secretary, the WARC staff for their support, and the members of the WARC Department of Partnership of Women and Men for their encouragement and contribution. We would also like to thank ecumenical partners in the World Council of Churches, the Lutheran World Federation, the Conference of European Churches and the Ecumenical Women's Group of Geneva.

We recognize with deep appreciation the financial support of the Church Development Service (EED), Germany, for this manual and for their encouragement to the programme of the Department of Partnership of Women and Men. We look forward to their continued support as we work together for the cause of Christ who has called us to serve with justice, truth and love.

Introduction

Created in God's Image: From Hierarchy to Partnership is a church manual for gender awareness and leadership development which was shaped by the vision of the Department of Partnership of Women and Men of the World Alliance of Reformed Churches and embodies the rich experiences gained from regional workshops on gender awareness and leadership development which were organized and led by the department worldwide. From 1999 to 2002, workshops were held in French-speaking African countries, the Caribbean, Eastern, Central and Southern Europe, the Pacific, English-speaking African countries, Indonesia, the Middle East, and South Asia. A consultation on gender and economic justice was held for the Latin American region.

The workshops focused on promoting the understanding of gender issues within the church community, and provided opportunities to engage churches in discussions on gender relations within the church and society as a whole. Workshop facilitators, through highly participative approaches, encouraged women and men participants to articulate their experiences and to become equal partners on the journey to building partnership and community.

The overall goal of *Created in God's Image: From Hierarchy to Partnership* is to support the development of church leaders and facilitators as they model patterns of ministry that foster partnership which can bring about transformation in the church and in society. Churches should be encouraged to take an ecumenical approach and where possible to hold joint workshops. The manual is conceived as a dynamic resource that can be adapted to meet the needs of diverse communities and societies. It can be updated and enriched by facilitators to ensure its relevance to local contexts.

Created in God's Image: From Hierarchy to Partnership was developed using a highly participatory methodology. It has involved not only theologians and sociologists but was also tested by an ecumenical group of women and men, from Africa, Asia, the Caribbean and Eastern Europe, which included participants from the World Council of Churches, the Lutheran World Federation and the Geneva-based Ecumenical Women's Group.

Created in God's Image: From Hierarchy to Partnership draws on the pedagogical approach of the Department of Partnership of Women and

Men which opens the way to work with women and men not only at the leadership level of the church but also at the grassroots where both lay and ordained persons can be engaged in the process of building partnership through critical consciousness. This approach is informed by the methodology of Paulo Freire, who believes that “transformation is only valid if it is carried out with people, not for them... Liberation is like childbirth, and a painful one. The person who emerges is a new person, no longer oppressor or oppressed, but a person in the process of achieving freedom... it is only the oppressed who, by freeing themselves, can free their oppressors.”¹ Transformation of gender relations requires a similar approach which engages women and men at every level in a learning process where they can participate in dialogue and experience personal empowerment. As women and men act together in a common effort for transformation, their efforts can also be a witness which makes way for new insights and discoveries and leads to a more humane world which promotes care and dignity for all people.

Created in God’s Image: From Hierarchy to Partnership challenges the conventional and theoretical approach to doing theology which confines theology only to the elite of the church, institutions, ecumenical organizations and theological institutes. It translates the language of theology to include people at the grassroots and leadership levels and opens a space for them to grow together. This approach also places importance on the contextual framework, life experiences, communication methodologies and relevance of people’s needs. It seeks to engage

women and men at the levels of mind, soul and spirit as it challenges biblical interpretation and cultural norms and practices which are founded on principles of power relations, discrimination and exclusion.

Created in God’s Image: From Hierarchy to Partnership challenges unequal power relations which are legitimized in patriarchy and sustain a structure of unequal power relations not only between women and men but also within every unit in society. This manual can be a key instrument of empowerment for churches as they engage in critical reflection on gender relations and current models of leadership and their accompanying limitations. It also brings new challenges to the mission of the church and its relevance to the community. *Created in God’s Image: From Hierarchy to Partnership* is an invitation to churches to rediscover life and to share in the vision and hope for a new community which embraces life in fullness for all.

We welcome your feedback on this manual. Please contact us at warc@warc.ch or World Alliance of Reformed Churches, PO Box 2100, 150 Route de Ferney, 1211 Geneva 2, Switzerland.

Patricia Sheerattan-Bisnauth
Executive Secretary
Department of Partnership
of Women and Men
World Alliance of Reformed Churches

¹ Freire, Paulo, *Pedagogy of the Oppressed*. New York: Seabury, 1970.

Section I

Sociological and Theological Framework

Gender – A transformational concept

Over recent decades, social scientists have developed theoretical frameworks that are helping us to understand and unravel the social and cultural dynamics which determine patterns of gender relations and roles in our societies. These theoretical frameworks attempt to place women and men, and girls and boys, at the centre of analysis.

The theoretical framework on gender grew out of a realization that women's disempowerment concerns not only women but also men and the larger society. Unequal gender relations affect both women and men and thus affect the growth and development of society.

Gender is a transformational concept which seeks to make visible patterns of inequality between women and men. It describes the differences between women and men which are based on socially defined ideas and beliefs of what it means to be a woman and a man (or a girl and a boy). It provides a means of exploring and examining the different roles of women and men, the unequal values assigned to these

roles and the perceptions women and men hold of one another. It offers us a dynamic opportunity to make meaningful changes in our lives and relationships.

Gender includes both women and men

The struggle for community and gender justice belongs equally with women and men. Building strong partnerships requires that both women and men play critical roles. *Created in God's Image: From Hierarchy to Partnership* encourages us to reflect together on our roles and relationships and to ask important questions about the spaces men occupy in the church and in society; about the spaces women occupy in the church and in society; and about the ways in which these choices and decisions are made. Such questions must be examined by both women and men in a process of liberation and by articulating and modelling new ways of being and relating with one another. The involvement of men in gender awareness must be guided by principles of gender justice and

partnership. These principles are integral to the ability of men to work with women to proclaim in word and deed the biblical vision of the human community God intends for us, one which empowers us all to embrace a fuller life.

The struggle for gender equality continues to be viewed primarily as a women's struggle. The contributions of men in this struggle, though small but significant, have not been adequately visible and evident. Men have more often been viewed as part of the problem, but it is important that they are seen as part of the solution. There are good examples of men working alongside women to break down barriers and to advance the status of women in the church.

Stories of men's struggles and pain must also be told. Men, like women, have been socialized within societies with deeply-held beliefs and values and have had to carry the weight of societal expectations of being masculine. In this context, most men have been unable to reveal their "soft" side and their emotions for fear of being criticized. Men are generally not treated with the same sensitivity as women. The needs, concerns, feelings and fears of both women and men must have equal value and importance. Building partnership requires that women and men work together in ways that are positive, progressive, respectful and healthy. Men's partnerships with women provide a good basis for the shared interests and constructive relations on which gender justice can be based.

Women and gender inequalities

Gender inequalities have deep historical roots in every corner of the world. Despite differences in culture, nationality or religion, the impact of unequal relationships between women

and men means that the majority of women – over half of the world's population – have limited rights and choices in their lives. The historical impact of these social limitations means that women and girls make up the vast majority of the developing world's impoverished populations. It is now accepted that the full and equal participation of both women and men, at all levels of the community, is necessary for sustainable and lasting peace and development.

Women and men have different and unequal roles in the home and in the larger community. They also have different points of view, needs and interests and tend to have unequal access to power and opportunities for decision-making. Women's roles in the home and society are largely focused on caring and nurturing, and these roles tend to be ignored or are assigned little value.

Women who have struggled against their inferior status throughout history have made small gains and paid an enormous price. However, over the last few decades, great strides have been made in promoting the idea of equality between women and men, and gender equality is now accepted as important to the advancement and progress of women and men and society as a whole. There has been a growing acceptance of the urgent need for the different perspectives of women and men – or gender perspectives – in development processes.

Since the first United Nations Conference on Women in Mexico City in 1975, there has been a powerful movement to acknowledge women as significant actors in the process of development. By 1995 at the Fourth World Conference on Women in Beijing, China, the emphasis on gender as a relational concept and as a societal

issue had gained recognition and greater acceptance by governments and civil society. Gender analysis has opened up new possibilities for looking at the full range of social, political, cultural and religious institutions which perpetuate gender hierarchies and gender-based inequalities. Today, in many countries, there is at least some awareness of the issues of equal rights and sex discrimination. But there are many barriers still to be broken, in particular the barriers to women's participation in the public sphere, including in the church.

Gender – an inclusive concept

Although the term “gender” is widely used today, it is too often employed to mean “woman” or “sex”. It is therefore important to note that while “sex” refers to a person's biological make-up, “gender” describes their social definition – that is, the values and roles society assigns them. Gender includes both women and men.

There are great differences in gender patterns within the relationships between women and men as these intersect with other forms of social identification, such as race, ethnicity, class, caste, religion and geographic location (urban/rural, north/south). Racism, sexism, classism, casteism and other types of prejudice tend to be built into the structure of many societal institutions the world over, and intensify the inequalities already faced by women within these groups because they are women. While women as a group are considered unequal to men as a group, other forms of social categorization intersect with sexism to make this inequality even more complex. For example, women of a particular class or caste are likely to be doubly discriminated against – as women and as members of that particular class or caste. Thus, while at one level

they may have much in common with male members of their class or caste, for example, in relation to external influences, within the confines of the class or caste, they are members of the unequal group – women.

Gender sensitization and education are important in building equitable partnerships between women and men, but gender cannot be addressed in isolation. It is important to keep in mind that as race, class, caste and other societal structures intersect with gender, a more complex understanding and response is necessary to address inequalities that exist between and among people around the globe. Women's oppression and marginalization cut across race, social class and other social divisions and, therefore, need to be understood as they are informed and impacted by these issues.

It should also be noted that initiatives such as gender training and other gender-sensitive programmes may be viewed as “interference in other people's cultures”. This can lead to mistrust and divisions within groups and efforts should be made to understand and respond to such situations. Such resistance may come from genuine concerns about unequal international power relations, while other resistance may come from those seeking to maintain deep-seated unequal gender bias. Unequal gender power relations exist in almost every society. Challenging such inequalities should be done with respect for and in equal partnership with local counterparts.

The underlying principle taken in this manual is that healthy gender relations based on partnership – not power – are necessary for gender justice the world over. Gender, when defined solely on the basis of male/female dichotomies,

leaves out the specific historical legacies of vastly diverse societies, their unique conditions and the different experiences and realities of their populations.

Gender and church

The Christian community has been slow to recognize and accept gender as a critical issue within the church. While strong voices of women and a few men have been heard in the search for a just community of women and men, their struggles have not met with the same level of interest and concern as other social justice issues. The church is still faced with situations where women are not accepted as leaders. Slowly, however, the concept of “gender” is gaining acceptance in churches and in theological studies the world over. Gender describes relationships and roles that are socially and historically determined and which can therefore be changed. Building on this essential understanding of gender, it is possible for gender discrimination to be understood and for gender justice to be fostered in the church.

In recent decades theologians have been concerned about the traditional and often pejorative perception of women in Christianity. Women are more likely to be linked with sin (the body) and men with the spiritual (the mind). In some cases women have been associated with earthly desires which distract them from spiritual matters. This view of women has led to unequal treatment and to denying them opportunities offered to men. Women are often denied prominent roles in the church, especially in ordained ministry. The space that women occupy in the church is often perceived to be an extension of their home life. Women are

generally responsible for the cleaning and decoration of church buildings, preparing and serving meals and snacks, teaching children in Sunday school, fundraising and charity. Men are primarily occupied in mainstream ecclesiastical activities.

A re-examination of gender roles within the church can open discussions on the importance and value placed on the different ministries of the church. Social and charitable areas of mission involving close contact with people can provide opportunities for men, in the same way that the church’s doctrinal, dogmatic and decision-making areas can be strengthened when women participate as equals. The domestic needs of the church can provide opportunities to build partnerships between women and men, opening areas for shared ministry and new creativity.

Although change has been slow, there is significant development within the churches in advancing the partnership of women and men. There is a notable increase in the ordination of women, and more and more, women are becoming visible in the life of the church in both the north and the south. Some churches have also included statements on the importance of partnership in their constitutions and statements of faith. There is an increasing awareness of the importance of the representation of women in all areas of the church’s life and in some churches criteria have been developed to ensure a balance in the participation of women and men. This has resulted, for example, in an increased number of women benefiting from scholarships in theology. While many such success stories can be told, the gap is still wide and there is a long way to go to realize the just community for which we pray.

Gender justice and the Bible

Our basis for gender justice is the Bible. Jane Dempsey Douglass, in the following text *On Biblical Authority*, looks critically at how the Bible addresses gender and partnership. She explains that we need to read the Bible with new eyes and look again at the role women have played. Women's experiences of Jesus in the gospels are ground-breaking ones, in which Jesus, their friend, shares their lives, draws near to them offering warmth, tenderness, compassion and understanding, and restores them to dignity as children of God. Jesus included women in his teaching ministry, just as he included the male disciples. The women who went to pay their last respects to their friend Jesus after his crucifixion were the first to receive the good news of Jesus' victory over death.

Male and female inclusivity is found in the Scriptures. According to Genesis 1.27, "In the image of God he made them, male and female he created them," and Galatians 3.28, "There is no longer... male or female for all of you are one in Christ." In John 10.10, Jesus said, "I came that they all may have life in its fullness." Life in fullness for all demands that churches take seriously the ongoing discussion on gender, theology and the church. It calls for the rereading of the scriptures with new eyes and with openness to God who reveals and continues to reveal what the Word of God is for all of us today, as women and men from every country, race, culture, class, caste and tribe.

This manual presents churches with the challenge to view the Bible as the foundation for building gender equality. The struggle to reclaim the church for all people regardless of

their gender, age, race, class, tribe or sexual orientation is timely and seeks to make visible the message of the Word of God within a particular cultural, social and political environment. It urges us to examine this message and its original context as we re-interpret scriptures today. In so doing, we can see that God is pictured not only in male symbols, but also in female symbols. The Bible calls us to go beyond traditional social stereotypes for God and to use more inclusive ideas which, by extrapolation, enable us to see both women and men as full persons. This expanded and inclusive understanding of God should also lead us beyond stereotyped social roles to the fuller realization of the human potential and identity of both women and men as equally worthy.

On biblical authority

Reformed Christians have been taught that the Bible is the Word of God, the standard by which the doctrine and the life of the church should be judged. We may have found in our own lives that God speaks to us through the Bible, strengthening our faith and giving us guidance and courage.

Precisely because of our reverence for the Bible as God's word, when women begin to struggle with gender issues, they often find the Bible's authority a real obstacle to their progress. If the Old Testament describes patriarchal families as though they are the norm, and if the New Testament says that women should be submissive to their husbands (Titus 2.5) and silent in church (I Corinthians 14.33-4), does that mean that women's subordination is indeed God's will? Must one defy biblical teaching to believe in full partnership of women and men in the church?

For many centuries male church leaders have so emphasized passages like the ones above that women and men alike have accepted women's subordination as God's will for human life.

One problem with this way of reading the Bible is that it assumes that the Bible is simply a book of laws, or a book of quotations where every verse can be cited with exactly the same authority in the same way, regardless of its context. Reformed people do not understand the Bible this way. We see the Bible as a divinely inspired record of the history of God's dealing with God's people, a history that extends over centuries and that reflects diverse cultural contexts. The Bible contains poetry, history, liturgical material, letters – many different genres which must be read appropriately. Some laws, like the Ten Commandments, are seen in our tradition to be timeless, whereas most of the Old Testament laws are seen as tied to a particular time, place, and culture and superseded by the Gospel. We also believe that the Holy Spirit continually guides us in our interpretation of the Bible, and that over the centuries the Spirit has brought us to new understandings of the message of the Bible as a whole. We read each part of the Bible in the light of the whole.

This approach is not a new one. Listen, for example, to the Second Helvetic Confession from the beginnings of the Reformed tradition in the sixteenth century, a confession which has been widely used and is still among the authoritative confessional documents in many Reformed churches. The author is protesting against church authorities who claimed that they alone knew how to interpret Scripture. "But we hold that interpretation of the Scripture to be orthodox and genuine which is gleaned from the Scriptures themselves (from the nature

of the language in which they were written, likewise according to the circumstances in which they were set down, and expounded in the light of like and unlike passages and of many and clearer passages), which agrees with the rule of faith and love, and which contributes excellently to the glory of God and human salvation."² (Chapter II, 1)

Interpretation of the Bible in the Reformed tradition involves much more than quoting isolated passages or appealing to older traditions of interpretation. It requires learning about the history of God's people, the various contexts in which the books of the Bible were written, and the meaning of the biblical language in the original Hebrew and Greek. It requires exploring the varieties of expression of God's intentions which often seem contradictory in the Bible. Some passages are clearer than others, but the whole message of the Bible, the message of God's saving love, must be taken into account. We must be open to new insight into the meaning of Scripture which the Holy Spirit may be offering us.

What are some of the approaches to biblical interpretation which women have found helpful in their struggle towards full partnership with men in church and society?

1. Women biblical scholars studying biblical Hebrew have pointed out how much female imagery is built into Hebrew language about God and God's love in the Old Testament. They have shown that the language of the classical

² *The Constitution of the Presbyterian Church (USA), Part I, Book of Confessions, The Second Helvetic Confession, Chapter II.1, page 57, published by the Office of the General Assembly, Presbyterian Church (USA) 1994*

text from the creation stories for woman's subordination, Genesis 2.18, where woman's role has been translated as "helper", does not in fact require her to be subordinate. Women New Testament scholars have called attention to the fact that Phoebe should properly be called a deacon or minister, not a servant; and Junia (or Junias) mentioned among the apostles is a woman (Romans 16). Knowledge of biblical languages breaks through gender stereotypes enshrined in poor translations.

2. Since at least the fourteenth century, women readers of the Bible have been pointing out the strong and unsubmitive roles played by biblical women: the defiance of Pharaoh's laws by Moses' mother, the Hebrew midwives, and Pharaoh's daughter in saving the life of Moses; the women judges of Israel; the women at the tomb who encountered the risen Christ and proclaimed his resurrection to the disciples; the Samaritan woman at the well who became an evangelist to her own people; the women prophets and leaders in the early church.
3. At least since the sixteenth century women have been commenting on the fact that men tend to emphasize passages of the Bible that teach women's subordination. But there are other passages, like Galatians 3.28 which teach the opposite. Women writers for centuries have noticed that the Pentecost sermon, taken from Joel 2.28-9, suggests an equality of women and men in the reign of God.
4. The Bible is above all centred in the revelation of God in Jesus Christ of Nazareth. Christ's teaching and example must play a privileged role in our interpretation of the whole message of the Bible. Given that first-century Judaism was his context, Jesus is

remarkably open to women, sitting and talking with Martha and Mary and with the Samaritan woman at the well, surrounding himself with women as well as men as disciples, defending their nontraditional actions – like the woman anointing him with very costly ointment, or accepting the breaking of the purity laws by the woman with a flow of blood who touched his garment in search of healing. Women find in the Gospel stories a liberating Christ who broke with old traditions about the role of women.

5. The church must be seen as the new creation, the very model of the reign of God set before the world for all to see the radicality of the new creation. With the gift of the Spirit at Pentecost, we see the marks of the reign of God, intended for the people of the entire world. Women as well as men received the flames of the Spirit and prophesied, as Joel had predicted. In the baptismal formula preserved in Galatians 3.28, we see that all the traditional human barriers fall in the community of those baptized into Jesus Christ: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus." Women who see this vision of God's reign, the new creation, are drawn by God's future, not confined by a patriarchal past.

The authority of the Bible, read through the message of God's saving work in Jesus Christ and the radicality of the new creation, can justify and strengthen our efforts to create the partnership of women and men who share the image of God equally and who are equally baptized into the body of Christ. The Holy Spirit is still leading us into new understanding of the Word of God.

Section II

Facilitator's Guide

Introduction

From Hierarchy to Partnership is a manual which has been developed as a tool for enabling partnership of women and men. It is a helpful guide for organizing workshops on gender awareness and leadership development which are aimed at increasing awareness and knowledge of gender and gender relations among women and men within the church and wider community and modelling new forms of leadership. The manual has been developed primarily to be used by facilitators to provide gender-sensitive training for women and men, ordained and lay persons, young women and men. It can be adapted to address issues and needs specific to participants from diverse communities and regions and to enhance their understanding of gender relations in the home, church and community. It seeks to help participants understand how such unequal relations impact on the lives of women, men, girls and boys. Participants are also encouraged to develop action plans to enable changes in their churches and communities to take place.

The overall goal of the manual is to contribute to critical work in building equal and just partnerships of women and men within the church, its communities and the larger society.

Structure of the manual

The manual is divided into the following sections:

Section I provides the theoretical and theological framework for the manual. It offers preparatory reading materials for facilitators and other resource persons to enhance their understanding of the concept of gender and of struggles within the church and wider society to advance the status of women. The concept of partnership of women and men is also explored.

Section II is a Facilitator's Guide to help facilitators and resource persons prepare and facilitate the various modules. This guide offers suggestions on how to use the various modules and activities in a workshop. There are a variety of tools and techniques to help stimulate participation and a checklist is provided to help

start the process. Facilitators should feel free to make changes to meet their particular style of facilitation and to respond to local needs. Facilitators are also encouraged to do their own research and use additional information.

Section III contains eight training modules consisting of an introduction, a description, objectives, notes to the facilitator, the time needed, activities including Bible studies, and a list of the handouts to be found in the *Workbook for Participants*.

Section IV provides additional resources including a glossary of concepts used in the manual. Users are strongly encouraged to add materials – including articles, data, cartoons, media clippings, etc., and words and concepts – relevant to the local context in which they use this manual.

Workbook for Participants

A *Workbook for Participants* which contains handouts is included as part of the manual. The facilitator should decide how the handouts in the workbook should be distributed and used. One option is to reproduce the whole workbook for distribution to participants. Another option is to photocopy the required handouts within the workbook ahead of time and distribute them when appropriate and necessary. The workbook serves as an important resource for facilitators and participants. The resources within this workbook can also be used for purposes other than the activities in the workshop; for example, the Bible resources can be used for Bible studies and for preparing sermons.

The workbook is divided into the following two parts:

Part I: Resources for gender sensitivity

1. Fact sheets and other relevant information to help with issues, concepts and analysis.
2. Stories and case studies
3. A script for a drama presentation

Part II: Bible study resources

1. Background on biblical texts
2. Commentaries and reflections on biblical texts
3. References and recommended reading
4. Litany
5. Story

Bible studies

The Bible studies were developed by Ranjini E. Wickramaratne-Rebera and are included in each module. They have been developed especially to bring the faith perspective to gender awareness and leadership development. They start from understanding scripture, and move on to exploring it within the context of today. A brief outline of the methodology used to create these studies is included in the workbook.

The Bible study handouts containing background to the texts and reflections are placed together in Part II of the *Workbook for Participants*. These handouts are for distribution to participants. The facilitator needs to study these well ahead of time and decide when these should be handed out to participants. They can be handed out, for example, before the Bible study in order for participants to study the material and gain insights. In some cases, if the facilitator sees the value in the participants bringing their own insights and perspectives

before they study the background material and reflections contained in the handout, or if she/he would like to use the handout as resource material that is presented in a special way during the activity, she/he can arrange to distribute handouts after the Bible study for further reflection and use by participants in their churches. The facilitator should ensure that the Bible study handouts are photocopied and ready for distribution.

Why are there Bible studies in a manual on gender and leadership?

The Bible has its inspiration and authority from God. Its relevance for every aspect of human life makes it, therefore, an important basis for dealing with issues of gender and leadership, particularly in the context of the church. For Christians to study and deal with issues relating to gender and leadership, without referring to some of the biblical texts that illustrate the place of gender in biblical times and their relevance today, would be like studying only half a painting. Half a painting may not be able to reveal the full intention of the artist or the message that lies in the painting as a whole.

How were the passages for the studies selected?

Some studies were built on passages used in the WARC regional workshops on gender awareness and leadership development. Others were chosen to fit into the themes of the modules.

All the Bible studies and related activities are intended for use by participants. The chosen passages may give the impression of only being for “women’s study”. However, the study of these passages by women and men will go a long way to establishing right relations between them. It is hoped that by studying together, par-

ticipants will be able to identify gender bias in the texts and then move on to exploring them as passages that can help make sense of their lives in today’s world. May these studies lead to a deeper understanding of God’s presence in our world and in our lives.

Women and men interpreting the Bible together

Sometimes interpreting passages can lead to conflict or confusion. This often happens when we interpret texts from a fixed theological position that says loud and clear, “I am right and you are wrong!” The message of the Bible is unique because it cuts across such fixed positions by making its message relevant for all time to all people, despite being the product of a patriarchal age. Some questions that may assist in moving from a fixed position to a more open one are:

- What makes a reading “right” or “wrong”?
- What do we mean when we say “right” or “wrong” to a particular interpretation?
- Is a “right” interpretation one that reflects the text accurately, is doctrinally acceptable, or is relevant for today’s society and church?

In order to gain the maximum from each study, we need to be able to acknowledge that our faith is placed in God as the primary “text” and that it is God who created us and the world as a practical expansion of God’s “text”. Divisions and differences between people were never meant to place them against each other. Making time to interpret the Bible together and not spending time trying to “score points” over each other’s interpretations may open doors for us to join together as people who believe in one God.

Women and men “doing” theology together

Women and men are creating “sacred spaces” for reflection, meditation, exploration and celebration of biblical stories in new and different ways. As the biblical text is studied, the “Bible study” moves beyond acquiring knowledge and insights to experiencing the sacredness of all life and all experiences. Such an approach validates each person’s experience as adding to the collective experience of the group. Through the sharing of personal stories we establish a relationship with the text as well as with those who are studying it with us.

Methodology

The modules and activities in this manual are designed to meet the needs of adult learners. The learner is viewed as a partner, bringing valuable experiences, skills and knowledge to the learning process. This methodology is influenced by the rich international field of education for change and a popular education approach. It aims to be truly learner-centred and empowering, beginning from where women and men are located, and acknowledging and integrating their knowledge and experiences through shared and highly participatory learning processes.

This manual takes the approach that gender includes both women and men, and any attempt to change gender relations must therefore include both. It is also developed on the understanding that the historical marginalization and oppression of women far exceeds that of men. Hence, while modules and activities are designed to ensure that the needs of both women and men are addressed, some modules and activities place a greater emphasis on questions faced mainly by women.

Consideration of local needs/context

The manual takes into consideration the varied and diverse cultural and social contexts of its users. It therefore encourages adaptation to such needs, for example, through the inclusion of facilitation and learning styles that are culture-specific. It also allows for concrete and relevant examples of local issues in an effort to deepen participants’ understanding of how gender differences influence the way issues are perceived, understood and responded to at various levels of society. *Module III: Building Solidarity on Gender Issues*, in particular, has been designed to help participants develop critical gender perspectives on issues such as economic justice, HIV/AIDS and domestic violence.

Facilitators are encouraged to familiarize themselves with local perspectives on gender issues and socialization processes and agencies – such as schools, the church, the media – as well as specific cultural forms, and to bring these to the workshop discussions. Preparation of additional handouts on local gender issues is encouraged. Facilitators should also obtain information on the history, theology, statement of faith, structure and polity of the churches which will participate in the workshop. The participants should also be asked to gather such information on their churches to bring to the workshop.

The manual is offered as a self-paced tool, which means that facilitators can go through it at their own pace, in one or several workshop sessions, and in an order that makes sense within the local context. While each user may decide to change the suggested order, it is highly recommended that training starts with modules I and II to ensure that participants have an understanding

of gender before moving on to discuss gender issues and other related topics.

Gender, as discussed throughout the manual, is a challenging concept. As with any new concept, the terminology used can create obstacles to learning if it is not explained and understood. A glossary of terms and concepts is provided in Section IV to accompany the manual and should be consulted to make the learning a qualitative experience. You may also need to add terminology from the local context.

Facilitation: a leadership style

The role of the workshop leader is that of a facilitator. Facilitating is a form of leadership that does exactly what the word implies – facilitates participation. It is different from the “top down” version of teaching where teachers are seen as the experts and students listen, absorb and learn. Education for change requires a different approach to learning and calls for a different style of teaching. We suggest a facilitative approach.

The term facilitation can mean different things to different people. For our purpose, to facilitate means to make learning a more involved and inclusive process. We view the facilitation style as one which incorporates the expertise of both facilitators and all participants in the learning process. The approach is built on the assumption that participants are not empty vessels to be filled with knowledge but that they come to the workshop with life experiences, knowledge and skills, and have benefited from previous training. The facilitator can thus be described as a leader who plays an enabling role in helping the expertise, experiences and skills of participants in the workshop

to emerge, inform and shape the discussion, adding new information, and encouraging processes of critical thinking and analyses.

It is important that facilitators model fairness and equity in their relations with participants in the workshop. This involves acknowledging and valuing the expertise of participants, including that of resource persons participating in the workshop. Most of us have been socialized within gender-biased contexts, and it is therefore important that we consciously provide fair and equal treatment to women and men by ensuring that both receive fair acknowledgment and opportunities.

The facilitator should explain briefly the methodology for the workshop to participants. Module I offers activities and notes on laying the groundwork for effective facilitation. The introduction and such activities as *Expectations and concerns* and *Developing ground rules* lay the basis for the responsibilities of participants within the workshop and clarify the role of the facilitator.

Partnering for effective facilitation

Facilitation can be a tiring process as it calls for a variety of skills, i.e. listening, note-taking, time-keeping, “keeping an eye” on nonverbal language, feedback and conflict management. It also requires appropriate responses to different sensitivities, discomforts and a range of other behaviours that take place during a workshop. If it is possible, it is advisable to have two facilitators, one of whom must be a woman, to lead the workshop.

It can be useful for organizers to arrange for a woman and a man to share in the leadership as co-facilitators or as facilitator and resource person. At least one of the facilitators should

come from the local community or region so that she/he is more resourceful in responding to culture-specific interventions.

An experienced and skilled facilitator

A successful gender awareness and leadership development workshop depends to a large extent on the knowledge and skills of the facilitator. In addition to the skills mentioned above, it is important that the facilitator is skilled and knowledgeable in gender perspectives and clearly understands how gender roles are played out in church ministries, structures and systems. She/he should be a person, preferably from the

church, who has experience in conducting gender-related workshops and leadership training. The facilitator must also understand how theology and the interpretation of the Bible have helped to marginalize and exclude women from full participation in the life and mission of the church.

The facilitator should also be aware of the social and cultural environment of the participants in the workshop and be able to explore the availability and use of written and creative gender-sensitive resources in the languages of the region.

Facilitator's tasks include:

- Becoming familiar with the manual (all sections should be studied carefully including modules, activities and notes to the facilitator).
- Preparing in advance for the workshop and her/his role as facilitator.
- Ensuring that the atmosphere is comfortable and friendly.
- Being understanding, flexible, respectful and patient.
- Being a good listener and valuing each person in spite of her or his different views. The facilitator must be able to set aside her/his personal needs and views for those of the group.
- Encouraging all members to be active participants and discouraging domination of the discussion by one or a few persons.
- Stimulating the group to model partnership and different styles of leadership and, when possible, sharing leadership with participants.
- Facilitating understanding of the subject matter and making it come alive by using life experiences, stories, news and familiar situations.
- Encouraging critical analysis of issues.
- Developing appropriate methods for discussion and reporting.
- Energizing the group when it slows down and becomes boring.
- Monitoring the flow of time.
- Pulling together key points and lessons learned that have come out of discussions for the group to reflect and build upon.

Making facilitation work – giving and receiving feedback

Giving and receiving feedback are essential elements of a highly participatory process. How this is done is important not only to facilitate input and feedback from all involved, but also to build trust, to empower, and to encourage an inclusive and democratic process. Effective feedback can be encouraged from participants by suggesting that:

- participants speak in the first person and bring their personal experiences in order to lessen the possibility of sounding as if they are making an accusation or appearing to be speaking for others. Examples of such interventions include “I hear”, “I feel”, “I see”, etc.
- participants are clear on what they are responding to by prefacing their statements with “you stated that...” or “the point you made about...” etc.
- participants remember that it is the idea they are challenging and not the person. They should avoid attacking people for things that are personal, their accent, how they speak, what they eat, how they dress, walk, etc.
- participants clarify what they believe they heard by asking questions or by repeating what the speaker said. They should never assume that what they heard is the correct version. Listening is a difficult task and participants should therefore practise active listening skills by listening fully to what is being said before they begin to formulate a response.
- participants give recognition to positive contributions where possible before they challenge what is under discussion. People tend to respond better to constructive

criticism expressed together with an acknowledgement of their contribution.

The facilitator can empathize with participants by acknowledging when she/he has also understood the issue they are raising. This builds bridges and demonstrates that the facilitator is also willing to learn. The facilitator can offer suggestions for alternative ways of looking at a problem.

Challenging and encouraging resistance

In dealing with gender sensitivities, there are likely to be participants – at times both women and men – who object to or resist what is being said or done. It is important not to ignore this resistance or to criticize those who resist. Many people are uncomfortable with change and, in the case of gender, men are more likely than women to put up barriers to participating.

Many men often do not view gender as having anything to do with them. They see gender as only to do with women or as another word for women. Women, like men, are socialized in gender-biased environments and some women are also likely to resist or to view such training as anti-men. While some participants may not express their resistance, you may observe that they are uncomfortable through their body language and low level of participation in activities.

It is important to acknowledge these different perspectives and to challenge them in a constructive manner. Some of the activities in the earlier modules in the manual are structured to allow for work in groups of the same sex. These can be very effective in helping both women and men take ownership of the issue and become more effective participants in the rest of the workshop.

Working with discomfort/sensitivities

In any group work or workshop there are likely to be moments of discomfort when incidents upset participants or touch upon deep sensitivities. Education for social change challenges us to confront and deal with issues which touch us deeply. Confronting gender inequalities not only challenges us personally but can evoke painful memories for women in particular, and also for men. Violence and fear are the norms in the lives of too many women and girls in every corner of the world. Many men and boys have been socialized to use power and control over women and girls in their lives. As a result some participants may be living with fear and violence or may carry the painful impact of these in their lives.

Gender awareness and leadership development must therefore build into the training process the capacity to deal with discomfort and sensitivities. This can lead not only to a productive workshop, but also build trust, strength and the ability to make lasting changes in the lives of both women and men.

While all modules may trigger some emotional responses, activities in modules III and IV, in particular, are likely to remind participants of abuse and gender-based biases and inequalities that have left painful scars on their lives. It is important to be prepared to deal compassionately with any such incidents.

For some activities, there are *Notes to the facilitator* to help the facilitator to respond to such discomfort and sensitivities. Here we provide some general suggestions:

- Prepare ahead, with your co-facilitator and/or resource persons if there are any, for sensitivities or discomfort that may arise. Identify a discreet place, away from the large group, in case it is needed. Be prepared to take breaks if and when required.
- Watch out for symptoms of discomfort – such as silence, other nonverbal behaviour, personal attacks, side conversations and challenges that attempt to deny other perspectives. Also watch out for non-participation or reluctance to participate in activities as this often has an adverse effect in small group dynamics.
- Acknowledge what you see is happening and provide support to talk about feelings and emotions, keeping in mind that this is not a therapy session. Seek permission to pursue the issues raised and exercise judgement on how far you can go in dealing with them.
- Say what you see and, if possible, deal with the issue openly. For a highly emotional situation you should consider calling a break and work with the person(s) to bring some healing to the issue. Decide with the person(s) involved as well as resource persons on how to proceed. Remind participants of the ground rules they developed on giving support and on confidentiality.
- Provide enough time for healing. Activities which deal with delicate issues should not be dealt with at the end of the day when there is not enough time for emotions or sensitivities to be adequately responded to before the close of the session. Encourage support of other participants, by being alert to offers of such support.

- Be prepared to move on to the next activity and do so when you see that the group has gone as far as they can with the situation. It may be helpful to highlight key points and indicate where in the workshop these may be discussed further. You can sense how much of this summary will be useful without referring again to the situation. Some form of closure will be necessary before you move on to the next activity.

Working with the modules

The eight modules in Section III of this manual have been designed and developed to provide a solid understanding of the concept of gender and its impact on the lives of women and men in the church and in society in general.

The Bible studies provide a special space for the life experiences of participants to interact with their faith and belief. They also bring new perspectives on certain issues and, for many participants, the studies may present a new approach to the Bible. The facilitator should prepare adequately beforehand by reading the text and background material before the session and allowing for creative and different perspectives among participants. The facilitator should decide when to give assignments in relation to biblical studies and where necessary to remind participants to read texts and background material before coming to the workshop.

Each module is structured to:

- improve participants' awareness and understanding of the issue
- provide stimuli for discussion and critical input and feedback
- encourage analysis based on improved information and understanding
- assess key points and lessons learned from the module

At the beginning of each module, with the exception of modules I and VIII, you will find an introduction to the topic which explains the perspective taken in developing the particular module. Where necessary, you may prepare and use this as an additional handout to deepen participants' understanding.

There are also *Notes to the facilitator* to assist in preparing the module. These notes may suggest that information from the local environment be added to enhance the module and ask you to research or gather such information and add it to the material already in the module. You should keep in mind that the notes are suggestions and that you are free to determine the approach best suited to the context, participants' needs and your comfort level.

In the *Facilitator's Guide*, you will find a number of "icebreakers" and "energizers". These are activities to help you deal with low energy and sluggishness in participants during the workshop. We strongly suggest that you also include exercises that are used within the local environment – participants can always be counted on to provide stimulating suggestions.

The eight modules are as follows:

Module I

Getting started: Welcome, introductions and workshop overview

This introductory module establishes the context and framework of the workshop and provides an overview.

Module II

Gender as a social, cultural and religious construct

Module II is divided into two parts – module IIa and module IIb. This module introduces the topic of gender and provides an understanding of what it is and the main factors in its construct. It helps participants to reflect on their lives as women and men and to look at the relationship between women and men and the disparities and injustices in male/female relationships. It is very important to do the whole module before moving on to other modules.

Module IIa

Understanding the concept of gender

Module IIa is designed to introduce and examine the concept of gender, including the basis of individual perceptions of gender differences and how these are shaped and sustained by societal socializing agencies.

Module IIb

Gender roles and expectations

Module IIb builds on module IIa and examines how unequal roles and expectations assigned to women and men are reinforced and promoted by deep-seated societal biases, misperceptions and practices.

Module III

Building solidarity on gender issues

In module III gender issues are discussed and analysed through a gender-sensitive lens to help participants gain a deeper understanding of their impact on the lives of both women and men. These issues include: gender and economic justice; gender-based domestic violence and gender and HIV/AIDS.

Module IV

Self-awareness: renewing my spirituality, renewing my faith

This module on the self is designed to help participants explore and develop self-knowledge, in order to better prepare themselves to become agents of change within their church and community.

Module V

Gender, leadership and power

Module V is structured to explore the concept of leadership and power from a gender perspective. The characteristics, qualities and styles of leaders, the sources and use of power, as well as the relationship between gender, leadership and power are explored.

Module VI**Church renewal and transformation**

This module is designed to help participants critically examine the church through a gender-sensitive lens and to envision the transformed church in which there is hope for fullness of life and partnership of women and men.

Module VII**Breaking the chains of gender injustices within our church**

In this module participants build on gender-sensitive awareness and analytical skills to develop action plans for gender equality in their churches and communities.

Module VIII**Evaluation and closure**

This closing module includes the evaluation of the workshop and the closing ceremony.

Working with the activities

Each module includes a variety of activities, two of which are optional. There are two kinds of optional activities:

- 1) One can be done instead of the other. The facilitator needs to decide which of the activities would work best for the participants. The notes will help facilitators decide which activity should be chosen.
- 2) One which can be done in addition to the other. The main or previous activity must be done but the following optional activity can also be done.

The activities call for a range of teaching techniques and approaches, all based on principles of adult education. Examples of these techniques will be found later in this guide. The key point here is that adults learn best when their experiences, skills and previous training are valued and incorporated into the learning process. Hence the activities call for a high degree of participation in the small-group work, role-play, brainstorming, etc., which build on the learners' experiences.

For each activity, there are *Notes to the facilitator*. These notes are intended as a guide for the particular activity to which they are assigned. It should be remembered that the notes are only a guide and facilitators are free to use their own styles and approaches. The following are suggestions to help plan and carry out the activities:

Introducing and explaining the activity

- Describe the activity and explain the objectives
- Clarify what is required in the activity – the task, time available, etc.
- Distribute any handouts, explanations, markers/pens and paper, etc.
- Divide into groups and agree on small-group process
- Agree on format for reporting back to the group – a group may deal with one or all the questions raised in the activity. One or two members may report or in case of a creative presentation, several members may be involved. The format for reporting back will be determined mostly by the time available.

Working on the activity

- Ensure that participants are working on the assigned task
- Check that participants understand what they should be doing
- Be available as a resource person, but be careful not to be drawn into discussions in a specific group
- Be fair how time and resources are given
- Monitor time

Reporting and discussing

- Bring small groups back by reconvening the large group
- Facilitate reporting and encourage a few questions and brief comments
- Ensure that equal time is given to all groups
- Look for patterns and pull together and synthesize main points
- Facilitate analysis and add new information where applicable
- Bring closure by highlighting key points and lessons learned

Review of the day and of the module

Reviewing the module and each day's activities is important and helps to monitor progress on the workshop agenda agreed by participants. The review reminds participants of how much they have covered, key lessons learned and discussion points, and informs on next steps. It provides opportunities to make necessary changes such as adjustment in time management or in the agenda. Generally it provides a picture of the progress made in the particular module or day and in the workshop as a whole.

Reviews should be “crisp” and brief and can be done at the end of the day or at the beginning of the following day. An easy approach to the review is to facilitate a brief summary of key lessons learned and highlights of the activities and discussions. It can be prepared ahead of time on a flipchart. The facilitator may also want participants to add to her/his presentation.

There are a variety of interesting and stimulating ways to do reviews. While the facilitator may need to present the review verbally, she/he can also use visual aids such as drawing a spiral or circle to trace what was covered within the specific module or day. If the facilitator chooses to use visual aids, at the end of each review the drawings can be mounted on the wall to trace the journey of participants' learning. These drawings make good visual aids and very valuable resources for participants as they move forward to the next module.

Closing

At the end of each day there should be a brief closing. The facilitator should decide on a culturally appropriate way to bring the day to a close. At the end of modules II-VI there is a suggestion for closing with singing some

popular songs and a brief time of prayer led by a participant. This can also be a quiet and meditative time when participants reflect on the day.

Tools, techniques and energizers

Workshops need a variety of tools, techniques and energizers to ensure that participants remain engaged in the learning process. Using a variety of exercises will help stimulate and invigorate the learning process. The exercises take into consideration that adults learn best by using a variety of senses and experiences. They keep participants alert by dealing with boredom, fatigue and low energy. It is important to keep in mind that most adult learners may not be used to sitting in a workshop for long periods.

Some of the exercises provided here may be familiar to the facilitator, but we have included descriptions, purposes and suggestions on

how to use them. The facilitator can add others they may know and have found useful. We suggest that the facilitator look upon this section as a “tool kit” in which helpful exercises and ideas are placed to make her/his work more enriching and rewarding.

Brainstorming

Description

Brainstorming is used to gather as many ideas as possible in a limited time frame. The aim is to free and stimulate the imagination in order to come up with new ideas for the task at hand.

How it is done

The group is given a specific question to examine. A fixed time limit should be set for brainstorming. Make sure everyone understands the question before you start and ensure that everyone has a chance to express her/his ideas. The facilitator needs to ensure that the group is focused and to monitor the time carefully.



A note-taker will ensure that all ideas are written on the flipchart/chalkboard. All ideas are valid at this point. Note-taking should be clear and should try to use participants' words as much as possible. Both the facilitator and note-taker are also participants in the activity.

Each person tosses in any idea which occurs to her/him. No one is allowed to criticize, judge or comment upon the ideas until the time for brainstorming is up. Creative thinking should be encouraged and ideas that may seem strange should not be ignored!

After the list is completed, discussion and evaluation of the ideas and suggestions takes place. The list is refined and some ideas are eliminated or combined. Depending on the use for which the items are intended, the group could go on, for example, to set priorities.

If all that is required is a list of ideas on a particular issue, the activity can be stopped when the list is ready.

Case studies

Description

A case study is basically a story giving a description of a situation and is followed by questions for discussion. Stories of people from other communities with similar problems to those of participants make ideal subjects for case-study analysis. The case study should be designed in such a way that the story is relevant to participants' experiences. Participants should be given enough time to read, think and discuss it.

Why use it

To discuss examples of common issues or problems in a safe environment. The case study offers opportunities for participants to develop

problem-solving skills and to promote group cohesion. It enables participants to analyse situations similar to ones they may have to deal with at home and to determine how they can respond, including identifying alternative behaviours and solutions to those commonly used.

How it is done

The facilitator distributes a written case study that describes a relevant situation or problem to be addressed. Participants read the case study, and identify issues which relate to the activity. The case study can also be dramatized and used to look at the experiences of participants from an objective point of view.

Creative visualization

Description

Creative visualisation is a tool used in education techniques to amplify cognition and thinking and to develop and share ideas. It is a process of creating calming pictures or images in the mind.

Why use it

It helps to provide a simple, gentle and effective way for drawing out and improving the internal dimension of participants and it can also help them to relax. It helps to clear the minds of participants for exercises such as visioning.

How it is done

The facilitator optimizes the use of environment and language and draws on the signal of her/his five senses and imagination. A suitable environment is a pleasant and quiet garden where participants are led in a brief exercise to relax and clear their minds.

Ask participants to close their eyes and use a soft or gentle tone and language that will prompt participants to create a certain image in

their minds. Speak slowly, allowing time for them to imagine.

Games

Description

Games are structured activities, requiring a certain number of players who play according to set rules in order to accomplish a task. Games must be well thought out and be relevant to the situation.

Why use them

Games are usually a fun and effective way to engage participants in learning new problem-solving skills. Carefully constructed games that are not intimidating can engage even the most hesitant of learners.

How they are done

Facilitators can easily invent games that help participants grasp new information or practise new skills. Here are some suggestions to help plan games:

- Involve participants in developing games, eg ask for ideas, questions, etc.;
- Develop rules that are clear and easy to follow. These should be written up and posted.
- Encourage participants to work in teams so that both strong and weak players are evenly distributed.

Role play

Description

Role play usually involves two or more people who enact parts in a scenario designed to help clarify an issue or problem. It is used to help people visualize an issue or situation, to assess consequences of decisions made and actions taken, and to provide an opportunity for participants to see how others might feel and/or

behave in a given situation. It is also used to provide a safe environment for participants to explore problems they may feel uncomfortable discussing in real-life situations.

Role play helps participants who are more comfortable in acting out an issue that may be difficult or painful to explain. It can also be a fun and energizing method for participants to deal with tough issues or situations, particularly those dealing with power and control.

Why use it

To visualize and present a situation in order to bring out different perspectives, issues that are not transparent, multiple dimensions of an issue, etc.

How it is done

Participants either act out roles from a given script or are asked to design a script based on a given situation. It is important to remind participants that they are playing roles and not themselves. Observers watch, and while the norm is not to interfere, some scripts call for interactive audience participation.

The facilitator should provide instructions if the script is to be developed or distribute an already developed script. Time should be allowed to read and prepare, where necessary. The following are useful suggestions:

- a) Prepare necessary props ahead of time and hand these out to the groups;
- b) Ensure that instructions are clear;
- c) Allow adequate time for performance, including where interaction is used;
- d) Provide time for reflection and feedback, asking questions such as:
 1. Players – how they felt during the role play;

2. Audience – what the players did well/what they could have done differently;
3. Interactive audience – how they felt participating, how it worked for them;
4. All – what learning or insights they have gained.

Small groups

Description

Small groups are used mainly for discussion purposes. They allow learners to share their experiences and ideas or to solve problems in a more focused manner. Small groups are also used to improve problem-solving skills, to help participants share with and learn from each other, as well as to give participants a greater sense of responsibility in the learning process. They are also used to promote teamwork, to bring diverse perspectives to problem solving, to address problems of learners who are not comfortable in a large group, and to clarify personal values.

Why use them

To allow for participation in a less threatening context – often shy people will speak more freely in a small group; to accomplish several tasks at the same time; to provide the opportunity for different leaders to assert themselves; to break the training rhythm; to produce written products; to help participants meet each other.

How they are done

- Group tasks and products should be clearly defined. A group leader should be appointed who understands the tasks and products for each small group;
- Groups appoint a note-taker who will report on behalf of the group;
- Groups can be homogeneous or heterogeneous – for mixed groups, “count off” (see below);
- For different tasks, the group composition can be changed.

How to create small groups

There are numerous ways to create small groups. Here are a few examples:

- The number of small groups required should be decided and the participants should then “count off” from 1 to 4 (or the number of groups). All the 1s should meet in one group, all the 2s in another, and so on.
- Participants can also be divided according to their region, sex, country, church, etc.
- News articles or magazine pages can be cut up, each in the number of pieces according to the number of groups to be created. These can be mixed up in a box or other container. Each participant can take a piece of the paper and find the match to create the whole page or picture. The completed page/picture brings the small group together.
- The facilitator can also plan ahead and place coloured dots or other forms of identification on name tags to assign participants into small groups.
- Participants may also select the small group in which they wish to work. This is useful when groups are asked to deal with different issues as participants may wish to choose the issue they want to discuss.
- Other ways of creating small groups can be taken from the local context.

Icebreakers and energizers

Description

These are techniques used to introduce participants to each other, to help them relax, wake up, or recapture their wandering interest. As its name implies, the icebreaker warms the learning environment to the point that the “ice” preventing participants from interacting with each other is broken up.

Why use them

Icebreakers or energizers involve all participants in an active role. Icebreakers should be fun and should create an initial bond between facilitator and participants. A note of caution – the facilitator should ensure that the activity is sensitive to physical or other handicaps of participants that would prevent them from taking part.

How they are done

The techniques are usually short and have no specific form. Jokes, short games or physical activities of some sort can all be icebreakers. To begin a workshop with new participants, you might randomly pair off participants and have them work in pairs to find out as much about each other as they can in five minutes. They can then share this information with the other workshop participants.

Examples of icebreakers and energizers include:

Songs/choruses

The facilitator should encourage the singing of lively and possibly relevant songs and choruses, for example, some action choruses. These will help to energize participants.

The people say

Why use it?

To deal with fatigue and sluggishness during the workshop.

How it is done

The facilitator should explain to participants that she/he has noticed glazed eyes, tiredness, etc. and describe the game in the following way:

“I will be asking you to take an action. Respond to my request only if I say ‘The people say’. For example, if I say ‘The people say stand up’, you stand up. If I only say ‘stand up’, you pay no attention.”

When playing this game, the facilitator should not let people drop out if they stand up at the wrong time because the idea is to get some exercise.

Clapping

Corazon Tabing Reyes, a facilitator at a workshop to test the manual, used a variety of fun and energizing clapping exercises. The following guidelines try to capture the way these exercises are done but the facilitator should try them out before using them in the workshop:

- **The Mosquito Clap:** Reach out with both hands and move your body in all directions. Clap out (two claps) the imaginary mosquito in front of you, the ones over and under the chair, the ones over and under the table, and the one over your head.
- **The Fireworks Clap:** Clap hands over one shoulder, then reach up with one hand. Clap hands over next shoulder and reach up with one hand. Clap hands over head and reach up with one hand. Clap hands over head and reach up with next hand. With both hands reach up over head and say BOOM!

- **Massage Clap:** Appear to pour talcum powder on left hand. Put powder container down and rub palms on the face, neck, and forehead. Next dust powder off hands and clap.
- **Ecumenical Clap:** Clap left for receiving, right for giving and end with a clap in front of the body.
- **Rain Clap:** Start with tiny claps for a shower of rain. Work up claps faster and louder/ clap faster and louder/ clap faster and louder to signify heavy rains.
- **Rainbow Clap:** You are to stand up and clap seven times to make the rainbow. Move hands over body and clap – first to the left and clap, next to the right and clap until you have done this seven times to signify the colours of the rainbow
- **Watermelon Clap:** With both hands, create a watermelon growing larger and larger – in three circles. Hold palms together and cut three slices. Offer these to the left, right and centre. End with four quick claps.

Planning the workshop – A checklist for facilitators

#	Category	Item	Status
1	Participants	<ul style="list-style-type: none"> • Check that participants have confirmed their participation • Ensure that advance information on the programme and logistics has been sent to participants • Check that information about participants' expectations has been received • Review information on participants and check for any special needs • Ensure that participants have been informed of their role in daily devotions and other worship • Ask participants to prepare in advance information on their church's history, theology, statement of faith, structure and polity, and bring it with them to the workshop • Ask participants to bring along a Bible and their favourite choruses, hymns and songs 	
2	Context	<ul style="list-style-type: none"> • Obtain information from the host church or organization on their expectations of the workshop • Research/familiarize yourself with workshop issues as these relate to the local context • Review any previous work done by the host organization on the workshop topic • Obtain information on gender issues from local women's organizations, governmental programmes, including statistics and success stories, etc. • Obtain information on your church's history, theology, statement of faith, structure and polity 	

Planning the workshop – A checklist for facilitators

#	Category	Item	Status
3	Logistics	<ul style="list-style-type: none"> • Ensure the workshop space is booked and that equipment – such as chalkboard, flipchart stand and other materials needed – are secured and in working order • Ensure that meals, coffee/juice breaks are organized and on time • Check rooms in advance for electrical outlets, space for small and large groups, wall space for posting flipchart paper or large sheets of paper, chairs, tables, etc. • Check the workshop space before the workshop takes place in order to ensure that it is clean and comfortable • Ensure that the seating arrangement is conducive to shared learning • Ensure that a clock or watch is available for time-keeping • Work with host organization or church to plan the introductory session, closing session, worship and any special arrangements 	
4	Materials	<ul style="list-style-type: none"> • Bible – the facilitator and participants must have their Bibles • Supplies – flipchart paper or large sheets of paper, coloured paper, coloured markers/pens/pencils/crayons/paints, masking tape, flipchart stand or a hook for wall hanging, chalkboard, chalk, scissors, candles (at least one per participant and a few extras) and matches, string and hooks to make a clothes line, clothes pegs, tacks/pins, etc. • Photocopies of <i>Workbook for Participants</i>, if possible, or photocopies of handouts and task sheets for group activities. • Name tags or badges • Agenda for the workshop • Tools for creative work, eg clay, stones, shells, leaves, flowers, etc. • Copies of choruses, hymns and songs 	

Sample schedule for a day

8:00	Devotions
8:20	Understanding the concept of gender <ul style="list-style-type: none">• Shaping identities• Cultural basis for gender perceptions and stereotypes
9:45	Defining gender
10:10	Coffee break
10:35	Bible study: creation stories
12:30	Lunch
14:00	Gender roles and expectations Differentiating our social and biological roles
14:30	Valuing women's and men's work
15:00	Identifying strategies for change
15:30	Bible study: Overcoming gender bias – Mary Magdalene
16:00	Tea break
16:20	Bible study continues
17:10	Concluding and moving forward
17:20	Closing

Section III

Eight Modules on Gender Awareness and Leadership Development

Module I

Getting Started: Welcome, Introductions and Workshop Overview



Objectives

This introductory module establishes the context and framework of the workshop and provides an overview of the workshop. It includes activities for participants to get to know each other, share expectations and concerns, review the

workshop agenda and establish ground rules to support the learning process. The workshop methodology and logistical and other relevant information are explained.

Module 1

The activities are designed to help participants:

- Understand and appreciate the context and framework of the workshop
- Introduce themselves and get to know others in the workshop
- Reveal their skills, experiences and expertise
- Share their expectations and concerns about the workshop
- Review the proposed workshop agenda in the light of expectations and concerns
- Consider experience and knowledge they bring to the workshop and appreciate the workshop methodology to facilitate this input
- Develop ground rules to help each other learn in a supportive atmosphere

Time needed

2 hours 55 minutes

Activities

1. Welcome and general introduction to workshop
20 minutes

2. Introduction of participants:
Paired introductions
30 minutes

Introduction of participants: Who am I?
(optional)
30 minutes

3. Expectations and concerns
20 minutes

4. Developing ground rules –
Creating a supportive learning
environment
15 minutes

5. Bible study:
Earning the right to lead – Miriam
90 minutes

Handouts

I-1

Ground rules – Creating a supportive learning environment

I-2

Bible study: Earning the right to lead – Miriam

General notes to the facilitator

- ☞ Registration forms should be completed by participants ahead of time and returned to host organization.
- ☞ The facilitator should review the list of participants to have advance information about the group.
- ☞ If possible, the workbook for participants should be reproduced or the necessary handouts photocopied and distributed to participants, as determined by the facilitator (see Facilitator's Guide in Section II).
- ☞ Please note that it is useful for a package containing the following to be prepared and distributed to participants upon arrival:
 - *Workbook for Participants* (if available)
 - Name tags with names in large print
 - Workshop agenda, workshop overview and other relevant information.
 - Stationery – paper/notepad and pen

Module 1

Activity 1

Welcome and general introduction to workshop

Description

This introductory activity is an opportunity for the church or organization hosting the workshop on gender awareness and leadership development to welcome participants and to provide the local context for the workshop.

Time needed

20 minutes

Notes to the facilitator

- ☞ Prepare an overview of the workshop clearly stating its purpose and methodology. Some background information can be prepared using materials from Section I of this manual.
- ☞ Collaborate with the host organization to develop and facilitate this activity. Ensure that it includes a message from the host organization on the importance of gender and this workshop to the church.
- ☞ A break between this activity and the others in the module is useful – for participants to mingle and get to know each other, as well as to give you a chance for any last minute preparation.
- ☞ Keep an eye on the clock to ensure that time is well managed. However, be prepared to make allowances and adjustments to the schedule as necessary.

Module 1

What to do

Step 1: Welcome by host church/organization

Step 2: Brief overview of workshop by the facilitator



Module 1

Activity 2

Introduction of participants: Paired introductions

Description

This introductory activity acts both as an ice-breaker and a relaxed way for people to get to know each other. The activity begins the process of helping participants to build trust and shared responsibility. It is designed to give participants an early opportunity to actively participate in the process.

Time needed

30 minutes

Notes to the facilitator

- ☞ You may need to revise the time allocated for this activity depending on the number of participants in your workshop.
- ☞ Allocate a time of not more than two minutes per person for the interview and presentation to the group.
- ☞ Advise participants not to interrupt when a person is speaking but to wait for her/his turn.
- ☞ Emphasize the importance of listening.

Module 1

What to do

Step 1: Introduce the activity. Explain that although some people are likely to know each other, some of the people in the room are new to the group, so this activity has been prepared to help everyone get to know a little about each other.

Step 2: Ask each participant to turn to the person on their left and find out the following:

- Their name and its meaning.
- Where they come from.
- Their skills and expertise.
- Their role in the church and community.

Step 3: Ask each participant to introduce the person they interviewed to the group.

Step 4: Introduce resource persons and any other people in the room in addition to the participants.

Step 5: Review the activity by pulling together or summing up the rich experiences, knowledge and skills within the group. Emphasize that the methodology in the workshop – *a highly participatory and learner-centred approach, which assumes that the learner is also a partner, bringing life experiences, skills and knowledge to the education process* – will enable this wealth to be part of the learning process.

Module 1

Optional Activity 2

Introduction of participants: Who am I?

Description

This introductory activity acts both as an ice-breaker and a relaxed way for people to get to know each other. The activity begins the process of helping participants to build trust and shared responsibility. It is designed to give participants an early opportunity to actively participate in the process.

Time needed

30 minutes

Materials

- Flipchart/chalkboard, sheets of blank paper, coloured markers/pens and tape

Notes to the facilitator

- ☞ This is an optional activity that can be used instead of activity 2.
- ☞ You may need to revise the time allocated for this activity depending on the number of participants in your workshop.
- ☞ Use your knowledge of the local context to decide what three things people would be comfortable sharing. You may want to select one example relating to the church.
- ☞ Provide clear instructions – write these up on the flipchart or chalkboard if possible.
- ☞ Give encouragement, as people are often reluctant to draw.
- ☞ The act of getting up, moving around and greeting each other can be energizing and begin the process of building trust.

Module 1

What to do

For the introduction, ask participants to draw a picture which tells a brief story about themselves. Using the following steps, allow 5 minutes for this exercise:

Step 1: Introduce the activity and provide each participant with a sheet of paper and markers/pens. Instruct them as follows:

1. Draw a picture of yourself that tells three things you would like to share, for example, something that as a man or woman you are proud of, something you do to relax, a personal quality or belief. Be as creative as you wish.
2. Use the drawings to tell this story. Make full use of different coloured pens and crayons.
3. When you have finished, tape your drawings on the walls.
4. You may want to walk around the room and look at the other drawings on the wall.

Step 2: Give participants two minutes each to share with the group what their drawing represents. Encourage participants to leave their “picture stories” on the wall for the duration of the module.

Module 1

Activity 3

Expectations and concerns

Description

This activity is designed to encourage participants to express their expectations and concerns about both the workshop and their participation in it. Discussions on gender can become very emotive, with participants bringing many pre-conceived notions and perspectives to the discussion. For this reason, it is important that participants are provided with an early opportunity to share their expectations and concerns about the workshop. An opportunity is also provided to examine the workshop agenda and, where possible, to make adjustments to incorporate expectations and concerns.

Time needed

20 minutes

Materials

- Flipchart/chalkboard, stack of blank cards or sheets of paper cut into small squares, markers/pens and tape
- Flipchart with two columns headed: **Expectations and Concerns**

Notes to the facilitator

- ☞ Ask someone to assist you and invite that person to join you in front of the group or beside the flipchart.
- ☞ Prepare a flipchart with two columns headed: Expectations and Concerns.
- ☞ Write up a new agenda to incorporate the changes based on expectations and concerns and post the new agenda on the wall for the following day.

Module 1

What to do

- Step 1:** Introduce the activity and ask each participant to share one expectation or hope and one concern or fear relating to the workshop. Each participant should have no more than one to two minutes to speak.
- Step 2:** As each participant speaks, the facilitator or an assistant will write the two comments up on the flipchart under the appropriate headings. The assistant will help to capture what is being said as she/he writes it on the flipchart.
- Step 3:** After everyone has spoken, read through the expectations and concerns listed and group them with help of the assistant.
- Step 4:** Review the workshop agenda in the light of the expectations and concerns. Explain where these are covered or can be accommodated in the agenda. State clearly if there are others that cannot be dealt with in this workshop.
- Step 5:** If changes to the agenda are necessary, a revised version should be prepared in time for the following day. Use flipchart or chalkboard to prepare the revised agenda. The fact that the expectations and concerns of participants are incorporated into a revised agenda will help to ensure that participants feel their input is valued.

Module 1

Activity 4

Developing ground rules – Creating a supportive learning environment

Description

Ground rules are an important part of any workshop. They are like a friendly agreement or informal group “contract” among participants and between participants and facilitator. Such rules can be very useful during the learning process. Participants are encouraged to develop a list of ground rules to ensure a supportive learning environment.

Time needed

15 minutes

Notes to the facilitator

- ☞ Explain that adults learn best in an environment that is supportive and participatory, and that establishing some ground rules is one way to ensure this.
- ☞ Add your own contribution and use handout I-1 to ensure that important rules are included in the group “contract”. Post the list on the wall for easy reference during the rest of the workshop.

Materials

- Flipchart, markers/pens and tape
- Handout I-1 *Ground rules: Creating a supportive learning environment*

What to do

Step 1: Introduce the activity and ask participants to think of rules that would help them during the learning process.

Step 2: Write these on the flipchart and add your own contributions.

Step 3: Distribute handout I-1 *Ground rules: Creating a supportive learning environment*. Ask participants to read and identify rules that may be useful and if agreed include them in the group’s ground rules.

Module

Activity 5

Bible study

Earning the right to lead –
Miriam

Texts

Exodus 15.20-21

Numbers 12, 20.1

Micah 6.4

Materials

- Flipchart/chalkboard, markers/pens
- Handout I-2 *Earning the right to lead – Miriam*

Activity 5A

What does the text say?

Time needed

45 minutes

Notes to the facilitator

- ☞ Ensure that you have studied the prescribed texts and handout before the activity and make your own notes.
- ☞ Identify verses that are important to you or puzzle you.
- ☞ Come prepared to share your insights with the group.
- ☞ You may find it helpful to ask participants to prepare by reading the prescribed biblical texts the evening before the activity.
- ☞ Facilitators should decide when to distribute the handout; this can be before or after the activity. (Refer to the section on Bible studies in the Facilitator's Guide.)
- ☞ As preparation, write the Bible study topic and the biblical references on the flipchart/chalkboard before the activity begins.
- ☞ If the group is large, work in small groups.

Module 1

What to do

Step 1: Ask for volunteers to read the biblical texts.

Step 2: Introduce the Bible study by sharing personal insights that may have surfaced when you were preparing for the study. Invite participants to also share their insights.

Step 3: Either use the insights that have been shared by the group or use the following questions to stimulate discussions on the text.

1. How did Moses, Miriam and Aaron use or abuse the power they had as leaders of the wilderness community?
2. Was Miriam's criticism of Moses' choice of a Cushite woman as his wife an example of:
 - a. an act of ethnic oppression?
 - b. a legitimate concern?
3. Does gender bias colour the subtitles "Song of Moses" and "Song of Miriam"? How does it affect the interpretation of these texts?
4. Is creativity (eg, liturgical dance, creative activities in worship, etc.) a feminine characteristic usually recognized in women? Or is it a human characteristic that has been ignored or denied to men?
5. In recording Miriam's punishment for confronting Moses and maintaining a silence with regard to any consequences to Aaron, does the writer reveal a male bias or is Yahweh (God) guilty of favouring males?

Step 4: Bring this discussion to a close by briefly highlighting main points and making links with expectations for the workshop.

Module

Activity 5B

What have I learned
for living today?

Time needed

45 minutes

Notes to the facilitator

- ☞ Read through the steps provided.
- ☞ Make sure that the task is clear to everyone before you begin.

Module 1

What to do

Step 1: Read through the steps provided. Make sure that the task is clear to everyone before you begin.

Task:

Imagine that you are living with the Israelite community in exile in the wilderness. There are tensions and conflict regarding the lack of food, inadequate health facilities, the needs of children and the aged, religious freedom and matters relating to law and order. Word is spreading that there is tension between the three designated leaders: Moses, Miriam and Aaron. There is said to have been a confrontation between them. Miriam has been punished by Yahweh, but Moses and Aaron go unpunished. There are many contradictory rumours circulating in the community and you do not know whom to believe. You are very concerned about this situation, fearing that a breakdown in leadership will mean more hardship for you and your family.

Step 2: Divide participants into three groups and ask them each to explore the situation from the perspective of one of the following three groups:

1. Supporters of MIRIAM in this conflict.
2. Supporters of the CUSHITE WOMAN.
3. Supporters of MOSES and AARON.

Group work:

- a. Make sure you identify the verses in the texts that endorse your position.
- b. How would your group attempt to bring healing between the leaders?
- c. Is it unchristian for leaders in the church to disagree or confront each other?
- d. How do tensions among leaders affect the worshipping community?
- e. How can power be used effectively in a partnership between equals?
- f. Can strategies be developed to minimize the abuse of power among leaders: eg women with women; men with men; women with men.

Step 3: Reconvene the large group and share significant insights from the discussion.

Module III

Building Solidarity on Gender Issues

General Introduction

There is a growing realization that governments, charities and social movements alone cannot bring about justice and shalom. The church is increasingly involved in the struggle for justice, peace and right relationships between and among people. As God's agent, the church brings the good news of the kingdom of God and the hope "that all may have life in fullness" (John 10:10) – the poor will no longer be poor, the oppressed no longer in bondage and those afflicted with war and conflict can live in peace. This good news comes in times of broken relationships where life is threatened and women are undervalued and treated as inferior to men. The church must strive to understand God's will in the face of unjust gender relations.



One of the struggles of the church today is to name and confront injustices, including gender injustice. The WARC 21st General Council, 1982, Ottawa, Canada, declared that apartheid in South Africa was a sin and that the theological justification of apartheid was a heresy. The

WARC 22nd General Council, 1989, Seoul, Korea, affirmed the commitment of the Alliance to the inclusive community of women and men in church and society. These are two examples of the commitment of churches to issues of social justice. Today churches are called upon

Module 3

to be more proactive in taking action on gender injustice. The church must speak about issues such as gender and economic justice, gender and HIV/AIDS, and gender-based domestic violence, which are rooted in and affected by power relations between women and men. The nature and mission of the church in relation to the marginalization of women needs to be critically examined. Gender justice speaks to the need for men to work in partnership with women in this struggle. It urges the church to examine what fullness of life means for women and men and to speak out against threats to life.

Church leaders play roles of great significance in their communities and are often called upon to deal with issues which create social upheavals and have devastating impacts on the lives of women and men within their communities. The church can be a place that brings great solace, service and support to women, men and families on a variety of issues. But too often the different ways in which these issues impact women and men are not fully understood and well-intentioned support may not result in meaningful change for **both** women and men.

Three gender-based issues will be discussed and analysed through a gender-sensitive lens to help participants gain a deeper understanding of their impact on the lives of both women and men. This module will help participants to identify strategies for the church to address the challenges facing communities on the following issues:

1. **Gender and economic justice**
2. **Gender-based domestic violence**
3. **Gender and HIV/AIDS**

General notes to the facilitator

- ☞ This module is designed differently from the others, in that it deals with three issues: Gender and economic justice, Gender-based domestic violence and Gender and HIV/AIDS.
- ☞ For each issue, there are an introductory article, activities and handouts. You may use the introductory article as well as the handouts in the workbook for participants to help deepen your understanding of the issue.
- ☞ There is only one space at the end of the module for the activity: Concluding and moving forward. The facilitator may find it necessary to do this in some form at the end of each issue.
- ☞ Depending on time and needs, you may choose to do all three issues or select the one that is most appropriate to the local situation. Consult the host church or organization on the choice.
- ☞ To prepare for this module, it is important that you do some research and become familiar with the issues as they apply to the local situation. Get information on the church's perspective and responses to the issues and bring this information to the workshop.

Module

Objectives for the three issues

- To develop a deeper understanding of the issues identified and the different ways they affect women and men
- To develop skills for gender analysis as a tool to understand the impact of these issues on women and men
- To develop an awareness of the roles of socializing agencies (including the church) in perpetuating myths, unhealthy traditions and misinformation on such critical issues
- To identify gender-sensitive strategies with which the church can address these issues

Time needed

9 hours

Issue 1

Gender and economic justice

2 hours 45 minutes

Activities

1. A basic understanding of economics
2. Where am I in the economy?
3. The challenges of economic globalization
4. Tradition, property and rights: Writing as it happens! An interactive play

General notes to the facilitator

- ☞ Gather information and statistics on how these issues affect women and men, their families and communities; how traditions and customs influence responses; and what is being done by community agencies, including NGOs and governmental agencies.
- ☞ Add relevant information and articles, particularly on the local context, to the handouts.
- ☞ Adaptation of materials provided in the manual to suit the local context is encouraged, including the use of appropriate local expressions and examples.
- ☞ It is important to keep in mind that participants and/or people they know may be dealing directly with these issues, and that sensitivity and appreciation on how the session impacts them is therefore vital. Be prepared to handle this.
- ☞ These are sensitive issues and people are likely to share deep feelings and confidences. It is important to remind participants of the ground rules they developed earlier. Respect for confidentiality should be emphasized.

Module 3

Issue 2

Gender-based domestic violence

2 hours 30 minutes

Activities

1. Understanding gender-based domestic violence
2. Examining causes of gender-based domestic violence
3. Identifying strategies for the church

Issue 3

Gender and HIV/AIDS

3 hours 45 minutes

Activities

1. What is HIV/AIDS?
2. Bible study:
A blind man encounters Jesus
3. Bible study:
Identity and difference in partnership –
The Canaanite woman

Concluding and moving forward

15 minutes

Module 3

Handouts

Issue 1

III issue 1-1

The basics of economic literacy

III issue 1-2

What is economic globalization?

III issue 1-3

Muriel's story

III issue 1-4

My husband's property and my rights

Issue 2

III issue 2-1

Different forms of gender-based domestic violence

III issue 2-2

Case studies

III issue 2-3

Power and Control

III issue 2-4

As a religious leader you can help

III issue 2-5

Proposed safety plan for women

III issue 2-6

Deciding to leave

Issue 3

III issue 3-1

Understanding AIDS

III issue 3-2

The story of Mama Thembi

III issue 3-3

Bible study: Identity and difference in partnership – The Canaanite woman

Module

Building Solidarity with Communities

Issue 1: Gender and Economic Justice

Introduction

Most people who are not economists think that the subject of economics is beyond their understanding and capacity. The language of mainstream economics makes people feel powerless to challenge inequities. The fact is that as long as we consume, produce, budget, keep our accounts and pay taxes, even if it is only in relation to our families, we are economists. It is important that we understand our place in the economy of our countries and that we participate in decisions that affect our lives.

The word “economy” originated from two Greek words: *oikos* meaning house or household and *nomos* which means rule, law or custom. Economy therefore is translated to mean management or stewardship of the household resources and how goods are produced, distributed and consumed. Generally, this is what women do on an everyday basis, managing the household to ensure that families are fed, clothed and sheltered.

Globalization and poverty

The evolution of local and global economic systems has resulted today in a world where a small group of people have much more than they need, and the majority have too little to meet their basic needs. The present-day model for economic development is influenced by what is referred to as economic globalization. Globalization of the world economy is the integration of economies throughout the world through trade, financial flow, the exchange of technology and information, and the movement of people. The extent of the trend toward integration is reflected in the rising importance of world trade and capital flows in the world economy. Economic globalization is driven by competitiveness between companies and countries and is characterized by liberalization of trade, globalization of capital markets and the rapid diffusion of advanced technologies and consumption patterns. Richard Dickenson defines economic globalization as “increasing concentration of economic power, coupled with

Module 3

increased dependency of the poor on the decisions of the powerful (60 giant corporations and 30 countries together dominate the world's money economy)".¹

Globalization is not new and is based on an economic model that has been in existence for hundreds of years. It can be traced back to the mercantile system of the late 18th and early 19th centuries which was characterized by trade in luxury items and the movement of labour forces and raw materials across national borders. This early form of globalization resulted in large parts of the global south being colonized and its people dominated and placed in service to the global market.

One of the most serious challenges of current economic globalization is the widening disparity between rich and poor, within and between countries. The increase in poverty within developed and underdeveloped nations is causing deepening insecurity in the world.

There are numerous ways to describe poverty, but essentially:

- Poverty results from people having limited access to basic necessities such as food, clean water, healthcare and education.
- Poverty can mean greater vulnerability to women and can result in poor self-esteem, a sense of powerlessness and violence.
- Poverty is often multifaceted and includes unequal access to resources, opportunities and benefits, as well as positions of power and decision-making.

- Poverty tends to exclude people from meaningful involvement in determining the allocation and distribution of society's resources.

Women and poverty

Poverty marginalizes the majority of women and denies them the right to a decent standard of living. For women who comprise about 70 percent of the world's 1.3 billion absolute poor and bear the brunt of economic and financial transition, life is severely threatened. Women are vulnerable to poverty for reasons beyond their control.

Poverty affects women in different ways than it affects men. While both women and men often live in impoverished conditions, their experiences of poverty are different, given that women's roles and responsibilities are not the same as those of men. Women's roles and responsibilities include childcare and care for extended family members, managing the home and taking care of all aspects of home life. In many cases women are disadvantaged because of low levels of education and marketable skills, migration, marital breakdown, increasing numbers of women-headed households and labour market inequities. The particular ways in which poverty affects women as a social group are referred to as the "feminization of poverty" and include the following:

- Women, particularly single mothers and heads of households, are unable to feed their children and to access clean water and basic services such as healthcare and education.
- Traditional values and practices result in women's inability to access the credit and finance necessary for income-generating activities. In too many societies women have no rights to land or other forms of property

¹ Economic Globalization: Deepening Challenge for Christians, WCC Unit III, JPC, 1998, p. 5

Module

and are thus placed at the mercy of male family members.

- The global drive to privatize public goods and services and the introduction of the Structural Adjustment Programmes (SAPs) have meant that women bear the brunt of the fallout of market-driven policies which have a negative impact on public services (especially health and education), prices for goods and income.
- Women's uncounted work in homes and communities serves as a double-edged sword. In their everyday world the work that women do as caregivers and nurturers is unrecognized and unpaid, which often means that they remain invisible when policies are made and decisions are taken in relation to national budgets.
- Poverty can increase the already existing violence and insecurity in the lives of women and girls. Poverty also includes the marginalization and fragmentation of lives through

domestic and public violence against women, the trafficking in women and children, increased numbers of street children, dislocation of families due to migration, destruction of communities, loss of fundamental human rights and erosion of democratic development.

To address the poverty facing women and communities, the response must be multifaceted. Poverty is about the lack of economic opportunities, but it is also about the absence of access to power and decision-making, good and transparent governance, human security mechanisms and the lack of awareness and understanding of the impact of gender inequities across societies. Traditional beliefs, customs and practices, which in many societies marginalize and disempower women, must also be addressed.

Gender and economic justice are inseparable in challenging poverty and in seeking new ways to bring about a just economic system. The church cannot ignore the pain and threat to life caused by economic systems which have demonstrated their incapacity to produce a development model which can offer hope for life. How can the Christian faith and the mission of the church inspire us to seek an alternative model of economic development which is in solidarity with the many suffering people in the world today? How can the church seek this alternative which cares for people and through which all of humankind can experience life in its fullness? This alternative must be built upon Christian ethics and values that view gender justice as a fundamental building block. It is important for the church to influence decisions and choices in accordance with Christian values which include compassion instead of greed, care instead of selfishness, cooperation instead of competi-



Module 3

tiveness and respect for human rights instead of serving structures and systems that are created to exclude rather than to include people. This must be done with an inclusive perspective in which the possibility exists to transform society into one that cares for all people.

Description

This session is designed to help participants develop a basic understanding of economics and the current trends in economic globalization as these relate to their life experiences. It can be used as a tool for engendering the church's participation in challenging economic injustice by examining the structural causes of economic and social problems.

General notes to the facilitator

- ☞ In this section there are four activities and four handouts.
- ☞ Some activities call for active involvement of participants.
- ☞ Ensure that you prepare participants for their involvement before you begin the activities and that both women and men participate actively.
- ☞ You also should prepare in advance for activities which call for materials such as grains, rice and bowls.
- ☞ See general notes at the beginning of the module to help you prepare for and carry out the activities in this session.

Time needed

2 hours 45 minutes

Activities

1. A basic understanding of economics
45 minutes
2. Where am I in the economy?
45 minutes
3. The challenges of economic globalization
30 minutes
4. Tradition, property and rights: Writing as it happens!
An interactive play
45 minutes

Handouts

III issue 1-1

The basics of economic literacy

III issue 1-2

What is economic globalization?

III issue 1-3

Muriel's story

III issue 1-4

My husband's property and my rights

Module

Activity 1

A basic understanding of economics

Description

This activity is designed to give participants a brief introduction to economic activities. It provides an overview of how resources are owned, controlled and distributed in most societies. It uses an interactive methodology to help participants actively engage in exploring and analysing distribution of and access to economic resources and the consequences of gender injustice.

Time needed

45 minutes

Materials

- Flipchart/chalkboard, markers/pens, tape, basket of bread, bananas, rice, millet, corn, etc., several small bowls
- Handout III issue 1-1 *The basics of economic literacy*

Notes to the facilitator

- ☞ Prepare in advance for this activity by obtaining bread, rice or other grains, appropriate to the local context.
- ☞ Obtain statistical data on the level and range of poverty and the groups affected by poverty within your country or region.
- ☞ You may also want to obtain data on the global picture.

Module 3

What to do

Step 1: Introduce the activity. Distribute handout III issue 1-1 *The basics of economic literacy* and ask for volunteers to read.

Ask participants to explain what they understand by economics and how it functions, and write these ideas on the flipchart. Explain the construct and concept of the word “economics”.

Ask about the major economic activities of participants’ countries or regions. Make a list on the flipchart of major companies and investors in their countries. Identify which are local and which are foreign.

Lead a discussion using the following guidelines:

- Identify who owns and controls basic services such as water, electricity, telephone and banks.
- Identify where most goods which they consume are produced.
- Identify and list the major actors in the economy who are investors, holders of major companies including industries, trade, etc. Show the distribution of wealth and give an approximate percentage of the population which can be put into the category of owners, producers and formal traders. What is the approximate percentage of women and of men?
- Lead a brief brainstorming session on the main categories of human resources of participants’ countries (for example, agriculturists including technicians, farmers, economists, medical practitioners, teachers, home makers, etc.). Put approximate annual or monthly income for each category.
- Make broad income brackets, combining about three to six categories and place an estimated average monthly or annual income under each broad income bracket (see example below). Make an additional category for the unemployed.

Monthly income

<i>medical doctors</i>	<i>economists</i>	<i>farmers</i>	<i>shop owners</i>	<i>factory workers</i>	<i>unemployed</i>
<i>journalists</i>	<i>scientists</i>	<i>fishermen</i>	<i>entrepreneurs</i>	<i>labourers</i>	
\$ 5,000	6,000	1,000	2,500	600	0

- Post this chart for all to see and allow some time for discussion on the disparities between the high-income earners and those who live at a subsistence level and/or charity.

Module 3

Step 2: Ask for volunteers to take on the roles of each profession/occupation on the chart in the previous step.

Distribute quantities of bread, corn, rice and millet according to the amount of income each person earns. For example, the highest income earner would have most of the food and the ones that earn much less would have very little. The unemployed would not receive any food.

Step 3: Lead a discussion on what has just taken place in the distribution of food. Ask participants to think about the percentage of the population that can fall in each category. What is the situation of the majority of people in their countries? In which categories can women be found?

In the large group, ask participants to share their reflections, that is, what they were thinking as they looked at the disparity in the distribution of the goods in front of them.

You may use the following guidelines:

- What does such a picture of the disparity in the distribution of goods look like within their respective communities and countries?
- Where are women in this picture?

Continue to facilitate the discussion with the following broader questions:

- What is the impact of such disparity of distribution on homes, communities, countries?
- What is the impact on women's and men's ability to feed, clothe and house their families?
- What is the particular impact on women's lives and on female single parent households?
- What is the particular impact on the access to education and healthcare for the family, for boys and for girls?

Add other questions and allow the discussion to continue. Begin to seek responses to address the disparities and inequities discussed.

Module 3

Activity 2

Where am I in the economy?

Description

This activity seeks to help participants ground the analysis done in previous activities and to make visible and examine the values and contributions of both women and men to the economy of the home, community and nation.

Time needed

45 minutes

Materials

- Flipchart/chalkboard, markers/pens and tape
- Handout IIb-1 *Counting women's work*

Notes to the facilitator

- ☞ Put up flipchart with key points from module IIb. Place notes on “Valuing women’s and men’s work” from module IIb on the board.
- ☞ Read these through as preparation and relate them to this activity.
- ☞ Ask participants to have handout IIb-1 *Counting women’s work* at hand.

Module 3

What to do

Step 1: Introduce the activity and divide participants in groups of the same sex. Give the men the list of activities for men prepared in activity 2 of module IIb and give the women the list of women's activities.

Ask participants to do the following tasks:

Men's group

- List economic activities of men as shown on the 24-hour clock in activity 2 in module IIb.
- Put an estimate of the monetary value or income beside each activity.
- Show how this relates to the chart prepared in activity 1.
- If all men in your field of work were to stop working and put down their tools, how would this affect the economy of your country?
- Prepare a budget for your family indicating how much you need to spend on all necessary items, such as food, clothing, housing, education, healthcare, water, electricity, other utilities, church, entertainment, etc.

Women's group

- List economic activities of women as shown on the 24-hour clock from activity 2 in module IIb.
- Put an estimate of the monetary value or income beside each activity.
- Show how this relates to the chart prepared in activity 1.
- If all women in your field of work were to stop working and put down their tools, how would this affect the economy of your country?
- Prepare a budget for your family indicating how much you need to spend on all necessary items, such as food, clothing, housing, education, health care, water, electricity, other utilities, church, entertainment, etc.

Step 2: Reconvene the large group for group presentations. Allow time for a few questions and clarifications.

Ask participants to compare presentations and note differences and similarities. Lead a brief discussion on the quality of life for women and men in their countries and regions and how this could be improved.

Module

3

Activity 3

The challenges of economic globalization

Description

This activity is designed to explore the intersection of key issues facing women and men in local communities the world over as these are impacted by the market-driven economic globalization. Using a case study, participants explore issues of gender and survival in the current economic order.

Time needed

30 minutes

Materials

- Flipchart/chalkboard, markers/pens and tape
- Handout III issue 1-2 *What is economic globalization?*
- Handout III issue 1-3 *Muriel's story*

Notes to the facilitator

- ☞ Study the material and handout III issue 1-2 on economic globalization.
- ☞ Request material on economic globalization from the WCC, LWF, CEC and WARC mentioned in the bibliography in Section IV of this manual.
- ☞ Collect local material on globalization and the situation in your country from governmental and non-governmental organizations.

Module 3

What to do

Step 1: Introduce the activity. Distribute handout III issue 1-2 and ask for volunteers to read. Define economic globalization, underlying the key features, and facilitate a large group discussion on its impact on issues such as poverty, healthcare and education.

Step 2: Divide participants into small groups. Distribute handout III issue 1-3 with *Muriel's story* and ask them to read and discuss this in their small groups.

Ask them to make use of the following questions to help their exploration of the story:

- What are the main threats to Muriel's cash crop farm?
- What is the role of the market on the survival of Muriel's farm?
- What is the role of her government in enabling her to earn a livelihood from her farm?
- Where is Muriel's husband in this picture?
- How does the culture and tradition of her society impact her situation?
- What support does she have?
- How will she and her family survive?

Suggest that participants prepare their report in a creative form, using drama, poem, story, songs, etc.

Step 3: Reconvene the large group for reports from each small group. Note key points, highlighting the similarities and differences in the reports. Explore a possible role for the church in this situation. Allow for further discussion before bringing the activity to a close by summarizing the main points covered.

Module 3

Activity 4

Tradition, property and rights: Writing as it happens! An interactive play

Description

Gender and economic justice are key issues in our societies and touch all areas of our lives, especially the lives of women and girls. The purpose of this activity is to provide participants with a “hands-on” or practical approach to examine and discuss gender and economic justice in the context of culture and tradition. This activity deals with women and property rights and provides an example of the role of the church in addressing the issue.

Here the group, through role play, is encouraged to take an active role in determining the outcome of a family crisis situation. This activity calls on participants to demonstrate their knowledge, experience and skills in understanding gender relations.

Time needed

45 minutes

Material

- Two chairs
- Handout III issue 1-4 *My husband's property and my rights*

Notes to the facilitator

- ☞ Distribute handout III issue 1-4.
- ☞ You may ask for volunteer actors the day before the performance and give them a copy of the handout so they can be familiar with the script and be well prepared. It may also save time.
- ☞ The skit is played out twice, once as it is written and then a second time with responses and changes from the “audience”.
- ☞ As this activity completes the session on gender and economic justice, it is important to review and pull together key lessons learned from the entire session.

Module 3

What to do

Step 1: Introduce the activity. Ensure that the handout has been distributed and ask two volunteers to perform the skit as it is written on the script.

Step 2: Once the skit is performed, the large group is asked to comment on it:

- What did you think about the skit?
- What did you like about it?
- What did you not like about it?

Step 3: Ask for two different “actors” to perform the play a second time. This would be an impromptu performance and is an interactive one. During this performance, the objective is for the audience (the large group) to intervene when they disagree with what is being performed. Whenever the script moves in a direction with which they do not agree, any participant or the entire group can immediately stop the play and make suggestions on how the script should be changed.

Participants can also replace the actors onstage and “re-write” any role while it is being performed. These new actors can be replaced in a similar fashion by others, and so on, until the group can agree on the best possible solution for the skit. (The original script may have been eliminated by this stage.)

For example:

Someone can replace the person in the role of Soukeyna and have the character say something else. If the pastor is not seen to be giving appropriate responses, he /she can be replaced, etc.

Step 4: Discussion about the issues raised by the skit can occur simultaneously as the group re-revisions the skit, before and during the second performance. The conclusion of the second performance should only occur with agreement by the group on the best possible solution for the situation presented.

Lead a large group discussion on issues of gender and economic justice raised in the play and their relation to real life situations, using sample questions such as:

- What is happening here? What are the main issues raised? How do these relate to real life situations in your communities?

Module

- What gender-based issues are dealt with in the skit?
- What are some of the elements that contribute to women's impoverishment as raised in the skit?
- How are women and men valued in society and by the church in the skit?
- What are the main messages about women's rights? How important are such rights in our society?
- How important are traditional values with respect to women and men in society?
- What about traditions that are painful? Can traditions be changed? How can they be changed?
- Discuss the role of the church in the struggle for gender and economic justice.

Step 5: Review key points and lessons learned during the session on gender and economic justice.

Module

Building Solidarity with Communities

Issue 2: Gender-based Domestic Violence



Introduction

Gender-based domestic violence as a means of control and subjugation has deep historical roots in our world and particularly in the lives of women and girls. For many centuries, women around the world have struggled against

gender-based subordination and its multiple manifestations – including violence and abuse inflicted upon them by male partners and family members. However, it continues to be a way of life for far too many women and girls in

Module

all communities, rich and poor, the world over. Domestic violence is often not seen as a social problem but as a private matter between a man and his wife. In many cases it is accepted as a part of “married life” and as a normal means of discipline of a woman by her partner. It is also accepted that the woman is the property of the man and what he does with his property is his business. If this kind of violence is done outside of the home and against someone who is not a relative, it is then moved to another level and is seen as a public matter to be dealt with by the law.

In describing the issue of gender-based violence, the United Nations Development Fund for Women (UNIFEM) notes that “The range of gender-based acts of violence is devastating, occurring quite literally from the womb to the tomb. Among other abuses, violence against women includes: prenatal sex selection in favour of male babies, female infanticide, sexual abuse, female genital mutilation, sexual harassment in schools and the workplace, trafficking, forced prostitution, dowry-related violence, domestic violence, battering, and marital rape”. (Violence Against the World’s Women, UNIFEM 2002). Violence and abuse are not something that happens only in particular kinds of homes or communities. It happens in all kinds of homes and communities, regardless of the social categories of economic class, caste, race, ethnicity, nationality, religion or age.

Until very recently, violence in families has been considered a private or personal matter, and has not been taken seriously by society in general, including the church or the courts, even when it was brought to their attention. The legacy of the secrecy associated with gender-based domestic violence and the lack of atten-

tion it has received is immense – a legacy of pain, shame and fear. As a result, violence and abusive behaviour continue to place a heavy burden on too many families, homes and communities. Perhaps the most important gain from recent decades of struggle has been to name and bring the issue out into the open.

The family is celebrated by the church and society as the most important unit in society, and one in which safety, care and nurturing are expected to take place. But for too many, the family has been and continues to be, a place of danger, pain, abuse and neglect.

Within families, for example, both girls and boys are victims of many kinds of physical, emotional and sexual abuse, including incest. In addition, girls and young women are more likely than boys and men to experience, outside the home, a wide range of abusive behaviour including sexual harassment, rape and other forms of sexual violence. Children and young people who are victims of such abuse, often feel they have caused the abuse that is directed against them and rarely speak out or seek help. Guilt and shame, not knowing whom to trust, and the fear of repercussions such as breaking up the family, very often leave young people feeling helpless.

The social messages we give to children play a large part in their response to violence. A tendency to accept the stereotype that “boys will be boys” and that females are the “weaker sex” too often means not questioning negative aspects of every day gender relations. We are likely to accept more controlling behaviour from boys and less assertive behaviour from girls. Young men are pressured to behave with *machismo* – to act as though they always know

Module 3

what they are doing and are “in charge”. Some cultures promote the idea of young men being “in charge of” or responsible for grown women, including their mothers. The media, music industry and other aspects of popular culture also promote a culture of violence and disrespect for self and others.

The way we socialize our children also means that girls usually become more capable of handling life’s challenges and resolving life’s conflicts in less aggressive ways than boys. The caring and nurturing side of men is rarely encouraged. We can help young men develop the skills, attitudes and behaviour that can help them deal with conflict in nonviolent ways. This is a way to socialize both girls and boys to become caring parents who will not resort to violence when they have families of their own.

Male violence in the home and family is motivated by the belief that gender relations are defined by physical power and control. This translates into acceptance of an aggressive response to certain challenges to male authority. We all know of situations where the attitude is one of “wives must be ruled” and punished for disobedience or for talking back. A most commonly-heard excuse is: “it is the woman’s fault: she made me do it; she was looking for it; if only she had not gone there, done that, said that, worn those clothes...” This reaction tends to come from both women and men. This perception of male violence against women is rooted in the major world religions, including Christianity, the teachings of which are interpreted to advocate male supremacy and the submission of women. For instance the church’s teaching on marriage has relied heavily on Paul’s letters to the Ephesians, Corinthians and Colossians. These texts have often been inter-

preted, and in some cases misinterpreted, to prescribe male control over the family and the submission of women even to the point of accepting abuse.

Many cases of domestic violence are kept secret. This is due in part to fear of being stigmatized by the community. Women are often ashamed and embarrassed to let people know that they are being battered by their partners. They fear that they will be the objects of “bad talk”, laughter or scorn by others and that this will have a negative impact on their children. They also feel that their dignity is threatened by public knowledge of their plight. Even when they are being abused, they end up colluding with their abuser, by retreating to their bedrooms or to a private place to try to ensure that the abuse is done in private. They explain marks of violence inflicted by their partners as being caused by accidents. Even when they seek medical attention they may not report the true cause of the injury.

Another highly accepted norm is the double standard and attitude towards sexuality. Women’s sexuality must be controlled and male violence is normally acceptable when it is carried out as a response to female infidelity. Men tend to believe, and society condones this belief, that they must be able to control the women in their lives as a mark of personal self-esteem and “maleness”. Increasingly, people today have begun to view this as violence based on power and control, or more accurately, as violence and an abuse of power.

Churches are generally still silent on the question of violence against women. In recent years the international ecumenical community has put a high priority on this issue. *The Ecumenical*

Module

Decade for Women highlighted violence against women as a key issue for churches and urged them to break the silence surrounding this issue. The Lutheran World Federation has published a document called *Churches Say “No” to Violence Against Women*² for use within churches. These two initiatives were mainly the work of women’s

departments and desks dealing with women’s issues and concerns and were seen primarily as the concern of women. Until and unless violence against women and children is recognized as violence against humanity by both women and men, and by society as a whole, it will be a very slow journey to ending the cycle of violence.

² Churches Say “No” to Violence Against Women – Action Plan for the Churches, Lutheran World Federation, 2002

Module

Description

This session will help participants to deepen their understanding of the issue of domestic violence and abuse. They will examine the nature, scope and causes of this type of violence. Activities and information provided will also help them to examine the role of socializing forces in creating a culture of acceptance of gender-based domestic violence. How communities respond and how the church addresses this issue will also be explored.

The session will also encourage participants to identify strategies for the church to address this issue.

Time needed

2 hours 30 minutes

Activities

1. Understanding gender-based domestic violence
40 minutes
2. Examining causes of gender-based domestic violence
1 hour 20 minutes
3. Identifying strategies for the church
30 minutes

General notes to the facilitator

- ☞ In this session there are three activities, an accompanying article and several handouts.
- ☞ To prepare, it is important that you do some research to become familiar with gender-based domestic violence and its impact within the local context. Women's NGOs, as well as men's groups, at the local and international levels can provide a great deal of information. Note that some countries have in place national programmes and legislation to deal with domestic violence.
- ☞ It must be taken into account that some women participants may be experiencing violence in their lives. Care, sensitivity and understanding of how the session may affect them is therefore vital. You may need to take breaks to allow people to deal with emotional reactions to what is being said. Be prepared to deal with this.
- ☞ Remind participants of the ground rules they developed earlier and post these on the wall. Emphasize the need for confidentiality and respect.

Module

Handouts

III issue 2-1

Different forms of gender-based domestic violence

III issue 2-2

Case studies

III issue 2-3

Power and control

III issue 2-4

As a religious leader you can help

III issue 2-5

Proposed safety plan for women

III issue 2-6

Deciding to leave

Module

Activity 1

Understanding gender-based domestic violence

Description

This activity is designed to help participants deepen their understanding of gender-based domestic violence and abuse. It is structured to help participants identify the different types of violence and abuse, their impact on women and families, and possible responses to them.

Time needed

40 minutes

Materials

- Flipchart, markers/pens and tape
- Handout III issue 2-1 *Different forms of gender-based domestic violence*

Notes to the facilitator

- ☞ Review general notes to the facilitator in the introduction to this issue and the description of brainstorming in the Facilitator's Guide.
- ☞ Encourage participants to examine the handout on different forms of gender-based domestic violence.
- ☞ For step 2 – it is important to acknowledge that women, men and children of both sexes face violence in the home, but that it is more likely that women and children are the victims of male violence than men are victims of female violence.
- ☞ For step 3 – write the points for discussion on the flipchart for all to see clearly.
- ☞ Consider using groups of the same sex for this activity.
- ☞ For step 4 – encourage discussion on the role of the church in dealing with violent and abusive behaviour as a sin and on the responsibility of the church in taking action to stop it.

Module 3

What to do

Step 1: Introduce the activity. Lead a brainstorming session of about 15 minutes in the large group on what is meant by gender-based domestic violence. Ask participants to describe this as it relates to their communities. Ask for specific words that describe it. Write these words on the flipchart.

Distribute handout III issue 2-1 *Different forms of gender-based domestic violence* and ask participants to add examples from their experience.

Step 2: Ask participants to respond to the following questions:

- Who is affected by gender-based domestic violence?
- Who perpetuates this kind of violence?
- Where does this kind of violence generally take place?
- How does it affect families?
- How does it affect communities?
- How does it affect the church?

Step 3: Divide participants into small groups and ask them to discuss the following:

- Myths, stories, beliefs and values associated with gender-based domestic violence.
- Responses of women and men to the abuser and to the victim.
- Responses of the state and community in relation to the issue.
- Responses of the church to the issue of gender-based domestic violence.

Step 4: Reconvene the large group for group reports and discussion.

Module

Activity 2

Examining causes of gender-based domestic violence

Description

This activity will help participants explore the different causes of gender-based domestic violence, including the influence of significant socializing agencies. A variety of case studies will be used to analyse the sources, forms and impact of violence against women and girls. The use of power and control in relationships will also be examined as these can contribute to violence in families. Participants will also identify strategies for the church to take action.

Time needed

1 hour 20 minutes

Materials

- Flipchart, markers/pens and tape
- Flipchart with two columns headed **Societal Socializing Agencies** and **Messages or Influences**
- Handout III issue 2-2 *Case studies*
- Handout III issue 2-3 *Power and control*

Notes to the facilitator

- ☞ Familiarize yourself with the case studies and the handout on power and control. If you have not used this before, practise using it before you carry out the activity. Bring forward flipchart with key points from previous activity.
- ☞ Prepare flipchart with two columns, headed **Societal Socializing Agencies** and **Messages or Influences**.
- ☞ Remind participants what is meant by societal socializing agencies – see Glossary for definition.
- ☞ Consider using a different method to break into small groups. See Facilitator's Guide in Section II for different methods.
- ☞ Each small group will receive handout III 2-2 with 5 case studies but will be assigned only 1 case for this activity.
- ☞ To save time you may need to select three or four questions for each group or assign different questions to the different groups.

Module 3

What to do

- Step 1:** Introduce the activity and ask participants to reflect on the previous activity, and the response to and reasons given for gender-based domestic violence.
- Ask participants to identify the societal socializing agencies which contribute to the responses to the violence identified in activity 1.
 - Prepare a flipchart with two columns headed Societal Socializing Agencies and Messages or Influences. In one column write the names of the societal socializing agencies which have been identified.
 - Ask participants to identify different messages, their sources and to whom they are directed and note these on the opposite column under “messages”. What particular messages come from the church to men, to women and to children? Write these in the appropriate column.
 - Remind participants of the work on socialization they did in earlier modules and bring forward some of the key points.
- Step 2:** Divide participants into small groups and distribute handout III issue 2-2. Assign one of the case studies to each group and ask participants to use the following questions to guide their discussions:
- What are the main issues in the case study and how do they impact on the victims?
 - What are the key socializing messages, including those from the church, contributing to the issue? What messages are given to men and women that contribute to domestic violence?
 - What messages are given about the use of power and control? To men and boys? To women and girls?
 - What part do local cultural norms, traditional values and customs play in this kind of abusive behaviour?
 - What impact does this behaviour have on women and girls, men and boys, the community and society? What are the costs associated with such behaviour?
 - What strategies would cultivate and shape relationships based on respect and care?

Module 3

Step 3: Reconvene the large group for group reports. Encourage questions, comments and make a brief summary.

Step 4: On a flipchart draw the wheel of power and control. With help from participants complete the outer ring by identifying different forms of violence. In the inner circle write in the words **Power** and **Control**.

Discuss with participants the connection between power and control and using force against women and girls. Use the summary prepared in step 3.

- Using the handout on power and control, make visible the connection between power and control and the different forms of violence.
- Allow time for questions and comments.
- Distribute handout III issue 2-3 and review lessons learned during the activity.

Module 3

Activity 3

Identifying strategies for the church

Description

Now that participants have developed a deeper appreciation of the issue, its forms, causes and impacts they can move on to the next step. In this activity they will determine strategies for action to deal with gender-based domestic violence. These strategies will include commitment at both the personal and church level to build solidarity with communities in addressing gender-based domestic violence.

Time needed

30 minutes

Materials

- Flipchart/chalkboard, markers/pens and tape
- Handout III issue 2-4 *As a religious leader you can help*
- Handout III issue 2-5 *Proposed safety plan for women*
- Handout III issue 2-6 *Deciding to leave*

Notes to the facilitator

- ☞ In the handouts are examples of actions that can be taken at various levels, including that of the church leader. Encourage participants to read these.
- ☞ For step 1, consider inviting resource persons from the community or region who are working on this issue.
- ☞ Following the discussion from step 2, encourage participants in step 3 to group together their personal commitments to action in a list of “what I can do to end violence” and to build a second list of “strategies to be taken by the church to end violence”. This second list should also include necessary resources, such as building alliances, integrating messages in sermons, teachings, etc. You may ask a few participants to pull together these lists at the end of the large group discussions.
- ☞ As this activity completes the session on gender-based domestic violence, it is important to review and pull together key lessons learned from the entire session.

Module 3

What to do

Step 1: Introduce the activity and, using the flipchart from the previous two activities, note the main lessons learned. Point out that it is up to all to take action on gender-based domestic violence. There should be no excuse for violence and abuse. Point out that the church has a particular role to play within communities.

Ask participants to work, where possible, with others from their communities.

- Share information on how your community is responding to the issue.
- Discuss what steps the government has taken.
- Identify two things you can do at the personal level to take action against violence in your community.
- Identify two strategies that the church must take to build solidarity with communities on the issue. What resources, partnerships, etc. would be required?

Step 2: Reconvene the large group and ask each group to report. Encourage a few questions and brief discussion.

Step 3: With the help of participants, create a list of key strategies for the church and another list of steps people could take at the personal level to end violence. Discuss how participants can promote these ideas within the church.

Step 4: Distribute handouts III issue 2-4, III issue 2-5, III issue 2-6 and ask for volunteers to read them. Ask participants to say what can be included in the lists prepared in step 3.

Step 5: Review key points and lessons learned during the session on gender-based domestic violence.

Module

Building Solidarity with Communities

Issue 3: Gender and HIV/AIDS



Introduction

Acquired Immune Deficiency Syndrome or AIDS was identified as a new illness in the late 1970s and by 1981, this illness was recognized as a syndrome of illnesses. In 1983, the Human Immune Deficiency Virus or HIV was identified. In the last two decades HIV/AIDS has grown rapidly, killing millions of people around the world, and leaving many children orphans and destitute. According to December 2002

statistics from UNAIDS³ there are 42 million adults living with HIV/AIDS: 19.2 million are women; 3.2 million are children. The number of people newly infected with HIV in 2002 was 5 million and the number of deaths in 2002 was 3.1 million.

³ AIDS epidemic update, *December 2002* – UNAIDS/WHO – 2002

Module 3

Initially, HIV/AIDS was viewed as a disease mostly affecting men. In recent years it has been found that it is infecting women at faster rates than men in some regions, such as sub-Saharan Africa, narrowing the gap between the male and female populations infected by HIV. In recent years there has been a growing awareness in many countries of HIV/AIDS and its threat to life, families and communities. Research has indicated that in many developing countries all sectors of the population have been affected by the epidemic. The impact on women and men of reproductive age, young people, and skilled and economically productive groups has been disproportionately high. The number of infants born who are already infected with the virus is also growing rapidly. The HIV/AIDS epidemic is one of the most life-threatening problems facing vast regions of the world and is having a devastating impact on both developed and underdeveloped countries. The HIV/AIDS epidemic has put a huge strain on developing countries, already burdened with struggling economies and debilitating debt payments. The fragile social systems of these mostly impoverished nations are now overburdened by the enormous demands for health care, child welfare and other support services. In many homes grandparents are left to care for orphans and in some cases adolescent children are forced to take on parental responsibilities for households. Women are usually disadvantaged both prior to and after the death of their husbands. While wives take care of their husbands during illnesses, in most cases, women are abandoned by their husbands and family when they become sick themselves. In addition, wives may lose whatever little has been left behind by their husband because his relatives take what little they owned.

The HIV/AIDS epidemic brings many challenges to the church. It threatens the whole of humanity in that it does not respect categories of race, age, sex or other social groupings. The impact of the epidemic has been felt both by the churches and the communities they serve. Churches cannot afford to turn a blind eye or a deaf ear to the epidemic. While many local churches have responded to their communities' needs, there is much more to be done. The church can and needs to take a much stronger and more informed role in standing with its communities to confront this epidemic. A good starting point for this would be to challenge the negative impact of culture, traditions and religious beliefs and practices which perpetuate the low status of women. The church's position on gender and gender relations within the home, community and society is constructed on cultural and religious beliefs and traditions which are patriarchal and condone gender injustice.

Many churches have been responding to the epidemic of HIV/AIDS in relation to care and outreach for those who are suffering. However, in many cases churches have been in denial that this disease is also prevalent within the churches. Some churches have also approached the issue in a judgmental way and labelled those infected with the disease as sexually immoral. The church needs to ask itself why no one is listening to the message of sexual morality which teaches that fornication and infidelity is a sin.

The "ABC" (**A**bstain, **B**e faithful and **C**ondomize) formula for dealing with HIV/AIDS has also not been very effective, especially where unequal power relations disempower women. For example, Susan from Guyana finds out that her husband tested pos-

Module 3

itive for HIV but she is not in a position to protect herself. She cannot abstain from sex because her husband demands it and she is powerless to negotiate. She cannot ask him to wear a condom because she is expected to be submissive and passive. “Be faithful” has become a common adage but is not followed because a man is permitted to have more than one sexual partner. Promiscuity is seen as a positive masculine feature that is endorsed by society. Even parents boast about their young sons having many girlfriends. Promiscuity and infidelity must not be condoned whether it is in relation to men and boys or women and girls.

Cultural beliefs and expectations about what it means to be a man prescribe an oppressive role for a man and deprive him of many of God’s gifts, such as caring and nurturing. Men who are sensitive are often seen as weak and less masculine. Such pressures on men prevent them from recognizing the use and abuse of power and seeing the value of giving up abusive power over their partners and families. Such societal expectations of what it means to be a “man” also encourage risky and irresponsible sexual behaviour in men, putting both them and their partners at enormous risk.

Women are at special risk of HIV/AIDS because they have less control over when,

where, whether and how sexual relations take place. Economic, social and cultural barriers prevent them from making decisions over their lives since they are mostly dependent on their husbands or partners and families. In addition, violence and abuse against women is used as an acceptable means through which women are controlled and forced to submit to their partners’ wishes and needs. This is another area that the church must publicly condemn. This kind of violence puts women in a vulnerable situation that can be life-threatening.

Description

The overall purpose of this session is to enable church leaders to become familiar with HIV/AIDS and to understand how gender inequalities contribute to the spread and the impact of the disease on communities. Activities in the session are structured to help participants examine the vulnerability of women in relation to HIV/AIDS and the different ways it affects women and men. The issue of power and control in gender relations as a significant contributor to the differential impact of HIV/AIDS on women and men will be examined.

The session will help participants to identify strategies that can address the challenge of HIV/AIDS from the perspective of the church.

Module 3

Time needed

3 hours 45 minutes

Activities

1. What is HIV/AIDS?
60 minutes
2. Bible study:
A blind man encounters Jesus
60 minutes
3. Bible study: Identity and difference
in partnership – The Canaanite woman
90 minutes
4. Concluding and moving forward
15 minutes

Handouts

III issue 3-1

Understanding AIDS

III issue 3-2

The story of Mama Thembi

III issue 3-3

*Bible study: Identity and difference
in partnership – The Canaanite woman*

General notes to the facilitator

- ☞ In this section you have a story and a handout on HIV/AIDS. You may use these to help deepen your understanding of the issue. Specific notes have been added to help you facilitate the two activities.
- ☞ To prepare for this session, it is important that you do some research and become familiar with HIV/AIDS in your country and region.
- ☞ Gather information and statistics, including how the epidemic is affecting women and men, families and communities; what is being done to address this; how traditions and customs influence understanding of and responses to the disease. Include initiatives by community agencies, churches, NGOs and governments.
- ☞ Add relevant information and articles, particularly on the local context, to the handouts.
- ☞ It is important to keep in mind that participants and people they know may be dealing with the disease and its impact, and therefore sensitivity on how the session affects them is important. Be prepared to deal with this.
- ☞ Remind participants of the ground rules they adopted and their “contract” with one another. Emphasize the need for confidentiality and sensitivity in raising questions and in discussions.

Module

Activity 1

What is Human Immune Deficiency Virus/Acquired Immune Deficiency Syndrome (HIV/AIDS)

Description

This activity will help participants deepen their understanding of HIV/AIDS and its impact on women and men in the community. Participants will explore how responses, including those influenced by myths and misinformation associated with the origins of HIV/AIDS and by other socializing forces within society, serve to accelerate the spread of the disease and the marginalization of those affected. The particular impact on women and their response to the disease will be examined.

Time needed

1 hour

Materials

- Flipchart/chalkboard, markers/pens and tape
- Handout III issue 3-1 *Understanding AIDS*

Notes to the facilitator

- ☞ Encourage all participants to take part in the discussion and help the group to keep focused on the topic.
- ☞ Encourage participants to be open and to listen to each person – do not be afraid to challenge myths and misinformation. Remind participants of the ground rules and especially the one on confidentiality.
- ☞ Ensure that the question of the power and control of men over women in sexual and other relationships is discussed.
- ☞ Encourage mutual trust and respect for conflicting opinions.
- ☞ Be sensitive to painful feelings and show solidarity.

Module 3

What to do

Step 1: Introduce the activity. Ask participants the following **questions** and list **responses** on the flipchart.

- What is HIV/AIDS?
- How is it transmitted?
- How can it be prevented from being transmitted?
- Who are the persons likely to be infected and why?
- How are men infected? Give some known examples which would reflect the main causes why men and boys are infected.
- How are women and girls infected? Give some known examples which would reflect the main causes as to why women and girls are infected.

Step 2: Divide participants into small groups and ask them to discuss the following:

- What are myths, stories, beliefs and values about HIV/AIDS?
- What is the position of the state, community and church in relation to HIV/AIDS?
- How does the church deal with the issue of HIV/AIDS?

Reconvene the large group for group reports and discussion.

Module 3

Step 3: Divide participants into same sex groups and ask them to discuss the following:

- What are the rituals, including sexual initiation, for young girls, boys and widows?
- Where and how do children learn about their sexuality and about sex?
- Can a woman/man be sexually assertive? What does society say about this?
- Can a woman/man suggest safe sex to her/his spouse or partner without fear?
- What are some likely consequences?
- What are the consequences of prostitution on women and men?
- What are the consequences of rape and incest on women and children?
- How do the community and church address sexual promiscuity?

Step 4: Reconvene the large group and ask each group to report. Distribute handout III issue 3-1 and ask several participants to read it out loud. Summarize and review the key lessons learned.

Module 3

Activity 2

Bible study

A blind man encounters Jesus:
"I was blind but now I can see" ⁴

Text

John chapter 9

Description

This activity compares the messages and responses from the church and community in today's society to people dealing with HIV/AIDS to Jesus' response to the blind man on the sabbath. What are the lessons for the church today of the encounter of the blind man with Jesus? This activity is designed to help participants to look at the two stories and to reflect on the responses of the church.

Time needed

1 hour

Materials

- Handout III issue 3-2 *The story of Mama Thembi*
- The Bible - John chapter 9

Notes to the facilitator

- ☞ Distribute handout III issue 3-2 to participants.
- ☞ Bear in mind that HIV/AIDS is an issue of life and death and participants need to explore in depth their own personal responses as well as the responses from their churches.
- ☞ Be alert to the need to be sensitive to participants who are directly affected by this issue.
- ☞ Be prepared to challenge responses and observations that repeat myths and stereotypes that are misinformed and destructive.

⁴ adapted from *Crossing Ten Seas* (Geneva: WARC, 2002) pp. 12-13.

Module 3

What to do

Step 1: Introduce the activity and ask for volunteers to read John chapter 9.

Step 2: Read the following introduction.

The story of the healing of the blind man in John chapter 9 is similar to other healing stories found in the gospels, especially those where the healing stirred up a heated argument with the religious leaders, for example, Jesus' healing on the sabbath. Yet this story is unique in that it starts with a theological question, moves on to the response and action of Jesus, and then focuses mainly on the blind man's experience. The blind man's experience of God's revelation through Jesus contradicted the set beliefs of the religious leaders, resulting in his being rejected by them. It was through his experience of suffering as a blind man and of rejection by his community that he encountered Jesus. Blindness is not only physical, it is also spiritual – being blind to the new ways of God.

Step 3: Read aloud each of the following three points and follow this with a discussion.

- The theological question.
- Jesus' response.
- The blind man's experience.

1. The theological question

“Who sinned?” This question revealed the disciples' belief that all suffering was linked to sin. It is our questions in the face of suffering that reveal our beliefs. What questions do we ask when confronted by suffering, both our own and that of others?

2. Jesus' response contains three lessons

Jesus refutes the belief that links all suffering to the sin of those who suffer. He simply states that neither the man nor his parents had sinned. Jesus was not saying that they were sinless but was making the point that the blindness of the man was not caused by a specific sin. Jesus changed the question from “the cause” to “the opportunity”. Suffering provides an opportunity for God to act. The question to ask is “What is God's purpose in this situation?” Jesus' response to suffering was to act concretely and remove the cause of suffering and to do this in partnership with the suffering person – an example of empowerment of the sufferer.

Module 3

3. The blind man's experience

The encounter with Jesus moved the blind man from passive acceptance of fate to active involvement in his own healing and ultimately to his courageous proclamation of faith. It was faith in his experience of Jesus that enabled him to face up to the attacks from religious leaders.

Step 4: Introduce the *story of Mama Thembi* in handout III issue 3-2 and ask two persons to read it. Follow with reflections and discussions using the following questions as a guide.

- How does this story relate to your community, to your experience?
- How did it make you feel as you read the story? Are there women who remind you of Mama Thembi and her daughter, Phiwe?
- What are the key lessons from the Bible story for the story of Mama Thembi and Phiwe?
- How has your church responded to women like them in your community?
- How do we react to others' experiences of God that differ from our own experiences?
- What is the ministry of the church to people who are suffering from HIV/AIDS?
- What strategies would help the church to address this problem?
- What does the church need in order to equip itself to be a sanctuary that can bring God's healing power to people who are living with HIV/AIDS?

Module 3

Activity 3

Bible study

Identity and difference
in partnership –
The Canaanite woman

Text

Matthew 15.21-28.
(Parallel text: Mark 7.24-30)

Materials

- Flipchart/chalkboard, markers/pens
- Handout III issue 3-3 *Identity and difference in partnership – The Canaanite woman*

Activity 3A

What does the text say?

Time needed

45 minutes

Notes to the facilitator

- ☞ Ensure that you have studied the prescribed texts and handout before the activity and make your own notes.
- ☞ Identify verses that are important to you or puzzle you.
- ☞ Come prepared to share your insights with the group.
- ☞ You may find it helpful to ask participants to prepare by reading the prescribed biblical texts the evening before the activity.
- ☞ Facilitators should decide when to distribute the handout; this can be before or after the activity. (Refer to the section on Bible studies in the Facilitator's Guide.)
- ☞ As preparation, write the Bible study topic and the biblical references on the flipchart/chalkboard before the activity begins.
- ☞ If the group is large, work in small groups.

Module 3

What to do

Step 1: Ask for volunteers to read the biblical texts.

Step 2: Introduce the Bible study by sharing personal insights that may have surfaced when you were preparing for the study. Invite participants to also share their insights.

Step 3: Either use the insights that have been shared by the group or use the following questions to stimulate discussions on the text.

- How do the actions of the gentile woman compare with the actions of the disciples?
- What prejudices emerge from the people in the story?
- Are there similar prejudices within your church and community in the way in which they relate to “outsiders”?
- Are attitudes of purity and impurity a part of society today? Make a list of cultural, racial and ethnic divisions based on today’s attitudes towards purity and impurity.
- How do church leaders and congregations deal with such attitudes?

Step 4: Reconvene the large group for group presentations. Share highlights, new insights and difficult concepts with each other.

Module

Activity 3B

What have I learned
for living today?

Time needed

45 minutes

Notes to the facilitator

- ☞ Read through the steps provided.
- ☞ Make sure that the task is clear to everyone before you begin.
- ☞ As this activity completes the session on gender and HIV/AIDS, it is important to review and pull together key lessons learned from the entire session.

What to do

Step 1: Introduce the activity. Read the following account of a church attempting to set up a team to work with the pastor.

- Ask participants to close their eyes and to spend about two minutes in silent reflection.
- Ask them to try to see themselves as a member of the team.

A church located in a city is planning to establish a team to work with the pastor on a project to reach people infected with HIV/AIDS. The proposal was worked on for months. The parish council endorsed the proposal. A well-thought-out process was put in place to interview and appoint the following persons to form the team:

A person for pastoral care, preferably an ordained person.

A social worker for setting up the outreach project.

A fundraiser to find the money to resource the project.

The pastor was to act as the facilitator.

(The four of them would work as partners.)

Having selected the four persons for the team, the parish council left them to work out their working schedules. From time to time reports were shared with the parish council. But for the most part all four were extremely busy and found little time to communicate with each other.

Module 3

A year later parishioners became aware of some dissatisfaction in the team. On the surface they seemed to be working well. However, expressions of stress, overwork, lack of time for personal needs, and too many demands from the parish and the outreach project, were some of the complaints circulating in the parish. A group of concerned parishioners attempted to talk to the three workers. They did not get very far. The pastor was consulted. He had his own opinions but preferred not to enter into the discussion.

The parish council is now considering the possibility of disbanding the team. There is some opposition to this point of view, since there will be an unfinished outreach project and activities which had begun when the team was new.

Step 2: When everyone is ready, begin the discussion using the questions listed below.

- If you were a member of this parish what would you do to help sort out the situation?
- If you were the pastor, how would you play your part in helping your co-workers and your parish?
- The parish picked the persons who were best qualified for the various tasks, to form the team. Is this the best criteria for setting up a partnership?
- How would the use or abuse of power have contributed to the working of the team? To attitudes towards those in the outreach project?
- Can a partnership of equals function in a hierarchical structure?
- How would you discern God's presence when there is separation and difference, as was evidenced in this church's team and its attempts to initiate an outreach service?

Step 3: Give participants time to share personal feelings and viewpoints before the end.

Step 4: Review key points and lessons learned during the session on gender and HIV/AIDS.

Module 3

Concluding and moving forward

See *Facilitator's Guide* for suggestions on facilitating this activity.

Description

This review session at the end of the module provides participants with an opportunity to reflect on and identify lessons learned from the various activities. It helps to remind them of the journey they have travelled collectively, the contributions they have made to each other's

learning, and to prepare to move forward to the next module's activities. It also helps to assess progress on the agenda.

Time needed

15 minutes

Materials

- Reviews of previous modules/sessions in module III
- Flipchart/chalkboard, markers/pens and tape

What to do

Put up and go through briefly the reviews of previous modules/sessions.

Step 1: Ask participants to reflect on the activities, discussions and lessons learned. Ask for volunteers to share their reflections on the module and note these on the flipchart. Ensure that all participants have an opportunity to share – keep an eye out for the “quiet” persons.

Step 2: Review the list and add other lessons learned during the module that have not yet been noted. Allow for other comments and suggestions.

Step 3: Put up this module's review alongside those of the previous modules. Note where the workshop is with respect to the agenda and remind participants of the next topics to be covered. Thank participants for their contributions and close activity.

Closing

If this is the end of the day:

- Spend a few quiet moments reflecting on any new insights you have gained today.
- Close with choruses/songs and a time for prayers.

Module IV

Self-Awareness: Renewing My Spirituality, Renewing My Faith

Introduction

During every stage of our existence there are people from all walks of life who search for the deeper meaning of life – for truth, justice, hope, spirituality and peace. This search is driven by the need to build better homes and families and better communities and societies. In recent years, changes and developments around us have led to a growing need for soul-searching, self-awareness, alternative methods of healing and spiritual fulfilment.

Self-awareness is much more than our bio-data, résumé or a physical description of ourselves. It is not found only in moments of crisis when we turn to a “quiet time” with God or search for healing for ourselves. Self-awareness is a continuous way of life. It is openness to everything around us and within us and it requires discipline and practice. It is often said that we need to “stop and smell the flowers”, which means that we take time to look around us and see the beauty of life. Self-awareness reveals a pathway to become receptive to all feelings and sensations in us, to be conscious of our environment and the beauty of God’s creation, and to listen to the unspoken word.

As we grow in self-awareness, we understand better why we feel what we feel and why we behave as we behave. This understanding gives us the opportunity and freedom to change the things we would like to change about ourselves and create the life we want to live.

The process of self-awareness gives us the possibility to reflect on our own human nature as it provides quality time to draw from the strength of Christ’s revelation to us. It can lead to discovering Christ’s humanity and divinity. It enables us to plant new seeds of understanding and to nurture our own spiritual growth and renewal. It also builds our capacity for moral self-evaluation and gives us the ability to construct a narrative of our past in order to review our personal history and try to discover who we are. This knowledge of self – of our capacities and limitations – empowers and enables us to become part of the change we want to see in our world.

The prophet Isaiah recounts how “the Lord called me before I was born”. Isaiah’s sense of having been called before he was born (Isa 49.1) also reminds us of Jeremiah’s call

Module 4

(Jer 1.4-10). There is something comforting in the feeling that God knows us and calls us, even before we are aware of it. The seed for the prophets' longing for God was planted before their birth. Jeremiah and Isaiah had an awareness that they were called before their conception and that the seed of their longing for God was planted in their beings by God who knew them before they were born.

It is a comforting thought that someone knows you inside out – someone with whom you need not have any inhibitions whatsoever, someone with whom you have no need for explanations or justification, someone to whom you can reveal yourself and with whom you can be completely relaxed. It is not often that we can do this readily, even with the persons who are closest to us. Isaiah and Jeremiah must have had a deep sense of self which enabled them to reveal themselves in their encounters and which empowered them to respond to God's call.

To understand how gender relations affect our lives and to take action to make meaningful change requires a deep sense of self and personal commitment. Developing gender sensitivity not only transforms our awareness, knowledge and skills, but also challenges deeply-held beliefs and values at both conscious and unconscious levels. As such, it touches on our personal lives as it forces us to reflect on our life story and examine our own behaviour, actions and relationships with others.

Description

This module on self-awareness is designed to help participants explore and develop self-knowledge, as a means to better prepare themselves to become agents of change. Knowing

ourselves means becoming aware of and acknowledging our strengths, weaknesses and the insights necessary for effective leadership in processes leading to social change. It helps us to see ourselves in relation to the whole – to the environment, other people, institutions and the world. It propels us to continue the quest for deeper knowledge so as to continue to further develop our understanding of the dynamics of transformation.

To participate in a process to build new social relations requires an examination of the self in order to experience a renewed sense of self. The activities in this module are structured to help participants examine who they are, including their deeply-held beliefs and values. This will involve introspection as each person reflects and shares important factors which have shaped their lives and have had the greatest impact on them. It will also help women and men to understand how their lives have been influenced by gender-biased perceptions and gender relations.

Objectives

- To explore and develop self-knowledge by reflecting and analysing participants' life experiences
- To identify the various socializing forces/agencies which have shaped their identities and experiences
- To examine the extent to which gender perceptions have shaped their life experiences and choices
- To examine their deeply held values and beliefs and to reaffirm their faith and relationship to God
- To practise using analytical tools for self-reflection and renewal

Module

General notes to the facilitator

- ☞ This module must be treated with great sensitivity. Each person must be encouraged gently (never forced) to express something. Whatever is being shared must be valued by you and by all participants.
- ☞ Here is a checklist to help you facilitate the module:
 - Prepare by drawing the following on large sheets of paper: your favourite tree and a road or a river with symbols which can speak to the journey of life in your cultural context.
 - Ensure that the room is clean, tidy and quiet. Check to ensure that you will not be disturbed during the activities and ask participants to make themselves comfortable.
 - If it is possible, place a lighted candle in front of each participant.
 - This session should follow devotions which help people be in a reflective mood.
 - Explain the objectives of the module to participants. Use your own words and if you think it is helpful and are comfortable doing this, perhaps share something personal about your life.
 - Emphasize the need to be non-judgmental and to respect confidentiality.
 - Give each person time to talk and to express her/himself.
 - If participants share painful stories, take note and ask the person's neighbours to reach out to the person with a touch or a hug and show solidarity. You may sometimes need a silent moment – do not be afraid of the silent moments or of crying. Most of us carry painful memories and have very few opportunities to share them.
 - Later you should ask the person privately if she/he needs to talk to someone and you should be prepared to listen first and then decide whether you can counsel the person yourself or you need to refer the person to someone else.

Module

4

Time needed

3 hours

Activities

1. My tree of life
30 minutes
2. My lifeline – journey of life
45 minutes
3. Bible study: Different and equal –
Martha and Mary
90 minutes
4. Concluding and moving forward
15 minutes

Handouts

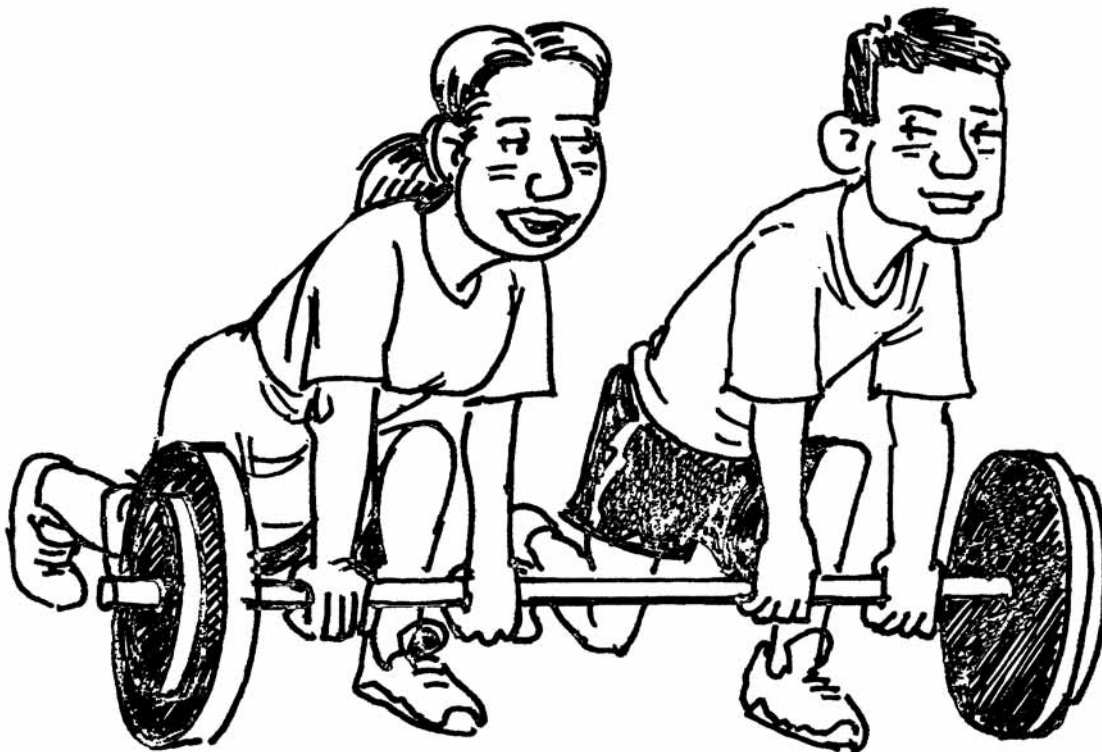
IV-1

Malika's story

IV-2

Bible study:

Different and equal – Martha and Mary

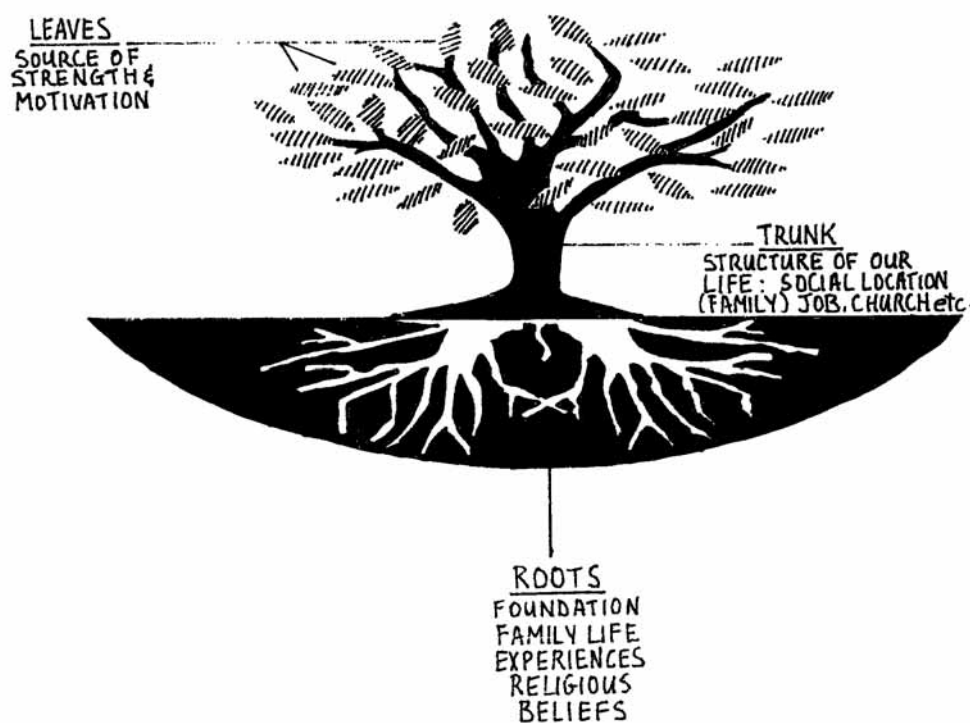


Module

4

Activity 1

My tree of life



Description

This activity will help participants understand themselves better through introspection – an examination of their own thoughts or feelings. It will deepen the level of awareness of their relationship with others. The objective is to help participants reflect in greater depth on their own life, using the tree as a symbol of life.

Time needed

30 minutes

Materials

- Flipchart, sheets of coloured paper (if possible), coloured markers/pens/ crayons/paint and tape

Notes to the facilitator

- ☞ Ensure that paper and coloured crayons, pencils or watercolour paints are available for participants.
- ☞ Prepare flipchart with your drawing of a tree of life as indicated in step 1.
- ☞ It would be useful to indicate what each part of the tree represents as listed in step 1.
- ☞ You may also want to begin by leading a two or five minute exercise that helps participants to relax.

Module

What to do

Step 1: Introduce the activity, stating the purpose and objective. Provide each participant with paper and coloured markers and pens if possible.

Ask participants to work individually and to draw their favourite tree to illustrate their life's experiences, using the following ideas as a guide:

The **roots** represent our foundation, such as family life experiences, religious beliefs, and other strong influences which have shaped us into the person we are. Here you can include early processes of socialization; education – formal and informal; and mentors and role models.

The **trunk** represents the social structure of our life today, such as our position in the home, family, community, job, church, etc.

The **leaves** represent our sources of strength, motivation and further training/education.

The **thorns** can represent obstacles, failures and pain.

The **fruits** represent our successes and achievements.

The **buds** represent our hopes and dreams.

Ask participants to post their pictures around the wall.

Ask three volunteers to share their tree of life with the group.

Step 2: Open the discussion by asking questions such as:

- How did you feel about the activity? About your drawing?
- How did you feel going back over your life's journey? What was easiest to recall? What was most difficult?
- Were there points in your life when gender was a strong element in shaping your development?
- What gender-based differences did you observe between the different pictures?
- What are points of similarity in the different pictures? Where are strong differences?

Ask participants to complete the drawing they made of a tree.

Module

Step 3: Create a composite tree of life by writing in some of the similarities of participants' life experiences.

Step 4: Ask participants to reflect on their strength and weaknesses.
Bring closure by asking participants to close their eyes for two minutes and think of God's presence with them throughout their lives.

Module 4

Activity 2

My lifeline – journey of life



Description

This activity will help participants sketch their autobiography as a woman or man, describing the key influences in their lives. They will reflect on their relationships with key persons in their lives, with God and with the church.

Time needed

45 minutes

Materials

- Flipchart prepared with a sketch of a journey of life. Use symbols from participants' cultural contexts to highlight key experiences and moments.
- Flipchart, paper, coloured markers/pens/crayons/paint and tape
- Handout IV-1 *Malika's story*

Notes to the facilitator

- ☞ Prepare ahead of time by drawing a road, dam or river with twists and turns, bumps and potholes as a sketch of life's journey.
- ☞ Draw symbols only on one side of the road, dam or river and leave the other side vacant (for step 2).
- ☞ Explain to participants that they will be reflecting on their lives as far back as they can recall.
- ☞ Ensure that paper and coloured crayons, pencils or watercolour paint are available for participants.
- ☞ You may also want to lead a two to five minute exercise that helps participants relax.

Module

What to do

Step 1: Introduce the activity, its purpose and method. Provide each participant with a sheet of paper and markers/pens. Ask them to draw a picture of their **journey of life**.

Ask participants to put up the drawing of their journey of life and ask them to reflect on their lives and note key events, memories, persons, achievements, failures, happy and sad moments, and challenges and to include these in their journey of life.

Ask participants to do the following:

- Draw your journey of life showing the ups and downs in your life, as seen in the example.
- Draw symbols for the significant events in your life.
- Indicate when you realized how different it was for you as a woman or a man.
- What kind of pressures were put on you to adopt certain attitudes and expectations of you as a woman or a man?

Step 2: Divide participants into same sex groups and ask the groups to share their drawings and reflect on the following:

- How were decisions influenced and opportunities made available/inaccessible because you are a woman or a man?
- What impact did your relationship with key persons in your life have on you?
- What would it have been like if you were of the opposite sex? On the other side of your lifeline draw symbols to indicate what your life might have been.
- What was your relationship with God at each symbol on your drawing? How did you experience God in your life?
- What were the changes and developments in your perception of yourself and your beliefs? Record these.

Module 4

Step 3: Distribute handout IV–1 and ask for volunteers to read different parts of *Malika's story*.

While the story is being read, ask a volunteer to draw Malika's journey of life on the flipchart.

Do a brief analysis of her story with participants and reflect on out how gender discrimination is perpetuated.

Conclude with two minutes of silent meditation and reflection.

Module

4

Activity 3

Bible study

**Different and equal –
Martha and Mary****Texts**

Luke 10.38-42

John 11.1-45; 12.1-7

Materials

- Flipchart/chalkboard, markers/pens
- Handout IV-2 *Bible study:*
Different and equal – Martha and Mary

Activity 3A

What does the text say?

Time needed

45 minutes

Notes to the facilitator

- ☞ Ensure that you have studied the prescribed texts and handout before the activity and make your own notes.
- ☞ Identify verses that are important to you or puzzle you.
- ☞ Come prepared to share your insights with the group.
- ☞ You may find it helpful to ask participants to prepare by reading the prescribed biblical texts the evening before the activity.
- ☞ Facilitators should decide when to distribute the handout; this can be before or after the activity. (Refer to the section on Bible studies in the Facilitator's Guide.)
- ☞ As preparation, write the Bible study topic and the biblical references on the flipchart/chalkboard before the activity begins.
- ☞ If the group is large, work in small groups.

Module 4

What to do

Step 1: Ask for volunteers to read the biblical texts.

Step 2: Introduce the Bible study by sharing personal insights that may have surfaced when you were preparing for the study. Invite participants to also share their insights.

Step 3: Either use the insights that have been shared by the group or use the following questions to stimulate discussions on the text.

- Why do you suppose Luke omitted the inclusion of two significant encounters where women – the Samaritan woman and Martha – were the recipients of important revelations from Jesus?
- Would a new reader of the Bible understand the requirements of discipleship by reading the stories of Martha and Mary in Luke and John?
- In Luke, Jesus supports the role of women disciples. How can women and men reinterpret such texts and develop strategies, when necessary, to release women from being passive recipients to being active participants in leadership?
- In John, Jesus identifies closely with both sisters. In Luke, Jesus supports Mary's role over that of Martha during his visit. What role does Jesus' attitude play in the understanding of these two texts?

Step 4: Reconvene the large group and share highlights, new insights and difficult concepts with each other.

Module 4

Activity 3B

What have I learned
for living today?

Time needed

45 minutes

Notes to the facilitator

- ☞ It may be useful to select characters for the role play beforehand and discuss with them their roles and what is expected of them.
- ☞ Read through the steps provided.
- ☞ Prepare a flipchart with the list of questions in step 4.
- ☞ Make sure that the task is clear to everyone before you begin.

What to do

Step 1: Form small groups of at least 4 persons who take the following roles:

Mary OR Martha
A grandchild
A new neighbour who wants to hear more
Another disciple of Jesus

Step 2: Read the following introduction:

Martha and Mary are now elderly women, living in different cities. They keep in touch, but are busy with their own work as disciples of Jesus.

Step 3: Reconvene the large group. Invite the persons playing the roles of Mary or Martha to tell the story of their journey as a disciple. Others are encouraged to ask questions so that Mary or Martha may be helped to recall their experiences of Jesus, especially after his death and resurrection.

Module 4

Step 4: Ask participants to discuss the following questions. Additional questions can be added.

- How do concepts of “doing” and “serving” relate to gender roles in the family, the church and society? Can a rereading of the Martha/Mary stories provide new insights into reinterpreting these understandings?
- Jesus’ relationship with Martha and Mary gave them a special identity, yet they seemed to have continued to be members of a patriarchal community and a traditional home. What would women and men of today, living in patriarchal cultures, find in these episodes to encourage them in their journey towards partnership of women and men?
- How do you see “different and equal” reflected in roles played by women and men in your church? In your home?

Step 5: Pull together key points from the discussion and make a brief summary.

Module 4

Activity 4

Concluding and moving forward

See Facilitator's Guide for suggestions on facilitating this activity.

journey they have travelled collectively, the contributions they have made to each other's learning, and to prepare to move forward to the next module's activities. It also helps to assess progress on the agenda.

Time needed

15 minutes

Description

This review session at the end of the module provides participants with an opportunity to reflect on and identify lessons learned from the various activities. It helps to remind them of the

Materials

- Reviews of previous modules
- Flipchart, markers/pens and tape

What to do

Step 1: Put up and briefly go through reviews of previous modules.

Step 2: Ask participants to reflect on the module's activities, discussions and lessons learned. Ask for volunteers to share their reflections on the module and note these on the flipchart. Ensure that all participants have an opportunity to share – keep an eye out for the “quiet” persons.

Step 3: Review the list and add other lessons learned during the module that have not yet been noted. Allow for other comments and suggestions.

Step 4: Put up the module's review alongside those of the previous modules. Note where the workshop is with respect to the agenda and remind participants of the next topics to be covered.

Thank participants for their contributions and close the activity.

Closing

If this is the end of the day:

- Spend a few quiet moments reflecting on any new insights you have gained today.
- Close with choruses/songs and a time for prayers.

Module V

Gender, Leadership and Power

Introduction

Leadership has many faces, most of which have been shaped by sociocultural contexts and religious factors. In early church history, leadership models were often at odds with the heart of the Gospel and the earliest church traditions. Scripture tells us that Jesus called both women and men disciples. The women disciples were the first witnesses of the empty tomb. As a result of their discipleship, they were entrusted

with the news that Jesus had been raised from the dead. The tradition of Mary Magdalene and the other women at the empty tomb was so well known that it was reported in all four Gospels. The message is clear that leadership inspired by God is not necessarily synonymous with the present models of leadership and is certainly not bound to the male gender.



Module 5

Leaders who base their claims for leadership on self-importance, oligarchies of power, rigid chains of command, and distance from their constituencies undermine ministry and leadership and stand against the ethos of Jesus' ministry. The life and ministry of Jesus Christ is a story of resistance to the human tendency to centralize power and control. There is little doubt that the current ethics of dominance and control, in which today's leaders prosper and find their power, are detrimental to the quality of life for most women and also large numbers of men.

Patterns of domination and subjugation can be found in all types of relationships and in all areas of life – whether it is men over women, leaders over followers, large nations over small ones, different forms of racial supremacy over others, and the list goes on. Leadership built on the prevailing values cannot adequately address the deepening crises facing peoples at almost every level and in almost every corner of the world today. Leadership that is predicated on the use of power over people rather than power with people is extremely limited for a transformational agenda, particularly one in which women and men can build equal partnerships.

The impact of unequal power relations of men over women, with respect to gender relations, has resulted in widening inequality in relationships between women and men, between social groups and between nations. The current status of women in most societies in the world is characterized by economic and political marginalization, poverty, violence and women's lack of power over their life choices. Women, as devalued in this ethical world view, are relegated to roles and responsibilities within the private sphere of the home, where their contributions are undervalued and largely unrecognized.

Despite the fact that they make significant contributions to the home, community and society, they are considered to have little value or ability to hold leadership and decision-making positions within the public sphere of their societies.

A leadership perspective based on the domination/subjugation model of power finds uncritical support and legitimization from socializing agencies such as governments, multinational corporations, educational and cultural institutions, churches and the media. In many parts of the world, customs and traditional beliefs and practices serve to limit women's participation in the public sphere. Women who succeed in reaching positions of power and decision-making often find that surviving in what is seen as a "man's world" may require too many compromises and be too costly. Decision-making roles are structured essentially for the male leader, leaving women who reach such positions to continue juggling traditional roles as well as performing equally with male counterparts. However, to be recognized as an equal, some women who come into positions of authority and power may be tempted to take on dominant characteristics that are normally associated with the masculine and which help protect the power they now enjoy. This attitude sometimes contributes to women bosses being harder on women subordinates than on male subordinates. Women from different social groups face additional barriers, depending on their social class, age and ability. This marginalization of women means, essentially, that over half of the world's population are not able to make valuable contributions to the future direction of their countries and the world. The potential of such contributions has yet to be realized.

So how do we move from the current models of human relationships and their accompany-

Module 5

ing limitations? How can leadership be valued and honoured so that it truly serves people?

Building the capacity of leaders to model patterns of ministry that foster partnership based on principles of justice, calls for a fundamental shift in how we view leadership. Development of church and society calls for leadership models that can make transformation and empowerment possible for both women and men.

The church has an important role to play in advancing the status of women and the partnership of women and men as a valuable contribution to bring about social justice. The church must begin from the very early socializing processes – such as in the manner in which it responds to girls and boys within its community, the roles it assigns to them, and the teachings that show examples of both girls and boys as equal and worthy. The messages and practice of the church through ministry must demonstrate the equality of women and men as a model for society to follow.

Description

Module V is structured to explore the concept of leadership and power from a gender perspective. Characteristics, qualities and styles of leaders, sources and use of power, and the relationship between gender, leadership and power are explored, using a variety of interactive activities.

These activities are designed to help participants ground their exploration and analysis in the context of their social locations – in the home, church and community – and to develop strategies for enhancing gender-sensitive leadership capacity.

Objectives

This module is designed to:

- Describe the concept, nature and purpose of leadership
- Identify different types/styles of leadership
- Examine different kinds and uses of power
- Determine sources of power and the relationship between power, authority and leadership
- Make connections between gender, leadership and power
- Identify strategies for enhancing leadership capacity

Time needed

4 hours 45 minutes

Activities

1. Exploring the nature and purpose of leadership
60 minutes
2. Identifying sources and uses of power
45 minutes
3. Gender and power
45 minutes
4. Leadership styles:
Options for transformation
30 minutes
5. Bible study: The many faces of power – the book of Esther
90 minutes
6. Concluding and moving forward
15 minutes

Module 5

Handouts

V-1

Definitions of leadership

V-2

Power and leadership to control or transform?

V-3

Some basic principles in leadership for transformation

V-4

Bible study: The many faces of power – the book of Esther

Module 5

Activity 1

Exploring the nature and purpose of leadership

Description

This activity is designed to help participants explore the purpose and characteristics of leadership. It is intended to stimulate reflection on qualities of leaders and leadership within the church and community.

Time needed

1 hour

Materials

- Flipchart/chalkboard, markers/pens and tape
- Handout V-1 *Definitions of leadership*
- Quotes from leaders and quotes on leadership mounted on wall

Notes to the facilitator

- ☞ Obtain quotes on leadership and from leaders, including those from the church, country and/or region, etc. Mount these on the wall and add others from participants. Encourage participants to use their own experiences to give names of women and men leaders who have inspired them.
- ☞ Make sure that words such as characteristics and qualities are clearly understood, as well as the distinction between leader and leadership. Many people interchange the two.
- ☞ Raise the question of the difference between leaders and managers and note these differences for all to see.
- ☞ Prepare a flipchart with the list of questions in step 4 before the activity.

Module 5

What to do

Step 1: Introduce the activity and ask participants to reflect on leaders in the local community, church, nation, and international community with whom they are familiar. Ask them to close their eyes and picture a particular leader who has been an important source of inspiration to them. Allow about one to two minutes for this exercise.

Step 2: Ask them to open their eyes and note something about this person and the reasons why they admire her/him.

Step 3: Ask each participant to share their example with the large group. List the reasons given on the flipchart. Group together similar reasons and eliminate duplications. Ask the group for other characteristics that are not already listed and add these to the list.

Step 4: Put up the list with the following questions. Ask participants to form groups of four to five and to discuss the first question in the list and one other of their choice.

- How are these characteristics reflected in leaders you see around you today – in the church and in society? Give examples.
- Would the characteristics you have identified apply equally to women and men? What are the differences?
- Do all leaders lead in the same way? Are there differences between the way women and men lead? If there are differences, what are these and what accounts for the differences?
- Is there a difference between a manager and a leader? Give examples.
- Reflect on the concept of “leadership as service”. How is it practised in the church today? What is its impact on women?
- How do you, as a leader, exemplify the qualities you admire?

Module 5

Step 5: Reconvene the large group and ask each small group to report on their discussions.

Follow this by asking participants to reflect on and discuss the following:

1. The purpose of leadership.
2. The main qualities of a gender-sensitive leader.
3. The relationship between leadership and power.

Step 6: Ask the group to define “leadership”. Use the list of characteristics developed at the beginning of the activity and the results of group discussions to help in this exercise.

Work towards reaching a consensus and write the definition of leadership on the flipchart.

Distribute Handout V-1 *Definitions of leadership* and ask a volunteer to read it.

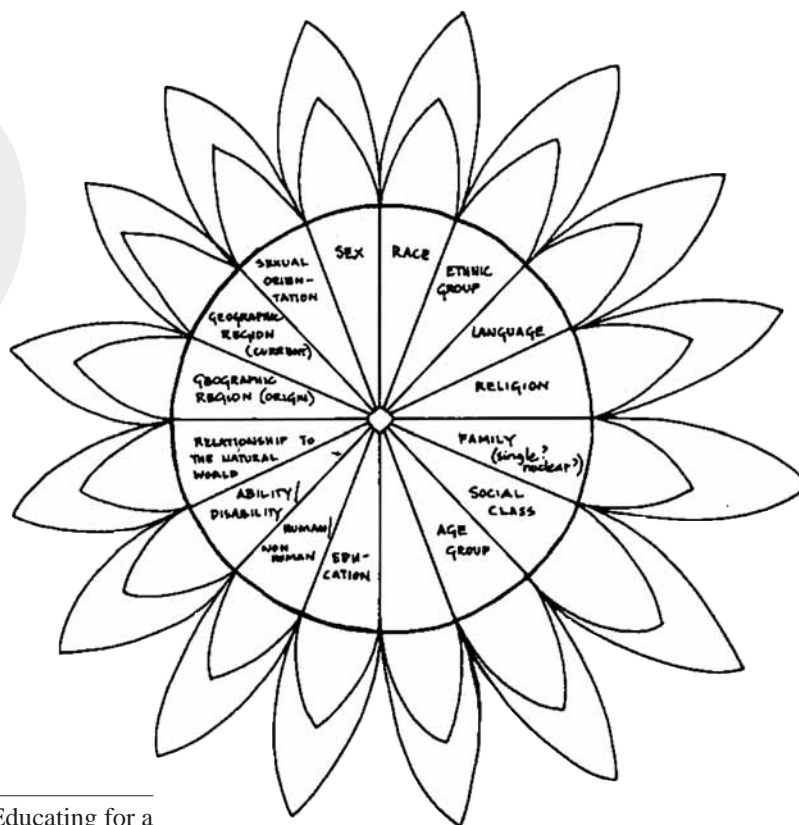
Ask for final comments and bring closure to activity by summarizing the main lessons learned.

Module 5

Activity 2

Identifying sources and uses of power

Sample Power Flower¹



¹ Source: Arnold, Rick, Bev Burke, e.a., *Educating for a Change, Between The Lines*, Toronto (1991).

Notes to the facilitator

- ☞ Distribute handout V-2 the evening before this session so participants can read and study it.
- ☞ Using the sample Power Flower, prepare by drawing a large Power Flower with some additional empty petals on a flipchart.
- ☞ The sample is prepared with a variety of sources of power but you will have to review these in the light of your local context. Make adjustments as necessary.
- ☞ While the groups that hold power may vary from society to society, if you are working with people who come from different nations or regions, seek some agreement on what groups tend to have power in societies.
- ☞ The social location of participants in relation to the group with power is important as well as the identification of the different social identities with which one can be assigned.
- ☞ In discussing what can and cannot be changed in a given society, highlight the changes in the status of women when they marry, are divorced, are widowed, become mothers-in-law, refugees, or emigrate.
- ☞ For step 4 – bring forward the outcomes of activity 4 in module IIb.
- ☞ For step 5 – make the connection by linking power and leadership with transformation.

Module 5

Description

The Power Flower was developed to examine the issue of racism and is adapted here to look at the issue of gender and the intersection with other sources of power or powerlessness. It will help us to identify and examine sources of power and our relationship to such sources, and to assess what can and cannot be changed.

The activity is designed to help participants become aware of their personal power and the intersection of different sources of power and powerlessness. It will also help them to examine different kinds of power and identify elements of a gender-sensitive use of power.

Time needed

45 minutes

Materials

- Flipchart/chalkboard, markers/pens and tape
- Handout V-2 *Power and leadership to control or transform?*

What to do

Step 1: Introduce the activity as one which will enable participants to examine different sources of power.

Begin by asking four participants (both women and men) to take on different attributes of power. Ask the others to interpret their position. Note the difference between the way women and men demonstrate power.

Use this demonstration to stimulate a brief discussion on power.

- What is your view of power – good or bad or...? How would you qualify it?

Step 2: Introduce the Power Flower as a tool to illustrate the multiple sources of power. Explain that in using this tool we can identify who has or does not have access to power, in what context we have or do not have access to it, as well see clearly the intersections between identities that can result in access to power or in powerlessness.

Step 3: Provide the following instructions:

- Point out that the sources of power listed in the inner circle of the Power Flower are the most common and acceptable ones. Add others suggested by the group, eg caste, urban, rural, etc.

Module



- Working with the large group, complete the outer petals of the flower by filling in the name of the group perceived to have power in society in relation to the source listed on the inner petal, eg *gender as a source of power: men as a group have power over women through this source.*
- Ask participants to locate themselves in the middle layer of the petals of the flower, eg *a male participant might locate himself as part of the group with access to power, by virtue of being a man.*
- Ask participants to make a basic sketch of a Power Flower showing where they are positioned in relation to sex, age, race, tribe, class, profession/occupation etc.

Step 4: Review the completed Power Flower. Lead a group discussion and ask participants to share the following observations. Note responses on the Power Flower drawn on the flipchart.

- *My social location in relation to power:* Identify the factors you have as an individual that are different from the group with power. Identify the factors that you have which are similar to the group with power. Note which of these factors can and cannot be changed.
- *Different forms of social identification, eg our different social identities:* Explain how these intersect to influence our access to power. Gender and caste, for example, can result in double discrimination and severe poverty for many women and children. Intersection of gender and class, such as in marriage or divorce, can result in different results for women and men.

Step 5: Ask participants to discuss the relationship between power, leadership and change. Remind them about their definition of leadership in the previous activity.

- Reflect on the qualities of the leaders you admire in relation to their use of power. What kind of power do they use?
- What are other kinds of power?
- What kind of power can facilitate partnership between women and men and transform gender relations?
- What are the costs and what are the gains of using such power in today's world in the home, church and society?

Module 5

Activity 3

Gender and power

Description

This activity will help to examine similarities and differences in how women and men view and access power and how women and men use power to support or hinder others accessing power, and will identify different types of power. Women's responses to and survival strategies in positions of power will also be explored.

Time needed

45 minutes

Materials

- Flipchart/chalkboard, markers/pens and tape
- Handout V-2 *Power and leadership to control or transform?*

Notes to the facilitator

- ☞ Use the 24-hour clock prepared in activity 2 of module IIb as a helpful reminder to place the leadership role of women in the context of their multiple roles and responsibilities.
- ☞ Help to bring out the wider implications of women in leadership positions who often have to develop strategies to survive and cope. Use some local examples.
- ☞ Ensure that the group looks carefully and comparatively at both the costs and benefits of power. Highlight the positive implications and the long-term benefits.

Module 5

What to do

Step 1: Introduce the activity and highlight the objectives. Note discussion in the previous activity on power.

Go around the room and ask for quick responses from a few women and men to the following:

- a. As a woman, having power can make me...
- b. As a man, having power can make me

Step 2: Divide into groups of the same sex and ask the groups to discuss the following:

Women's group:

- Are there differences in the way women access and use power from the way men do? Provide examples.
- How do women respond to having power? What are the key challenges?
- What are some coping strategies, compromises and costs?
- What happens to women's multiple roles? What support can they count on in the home and from the family, the church and the society?
- How do you think men view and respond to women in positions of power?
- How do other women view and respond to women in positions of power?
- What are some of the gains and pains of women accessing power and leadership in the home, church and society?

Men's group:

- Are there differences in the way men access and use power from the way women do? Provide examples.
- Do you agree with the belief that power and being a man go together? Give five reasons for replying "yes/no".
- How do you view women who have positions of power? How does this make you feel?

Module 5

- What responses, support or challenges would women in positions of power find in the home and in the church?
- What do you consider to be some of the gains and pains of women accessing power and leadership positions in the home, family and society?

Step 3: Reconvene the large group for group reports. Highlight key points.

Step 4: Refer to handout V-2 and ask participants to reflect on power as a means of transforming unequal gender relations. What is necessary for this to happen in relation to:

- our beliefs, values and principles?
- our theology and structure of the church and related organizations?
- our family structures and norms within society?

From the handout, ask participants to read the section on *Power and authoritarian styles of leadership* and comment briefly on this.

Close by reviewing key lessons learned.

Module 5

Activity 4

Leadership styles – Options for transformation

Description

Is there one “best” leadership style? How can we tell when leadership is effective and when it is not? What is its impact on those being led? This activity will help participants examine different leadership styles and their impact on others. It will also identify styles and skills that are likely to facilitate gender-sensitive transformation.

Time needed

30 minutes

Materials

- Flipchart/chalkboard, coloured paper, markers/pens and tape
- A length of string and pins to hang it against a wall to make a “clothes line”, clothes pegs
- Handout V-3 *Some basic principles in leadership for transformation*

Notes to the facilitator

- ☞ Prepare by identifying and bringing forward key lessons learned from previous activities to stimulate reflection.
- ☞ Set up the “clothes line” before the start of the activity. If a length of string is unavailable or it cannot be put up, use a space on the wall to “hang” the strips of paper in a row. The “clothes line” presents a visible and colourful focal point for this activity. Use coloured paper and markers if available.
- ☞ Encourage the group to reflect on how both women and men use power to enhance their leadership styles, for example, “power over” and “power with”.
- ☞ Raise the question of women using power to help or hinder other women.
- ☞ Facilitate the discussion of the costs and benefits of using a facilitative or empowering style in these times when “power over” is recognized and highly rewarded.
- ☞ In summarizing this activity, consider pulling together some basic principles from the discussion as a basis for a definition of transformational leadership.

Module 5

What to do

Step 1: Introduce the activity. Prepare by bringing forward flipcharts with key lessons learned from the previous activities in this module or by listing them on new sheets of paper for easy reference.

Step 2: Ask participants to review lessons learned in previous discussions on the questions of: leadership, leaders, and the use of power for transformation.

Ask the group to think of the different types of leadership styles they have observed, experienced and practised in the home, church and society. Ask participants to write these on strips of paper provided and hang them up on the “clothes line”.

Step 3: Discuss the impact of these different styles on families, church workers and congregations, and on society as a whole. Identify positive and negative impacts of the various styles.

Ask participants to highlight the following:

- Leadership styles that are gender-sensitive and are likely to facilitate equal partnership in the home, church and society.
- The dynamics of power associated with the style of leadership being discussed.
- Leadership styles which women are more likely to find supportive and useful.
- Particular styles of leadership that could be more effective for both women and men.

Step 4: Ask for four volunteers – two women and two men – to select the styles that have been identified as gender-sensitive and place these at one end of the “clothes line”. Place the styles that are not gender-sensitive at the opposite end.

Ask the group of volunteers to work with the large group and place the selected styles in order of priority on a new flipchart under the heading: **Leadership styles for transformation.**

Module

5

Step 5: Lead a large group discussion on the following:

- The benefits and costs of promoting leadership styles for transformation today.
- The ways in which participants can strengthen their leadership styles and capacities in the home, church and community.

Conclude by summarizing the key lessons learned from the activity.

Module 5

Activity 5

Bible study

The many faces of power –
The book of Esther

Text

Esther 1.1-10.3

Materials

- Flipchart/chalkboard, markers/pens
- Handout V-4 *The many faces of power – The book of Esther*

Activity 5A

What does the text say?

Time needed

45 minutes

Notes to the facilitator

- ☞ Ensure that you have studied the prescribed texts and handout before the activity and make your own notes.
- ☞ Identify verses that are important to you or puzzle you.
- ☞ Come prepared to share your insights with the group.
- ☞ You may find it helpful to ask participants to prepare by reading the prescribed biblical texts the evening before the activity.
- ☞ Facilitators should decide when to distribute the handout; this can be before or after the activity. (Refer to the section on Bible studies in the Facilitator's Guide.)
- ☞ As preparation, write the Bible study topic and the biblical references on the flipchart/chalkboard before the activity begins.
- ☞ If the group is large, work in small groups.

Module 5

What to do

Step 1: Ask for volunteers to read the biblical texts.

Step 2: Introduce the Bible study by sharing personal insights that may have surfaced when you were preparing for the study. Invite participants to also share their insights.

Step 3: Either use the insights that have been shared by the group or use the following questions to stimulate discussions on the text.

- As a woman, with which character in the story do you identify? Why?
- As a man, with which character in the story do you identify? Why?
- Is there a social code of behaviour reflected in the actions and the personality of the character you chose? If so, what are the characteristics?
- Are influence and manipulation acceptable as elements of leadership?
- How do the main characters in the book use personal power to achieve communal goals?
- Are leaders justified in the use of power in this way?

Step 4: Reconvene the large group and share highlights, new insights and difficult concepts with each other.

Module 5

Activity 5B

What have I learned
for living today?

Time needed

45 minutes

Materials

- Slips of paper for role play

Notes to the facilitator

- ☞ Prepare role play slips of paper for each character based on information under Agenda Item 3.
- ☞ You may assign roles to participants the evening before and pass out the slips. Discuss their roles with participants and what is expected of them.
- ☞ Read through the steps provided.
- ☞ Make sure that the activity is clear to everyone before you begin.
- ☞ This activity will require six volunteers for the dramatization and the others as observers.
- ☞ Be conscious of the feelings of powerlessness in participants.
- ☞ If you have more than 15 participants, divide the group into two and ask each group to do this activity separately (in separate rooms).

Module 5

What to do

Step 1: Read *Agenda Item 3*.

- As you read, ask the characters to identify themselves.
- If it is necessary, give people time to reflect on the roles they have been assigned.
- When the group is ready, begin making the meeting table with name cards: pastor, secretary, treasurer, etc.

Agenda Item 3

The setting: A group of six church leaders have met at the monthly church council meeting.

The pastor: A strong leader who is chairing the meeting has rather definite views, but is also known for guiding groups through consensus.

The secretary: Has held the post for ten years and is known to be a capable person. Although there are rumours that she/he would like to resign, there are no plans to recruit anyone else to the position.

The treasurer: Director of a successful company and seems to be in a hurry most of the time. Church meetings are fitted into company schedules. Quite often apologies for absence are sent an hour or so before a council meeting begins.

The chairperson of the women's group: Newly elected to this position. This is her first council meeting. She is known to say a great deal about her husband, who is a well-known lawyer, and her two teenage children.

Two lay representatives: One has been on the council for nearly 15 years and is now physically weak. The other is a young person who has been asked to join to bring in a "youth voice".

The meeting has been in session for about an hour. They have just reached Agenda Item 3 which reads: Authorizing funds as the church's contribution towards the setting up of a safe house for abused women and children.

Module 5

Step 2: • Role play: a discussion on Agenda Item 3.

- The pastor opens the discussion.
- Let the discussion run for about 15 minutes.

Step 3: Allow one minute for silent reflection.

- Place 6 empty chairs in a straight line.
- Designate the value of each chair as follows:
Chair 1 has the most power.
Chair 6 has the least power.
Chairs 2-5 represent degrees of power in-between.

1 — 2 — 3 — 4 — 5 — 6
Most Medium Least

From this point on the role play continues in silence.

- When ready, ask each person to occupy a chair that represents the degree of power she/he felt she/he had as the character in the role play.
- Only one person can occupy a chair.
- If a person has “lost” her/his chair, then they should move to the chair that represents a second option.
- When all chairs are occupied, the silence can be broken and each person takes turn to explain the reasons for the position she/he has taken.
- After each person has spoken, the others are permitted to challenge or affirm the speaker.
- Observers are invited to make comments on the event.

Module 5

Step 4: If the group was split into two separate groups, reconvene the large group for reports.

Step 5: Ask participants to reflect on their own use of power and how they think others see them using power. Follow the same process as above, with the chairs being used to reflect personal power. Ask participants to explain their reasons for occupying the chair they have chosen.

Can you identify the use of powerlessness as influence or power?

Step 6: This exercise can cause anger, frustration or hurt. Give participants time to share any personal feelings with the group.

Module 5

Activity 6

Concluding and moving forward

See *Facilitator's Guide* for suggestions on facilitating this activity.

Description

The review session at the end of this module provides participants with an opportunity to reflect on the various activities and discussions on

gender, leadership and power. This concluding activity helps to identify lessons learned from the module and to move forward to the next one.

Time needed

15 minutes

Materials

- Reviews of previous modules
- Flipchart/chalkboard, markers/pens and tape

What to do

Step 1: Ask participants to reflect on the module's activities, discussions and lessons learned. Ask for volunteers to share their reflections on the module and note these on the flipchart/chalkboard.

Step 2: Review the list in the light of the agenda and add other lessons learned that have not yet been noted. Allow for other comments and suggestions.

Step 3: Put up the module's review along those of the previous modules. Note where the workshop is with respect to the agenda and remind participants of the next topics to be covered.

Thank participants for their contributions and close activity.

Closing

If this is the end of the day:

- Spend a few quiet moments reflecting on any new insights you have gained today.
- Close with choruses/songs and a time for prayers.

Module VI

Church Renewal and Transformation

Introduction

“For by one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and all were made to drink of one Spirit” (1 Corinthians 12.13). The church is the body of Christ. The church reflects diversity in its various theological traditions and cultural, ethnic and historical contexts and is nourished and enriched as all members contribute their gifts and talents to its growth and development. The church is called to be a witness and to further the kingdom of God in the world.

Church governance has roots in theological traditions and also reflects patterns in society. The order of the church from its early days has been patriarchal in style, form and system. While in recent decades, society has examined systems of governance and their relevance to the needs of people, the same levels of discussion cannot be said to have taken place within the church.

Liberation theology has challenged the church and its relevance to the poor. According to Julio de Santa Ana¹, “The search for a Christian

Church which is really representative of the poor and shares in their struggles and expectations, their sorrows and hopes, must inevitably include the issue of church order and church structures... The poor feel that church structures are foreign to them, whereas the early Christian communities did not” (Acts 2.42-47; 4.32-37; 1 Corinthians 1.26-29, James 2.5-7)”. It is also argued that equal proportions of women and men are not reflected in the structures and order of the church. Today women are struggling to find their rightful place in the church and to create a space for fresh impetus and new insights to enrich its growth and development. They are trying to open a way for greater participation in the life of the church, especially in decision-making processes. The heads of churches are predominantly men and in many churches women are excluded from the ministry of Word and Sacrament. The 17th General Council of the Alliance of Reformed Churches, Princeton, 1954, established a commission, “to formulate afresh the Reformed doctrine on ordination, and of the service in the church of minister, elder and deacon with particular reference to the ministry of women

¹ *Towards a Church of the Poor*, Julio De Santa Ana, Orbis, 1991, p. 173

Module 6

according to the Word of God and in light of both the ancient tradition of the church and the human situation today.”² The commission included in its report a special study of the place of women in the ministry of the church. While the report introduced this study by saying that a study of the question of women in ministry cannot be based on the changing situation of women in modern society, it noted that Jesus did not ignore the society in which he lived and as such the church also cannot do so. The church must reflect the authority of Christ in its expression of right and just relationships between persons, including between women and men. The ordination of women is only one

of the problems of the place of women in the church. At every level of church life there tend to be misunderstandings about the expectations and roles of women and men.

This module critically examines, from a gender perspective, the church, its structure and systems, and the power relations within them. It envisions the church as a new community of hope which models for the world God’s intention for a human community fostering fullness of life.

² *Proceedings of the Seventeenth General Council of the Alliance of Reformed Churches holding the Presbyterian Order*, Princeton, N.J., USA, 1954, ed. Marcel Pradervand, p. 37



Module 6

Description

This module is designed to help participants critically examine the church through a gender-sensitive lens and to envision a gender-transformed church with full partnership of women and men. It is structured to advance discussion, analysis and lessons learned in previous modules, and to construct a vision of a transformed church. Essentially, the activities are designed to stimulate participants to examine the following questions: What does a gender-sensitive church look like? What are the key elements? What is its relevance to the community and how does it bring God's kingdom to women and men within the community?

Objectives

This module will enable participants to:

- Critically examine the church – its structures, culture and mission – to provide a basis on which to shape a vision for a transformed church
- Envision the transformed church, including its fundamental principles and values, structure and culture
- Identify opportunities and barriers to reach this goal
- Identify strategies to work towards this vision

Time needed

5 hours

General notes to the facilitator

- ☞ Notes on the history, theology, statement of faith, structure and polity of participants' churches are important for this activity. Remind participants to bring the notes on their respective churches. (See Facilitator's Guide.)
- ☞ Identify a space that will be used for the envisioning exercise – this should be a quiet and if possible secluded area.

Activities

1. Bible study: Healing divisions – The writings of Paul
90 minutes
2. Analysing church structures
60 minutes
3. Envisioning the renewed church
90 minutes
4. Rethinking and renewing our values and principles
45 minutes
5. Concluding and moving forward
15 minutes

Handouts

VI-1

Bible study: Healing divisions – The writings of Paul

VI-2

Bible study: Women as church leaders

Module

Activity 1

Bible study

Healing divisions – The writings of Paul

Texts

1 Corinthians 11.2-16; 14.33b-36

Colossians 3.18-4.1

Ephesians 5.21-33

1 Timothy 2.8-15

Materials

- Flipchart/chalkboard, markers/pens
- Handout VI-1 *Healing divisions – The writings of Paul*
- Handout VI-2 *Women as church leaders*

Activity 1A

What does the text say?

Time needed

45 minutes

Notes to the facilitator

- ☞ Ensure that you have studied the prescribed texts and handout before the activity and make your own notes.
- ☞ Identify verses that are important to you or puzzle you.
- ☞ Come prepared to share your insights with the group.
- ☞ You may find it helpful to ask participants to prepare by reading the prescribed biblical texts the evening before the activity.
- ☞ Handout VI-1 should be distributed the evening before the activity and participants should be asked to study it in preparation for the activity.
- ☞ As preparation, write the Bible study topic and the biblical references on the flipchart/chalkboard before the activity begins.
- ☞ If the group is large, work in small groups.

Module 6

What to do

Step 1: Ask for volunteers to read the biblical texts.

Step 2: Introduce the Bible study by sharing personal insights that may have surfaced when you were preparing for the study. Invite participants to also share their insights.

Step 3: Either use the insights that have been shared by the group or use the following questions to stimulate discussions on the text.

- How would phrases and words such as “authority”, “cleansing”, “being subject to” be understood today?
- What would a model for household relationships and behaviour look like if it were based on today’s realities of globalization, the expectations of society and the understanding of “family”?
- How would equality, consensus, and inclusivity be incorporated into such a model?
- Does your church accept hierarchies similar to that of the Greco-Roman household code? If yes, how do you feel about it? If no, has it changed your church in any way?

Step 4: Reconvene the large group and share highlights, new insights and difficult concepts with each other.

Module 6

Activity 1B

What have I learned
for living today?

Time needed

45 minutes

Materials

- Handout VI-2
Bible study: Women as church leaders

What to do

Step 1: Divide participants into small groups and distribute handout VI-2. Ask participants to read the story and discuss the following questions:

- What questions are missing in the list of questions raised by the pastor? How important are such questions? Why have these been left out?
- If you were the woman the pastor wanted for lay leader and he offered you the position, how would you respond?
- If you were the male pastor how would you establish a workable partnership with a strong and capable woman lay leader?
- How do women and men use authority and power:
 - in the home?
 - in the church?
 - in society?

Step 2: Reconvene the large group and share significant insights from the discussion.

Notes to the facilitator

- ☞ Read through the steps provided.
- ☞ Make sure that the task is clear to everyone before you begin.

Module 6

Activity 2

Analysing church structures

Description

This activity will help participants to examine and analyse the structure and practice of leadership and power within the church. The objective is to identify the sources and use of power and the role that gender plays in accessing and maintaining church structure and polity. Participants will identify the opportunities and barriers they are likely to face in building equal partnership of women and men within the church.

Time needed

60 minutes

Materials

- Flipchart/chalkboard, sheets of paper, strips of coloured paper, markers/pens and tape
- Flipchart prepared with two columns headed: **Opportunities** and **Barriers**

Notes to the facilitator

- ☞ Bring notes on your research on the church including its history, its theology, statement of faith, structure and polity.
- ☞ Ask participants to bring their church's statement of faith and church polity.
- ☞ For steps 2 and 3, ask probing questions to find out if and how policies that encourage equal participation of women and men are being implemented in participants' churches and what accountability mechanisms there are to ensure that this happens.
- ☞ Ask about the informal power structures that operate outside of formal structures, such as the big "movers" and "shakers" behind the scenes. Ask for concrete examples.
- ☞ Prepare a flipchart with two columns headed: Opportunities and Barriers

Module 6

What to do

Step 1: Introduce the activity. Divide participants into small groups and give the following instructions. Allow about 30 minutes for this group work.

Draw a picture of your church's structure:

- Include the foundation, mission and ministries of the church.
- Include the structure and decision-making process of the church.
- Show the connections and inter-relationships.
- Include key policies in relation to the participation of women and youth at all levels of the church's life both locally and nationally.

Examine and possibly integrate your church's statement of faith.

Reconvene the large group and ask each group to present and explain their drawing.

Step 2: After all presentations have been made, ask the following questions and list responses on flipchart:

- What are the main roles of women and men in the church today?
- Where is power located in the church? Who holds this power?
Do women and men have the same access to power and leadership roles?
- How is power within the church used to promote the partnership of women and men?
- What are the key challenges to promoting full partnership of women and men and gender equality, within all aspects of the church?

Allow for other comments and observations. Lead the large group to analyse their responses.

Module 6

Step 3: Prepare a flipchart with two columns headed: **Opportunities** and **Barriers**.

Ask participants to identify and list the opportunities and barriers to the partnership of women and men. Group these according to the appropriate areas, such as constitution, theology, culture, etc.

Post the lists on the wall for all to see.

Step 4: Ask participants to turn to their neighbours to form groups of three and identify key steps necessary to advancing the partnership of women and men in the church. Ask the small groups to write each step on a different strip of paper.

Ask each small group to report to the large group the steps they have identified. Ask them to consider the following questions:

- What are the available opportunities in taking this step?
- What are the barriers identified in taking this step?

Ask the groups to tape each step in the appropriate column: **Opportunities** or **Barriers**.

Step 5: Ask for comments and close by summing up and highlighting key lessons learned.

Module

Activity 3

Envisioning the renewed church

Description

This activity is designed to stimulate participants to envision and conceptualize the transformed church, one in which the full potential of women and men can be realized.

Participants will be asked to use their imaginations to visualize the gender-sensitive transformed church of which they would like to be a part. They will also be encouraged to visualize the process of transformation over the years of change and renewal before reaching this goal. The objective is to allow participants to dream about the ideal church, but also to step back from the “ideal” and examine concrete strategies to permit such a transformation.

Time needed

90 minutes

Materials

- Flipchart/chalkboard, markers/pens and tape
- Flipchart with two columns headed:
Opportunities and **Barriers** from activity 2

Notes to the facilitator

- ☞ This could be a very stimulating activity, but it needs careful preparation.
- ☞ Prepare by identifying a quiet place that would be appropriate for such an activity, without any distractions, noise, etc.
- ☞ Begin the activity by leading participants in a calming and relaxing exercise. You may identify exercises used locally, or ask someone with tai chi or other meditation skills to lead this activity.
- ☞ Give instructions quietly and calmly.
- ☞ Ensure that the volunteer who draws the collective picture has the appropriate skills to translate participants' words into a picture.

Module

What to do

Step 1: Introduce the activity. Explain to participants that they will now engage in a creative visualization exercise to create in their mind's eye an image of the ideal church. The process will enable them to conceptualize and design the renewed church in their mind.

Step 2: Take participants outdoors to a garden or a quiet place and lead an exercise which will relax them. You may use breathing exercises, tai chi, etc. Allow about three to five minutes for this.

- Explain to participants that they will be asked to imagine a time in the near future when their church is a whole community built on the partnership of women and men working towards a common purpose.
- Ensure that a atmosphere conducive for envisioning is provided for this step.
- In a quiet voice, stimulate the creative visualization (See the section on techniques in the Facilitator's Guide for suggestions).
- End this part of the activity by asking participants to open their eyes when they feel comfortable and to look around. Ask participants to hold the vision of their ideal church in their heart and their mind's eye.

Step 3: Take participants back to the meeting room and ask them to come back in time from the image of the ideal church to about five years from now. The church is in the process of transformation. Ask participants the question: What do you see happening to realize your vision?

- Ask participants to turn to their neighbours and share their visions. Allow five minutes for this.
- Ask for a volunteer to draw the picture of the transformed church. Ask participants to share their visions of the new church and include these in the drawing.
- Lead a discussion on where the transformation process begins: is it at the very foundation of the church? If so, of what must this new foundation consist? What is the mission of the church today?

Module 6

- Ask participants to form groups of three and to share one thing they would like to do towards their vision of the renewed church. Use the strips of paper provided and write each item on them.
- Ask each small group to place their strips of paper under the appropriate category: constitution, theology, culture, etc. on the flipchart from the **Opportunities** and **Barriers** exercise in activity 2.
- Close by reviewing the key points covered in this activity.

Module 6

Activity 4

Rethinking and renewing our values and principles

Description

To encourage participants to review their discussions in previous activities and to shape gender-sensitive values and principles on which to build the new church. It is important in this activity to ask what kind of values and principles would be considered important in this renewed and transformed church.

Time needed

45 minutes

Materials

- Flipchart/chalkboard, markers/pens and tape

Notes to the facilitator

- ☞ This is where the foundational elements of the new church can be shaped, so be prepared to probe for deeper thinking on the questions and reflections.
- ☞ Prepare by ensuring that the flipcharts with key discussion notes from activities 1 to 3 are visible.
- ☞ Encourage participants to reflect on these notes as they deal with the current activity.
- ☞ Look for values and principles to address both the formal and informal use of power and control in the church.
- ☞ Note the intersection of gender, race/ethnicity, class/caste, and other forms of social divisions and disempowerment.
- ☞ Allow enough time for the large group to receive the small groups' work on preparing the values and principles, but do not allow the large group to continue the initial discussions, except to ask for points of clarifications.
- ☞ The final outcome is significant and should be clearly written and posted on the wall for reference.

Module

What to do

Step 1: Introduce the activity. Provide large sheets of paper and markers/pens and ask participants to work in small groups. Advise them to be prepared to share their responses in the large group after they have reflected on their vision of the renewed church and on the readings and activities in the previous sessions. They may like to use the following questions:

- What core values would be important in shaping your church so that it grows toward your vision?
- What key principles do you consider important to your vision of the renewed church?
- What are some examples of gender-sensitive values that you consider important for the church and its relationship with the community?
- What attitudes and behaviour would you consider important to support partnership of women and men in the church?
- How do you see the question of power and leadership being addressed in this transformed body?

Step 2: Reconvene the large group. Ask each small group to share their responses and encourage feedback, questions and discussion.

Ask a small group, made up of a member of each of the previous small groups, to work together to pull together the responses into statements of values and principles for the renewed church.

Step 3: Ask the small group to present their work and encourage reactions from the large group.

The statement of values and principles should then be clearly written and posted on the wall.

If this activity is done at the end of the day, the final task can be done later in the evening and presented at the next day's module.

Module 6

Activity 5

Concluding and moving forward

Time needed

See *Facilitator's Guide for suggestions on facilitating this activity.*

15 minutes

Description

The review module provides participants with an opportunity to reflect on and identify lessons from the various activities and discussions of the module. It also helps them to prepare to move forward to the next activities.

Materials

- Reviews of previous modules
- Flipchart/chalkboard, markers/pens and tape

What to do

Step 1: Ask participants to reflect on the module: activities, discussions and lessons. Ask for volunteers to share their reflections and note these on the flipchart. Ensure that all participants have an opportunity to share – keep an eye out for the “quiet” persons and encourage them to participate.

Step 2: Review the list and add other highlights of the module that have not yet been noted. Review in light of the agenda. Allow for other comments and suggestions.

Step 3: Put up the review alongside reviews of the previous modules. Note where the workshop is with respect to the agenda and remind participants of the next topics to be covered.

Thank participants for their contributions and close activity.

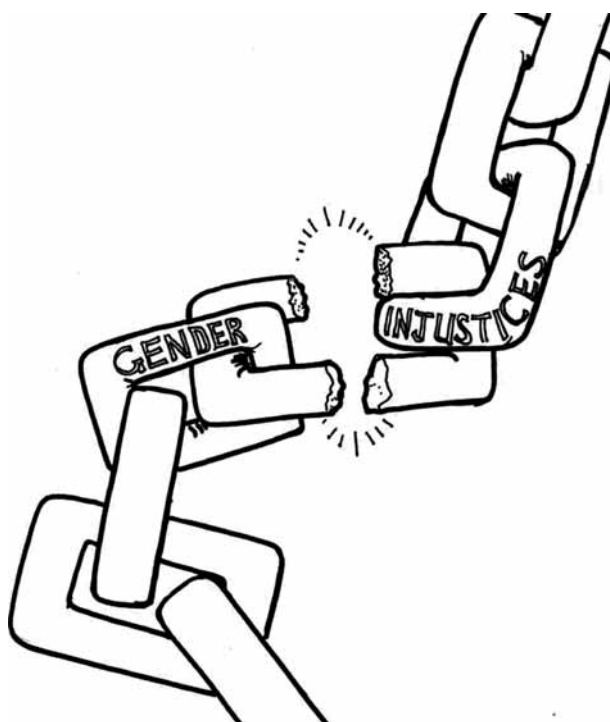
Closing

If this is the end of the day:

- Spend a few quiet moments reflecting on any new insights you have gained today.
- Close with choruses/songs and a time for prayers.

Module VII

Breaking the Chains of Gender Injustices within our Church



Introduction

How do we break the chains of gender injustices within our church to enable equal and just partnerships of women and men? Viable partnerships of women and men within the church require transformation at multiple levels, as we have discussed in previous modules. Change can be an exciting yet daunting venture – there is so much to do. Where do we start? The vision of a trans-

formed church which moves away from hierarchy and embraces partnership needs to be shared with all the members and leadership of the congregation or organization. Sharing the vision opens it for diverse responses and makes way for a creative process that evolves and is owned by everyone. Envisioning needs to be done with a critical reflection on the mission of the church

Module 7

and the question needs to be asked: What is the mission of the church in my community today? What is the relationship of my church and the society in which I live? What is God's vision for the church and how can the church participate in God's mission today? The church needs to re-examine mission in the light of today's reality with a re-reading of the Bible. This needs to be inclusive of women and youth.

Vision is not the only key to transformation and cannot be effective if it is a dream floating in space. While it must be understood that vision should not be distracted or bogged down by current reality, it needs to be grounded in reality. God's vision for the world is the preferred future. We find ourselves caught up in current realities which cause tension and create a large gap between God's vision and the situation in which we, our neighbours and the world live. This tension can tire us and drain our energy. It is important to be aware of the gap between vision and reality and to understand that this can be healthy if dealt with carefully and creatively. Gaps can make a vision seem unrealistic and can be discouraging but, if dealt with positively, they can be a source of creative energy. Module VI has taken participants through an exercise of envisioning the transformed church and also looking at current reality. It also helped participants to identify and examine opportunities and barriers. Module VII moves the process from vision to action where strategic planning is needed to translate the vision statement to objectives and action plan.

Planning and strategizing are not as difficult as they appear to be. We plan, strategize, and make choices and changes often in our own lives, for small and not so small things, within the home, church and community. Think about how you

decide on a career and studies, or plan a budget, liturgy or workshop. All of these decisions require access to information and resources, both human and financial, and assessment of this information to make good choices and to act upon them.

Planning for change within the church requires some of these same steps, but calls for much more involved and detailed processes. Firstly, good planning deals creatively with the gap between vision and reality and brings them closer. Do not expect everyone to agree with your ideas instantly or maybe not even in the long term. You will need to communicate your vision and build a small group of supporters to strengthen what you set out to do. This is important to overall success and includes taking into consideration interests and perspectives of all people who are involved, and careful use of human and financial resources, expertise required and necessary partnerships and alliances.

Careful planning requires that the vision or mission statement is clear and that goals and objectives are well defined, so that the purpose of the initiative is clearly understood by all. Working out how you will achieve your goal is also important in planning. Strategizing is the "how" to achieve the set objectives. It will help you to see what you need, including resources and time, and will also draw your attention to how realistic your plans are.

Description

This module has been structured to help participants enhance their planning and strategizing skills to become active agents of change. Activities are designed to help participants build

Module 7

on the gender-sensitive awareness acquired in the preceding modules and to move on to building plans for action within their churches and organizations. The activities will help to identify what changes are needed and which are possible, and to set priorities for action that will help to break the chains of gender injustices within their churches. Participants will use the skills gained in the workshop to assess the opportunities and barriers identified in module VI and to look for the challenges. The Bible study will provide a useful space to do this as participants look at the development of the early church and the beliefs and values which laid the foundation for the church.

Objectives

The activities will enable participants:

- To build on work done in previous modules and assess changes that are required within their churches
- To draw important lessons from the early church in the process of transformation
- To decide the major goals and break them down into smaller pieces until they are manageable
- To identify challenges, establish priorities and develop responsive strategies
- To develop realistic plans based on these challenges, priorities and strategies
- To identify human and material resources to enable the realization of their plans

Time needed

3 hours 30 minutes

Activities

1. Bible study: God's new community – Acts of the Apostles and Galatians
90 minutes
2. Preparing to plan
25 minutes
3. Assessing local/regional needs and setting priorities
60 minutes
4. Making realistic action plans/ identifying resources
35 minutes

General notes to the facilitator

- ☞ This module provides participants the opportunity to reflect on and build realistic plans for action within their churches and organizations.
- ☞ Bring forward reviews of previous modules including key points of module VI.
- ☞ Preparation of materials is essential to provide a good start for the activities in this module. You should spend some time to prepare flipcharts indicating the process so far – increasing gender awareness; gender-based analysis; looking through a gender-sensitive lens at the church, male/female relations, and power and leadership; and visioning the renewed church.

Module

Handouts

VII-1

*Bible study: God's new community –
Acts of the Apostles and Galatians*

VII-2

Bible study: Litany beyond gender

VII-3

Setting goals and objectives

Module 7

Activity 1

Bible study

God's new community –
Acts of the Apostles and
Galatians

Texts

Acts 2.1-17
Galatians 3.23-29

Activity 1A

What does the text say?

Materials

- Flipchart/chalkboard, markers/pens
- Handout VII-1 *God's new community – Acts of the Apostles and Galatians*

Time needed

45 minutes

Notes to the facilitator

- ☞ Ensure that you have studied the prescribed texts and handout before the activity and make your own notes.
- ☞ Identify verses that are important to you or puzzle you.
- ☞ Come prepared to share your insights with the group.
- ☞ You may find it helpful to ask participants to prepare by reading the prescribed biblical texts the evening before the activity.
- ☞ Facilitators should decide when to distribute the handout; this can be before or after the activity. (Refer to the section on Bible studies in the Facilitator's Guide.)
- ☞ As preparation, write the Bible study topic and the biblical references on the flipchart/chalkboard before the activity begins.
- ☞ If the group is large, work in small groups.

Module 7

What to do

Step 1: Ask for volunteers to read the biblical texts.

Step 2: Introduce the Bible study by sharing personal insights that may have surfaced when you were preparing for the study. Invite participants to also share their insights.

Step 3: Divide participants into groups according to churches or organizations. If they are from the same church or organization, divide them into small groups. Ask each group to discuss the following:

1. How does your racial, ethnic, cultural, religious and sexual orientation help define your identity: Who are you?
2. What role does the understanding of gender play in building a church community that reflects God's reign in the world?
3. How can leaders build wholeness in a church where difference and identity are used to polarize or fragment the community?
4. How can your church learn from the lessons of the early church?

Step 4: Reconvene the large group for reports and encourage discussion.

Module 7

Activity 1B

What have I learned
for living today?

Time needed

45 minutes

Materials

- Handout VII-2
Bible study: Litany beyond gender
- Flipchart/chalkboard, pieces of paper
to write a litany, markers/pens and tape

What to do

Step 1: Distribute handout VII-2 and ask participants to read it.
Spend time in reflecting on the implications of each section.

Step 2: Ask participants to move into the same small groups as in the previous activity
and assign them the following tasks:

- Discuss how your church would change if these statements were put into practice.
- As a group, or as individuals, write a similar litany using the title “God’s new community”.

Step 3: If litanies have been written by the small groups, you may wish to use one of them
as the focus for closing ceremony of the workshop.

Notes to the facilitator

- ☞ Read steps listed below.
- ☞ Make sure that the task is clear
to everyone before you begin.

Module

Activity 2

Preparing to plan

Description

The process towards gender-sensitive transformational planning requires that church structures and polity be analysed through a gender-sensitive lens. This activity is designed to help participants to begin a process of developing realistic plans for change. Key lessons from previous modules dealing with gender awareness, together with other preparatory planning steps such as assessing inequalities within the church and envisioning the transformed church, will also be reviewed.

Time needed

25 minutes

Materials

- Flipcharts prepared with the main lessons learned in previous modules
- Flipchart/chalkboard, markers/pens and tape

Notes to the facilitator

- ☞ See general notes to the facilitator at the beginning of this module.
- ☞ Prepare flipcharts with main lessons learned from modules II to VI or you may prefer to use the daily reviews if these have captured sufficiently the main lessons learned in these modules.
- ☞ Remind participants of key lessons learned from previous modules as clearly as possible. Use the daily reviews to help in this task. Post them in a prominent spot on the wall and leave them up for the duration of the activities in this module.
- ☞ Encourage participants to walk around and examine their work from the previous modules.
- ☞ Encourage questions and comments and allow for discussion among participants on key issues.
- ☞ Make good use of the flipcharts and reviews to respond to and clarify points raised.

Module 7

What to do

Step 1: Introduce the activity as an important step in moving from visioning to developing a plan.

Remind participants of lessons learned from previous modules in order to enable them to move on to making realistic plans for change.

Take participants through the process completed so far using the following guidelines:

- Raising awareness and knowledge of gender inequalities within society and the church.
- Analysing the church through a gender-sensitive lens and envisioning the transformed church built on a vision of partnership.
- Breaking the barriers of hierarchy and identifying key challenges and opportunities of such partnerships.
- Drawing on the beliefs and values of the early church as significant foundations on which to build the transformed church.

Ask participants to add key points.

Step 2: Point out that for the next activities, it is important for everyone to understand clearly the key lessons learned in the previous modules because they will need to use the knowledge and skills acquired for the exercise in activity 3.

Ask participants for questions, clarifications and comments.

Module 7

Activity 3

Assessing local/regional needs and setting priorities

Description

The activity will help participants to use the skills acquired so far, together with their knowledge of the role and relevance of the church at the local/regional levels, to assess what needs to be done to break the chains of gender injustice at these levels. Using lessons from module VI, they will identify and assess needs within their particular church and regions.

Time needed

1 hour

Materials

- Flipchart/chalkboard, pieces of paper, coloured markers/pens and tape
- Flipchart from module VI with two columns headed: **Opportunities** and **Barriers**
- Flipchart with two columns headed: **Opportunities** and **Challenges**

Notes to the facilitator

- ☞ Leave up the drawings from module VI for easy reference.
- ☞ Prepare flipchart with two columns headed: Opportunities and Challenges. Note the change from barriers to challenges.
- ☞ Participants from the same church, community or region should be encouraged to work together in small groups for this activity.
- ☞ Ensure that participants have the drawings of their churches.
- ☞ For step 2 consider writing the tasks on a flipchart for clarity. You should also consider doing this for all tasks assigned in this activity to ensure that everyone understands them.
- ☞ Conclude by thanking participants for work done and advising them that they will be working in the same groups in activity 4, using the results of activity 3 to build their plans and action steps.

Module 7

What to do

Step 1: Introduce the activity and ask participants to work in groups with others who come from their churches, districts or regions.

Bring forward and post in a prominent place, the flipcharts from module VI with:

- Collective vision of the transformed church.
- Opportunities and barriers.

Step 2: Ask participants to do the following tasks in their respective groups:

- Retrieve drawings of their churches.
- Discuss the future of the partnership of women and men within their churches.
- In the light of lessons from this workshop, including the vision of the transformed church, discuss the mission of the church today.
- List some current realities which can create tension between vision and planning.
- Identify changes that need to be made at the various levels of the church and write these on pieces of paper.

Step 3: Pair off groups, if possible from different churches. Ask the groups to share the results of their discussions with one other group. Ask the paired groups to identify a moderator and note-taker and ask them to list main points for presentation to the large group. Allow 15 minutes per group.

Step 4: Reconvene the large group and ask each group to share the results of their task. After the presentations ask participants to do the following:

- Refer to the notes from module VI which identify the components of the church's life, such as: theological, constitutional, structural, cultural, etc.
- Identify whether the proposals for change noted on the pieces of paper are appropriate for the constitutional, theological, structural or cultural levels and paste them under the appropriate heading.

Module 7

Step 5: Ask participants to do the following tasks:

- Discuss the similarities and differences between the groups' presentations. What are the reasons for these?
- Discuss the importance of these recommended actions for change and ask the group to prioritize them.
- For each item under these headings, discuss what may help advance its success and what may work against it. Place these under **Opportunities** and **Challenges** on the flipchart.
- Assess each of these opportunities and challenges as follows:
 - In what ways will the identified opportunities support the strategy for change?
 - Can these opportunities be enhanced for more effective support? What will this entail?
 - In what ways will the challenges hinder implementation of the strategy for change?
 - How can the impact of these challenges be diminished or managed? What would this entail?

Thank participants for their contribution and inform them that in the next activity they will develop action plans and steps for implementation of the strategy for change.

Module 7

Activity 4

Making realistic plans and identifying resources

Description

This activity will help participants to develop plans for implementing their strategy for change within their church. Emphasis will be placed on ensuring that plans are realistic and viable. Processes to identify and access key resources, both human and material, will be developed.

Time needed

35 minutes

Materials

- Flipchart/chalkboard, coloured markers/pens and tape
- Handout VII-3 *Setting goals and objectives*

Notes to the facilitator

- ☞ Ensure that the notes on the flipchart from the activity 3 and from the issues in module III are available to participants.
- ☞ Write the task assigned on flipchart/chalkboard for easy reference and clarity.
- ☞ Consider how some support can be provided to each small group as they work on their assignment.
- ☞ Conclude activity by celebrating participants' success in developing realistic plans.

Module 7

What to do:

Step 1: Introduce the activity and advise participants that they will work in the same church/organization groups as in activity 3.

Assign each group with one of the following projects. If there are more than four groups, you can ask them to select another project for their church/organization.

1. Plan for change within the church to advance partnership of women and men using the notes from activity 3. The group may select specific areas – eg theological, constitutional, etc.
2. Plan a programme for dealing with HIV/AIDS within your community.
3. Plan a campaign to end gender-based domestic violence within your community.
4. Plan a programme for economic literacy in your church.

Step 2: Distribute handout VII-3 *Setting goals and objectives* for reference. Ask each group to work on the tasks.

- Develop a broad goal or overall purpose based on your vision in module VI.
- Work out specific objectives to help you achieve this goal.
- Make an action plan with timetable and include plans for implementation. Include steps to be taken to obtain commitment from the church.
- Develop strategies to identify and access human, financial and other material support.
- Develop measures to ensure accountability.

Step 3: Reconvene the large group, and ask each small group to present their plans. Encourage participants to wait until all the presentations have been made, before asking questions and making comments.

Module VIII

Evaluation, Feedback and Closure

Objective

Evaluation and feedback are a useful way of reflecting on the workshop as a whole. Generally, evaluation is used as a tool to find out whether or not the workshop has met its aims and objectives. It helps the participants, the host church or organization as well as the facilitator to share their experiences of the workshop. Evaluation can be done verbally and/or in writing. It serves to give a free-flowing but guided feedback to participants, the facilitator and the host church or organization. Participants and facilitators express in a constructive manner what worked well, what did not work well, what was missing, etc.

The session for evaluation and feedback can also provide a unique opportunity to express appreciation to each other, and to practise giving and receiving positive and constructive feedback.

It is important to point out to participants that their comments and feedback are valuable contributions to the workshop and will be used to help in the design and planning of future workshops.

Notes to the facilitator

- ☞ A variety of activities can be used effectively for this session. Try to be creative and help participants to relax.
- ☞ Arrange for a representative of the host church to lead the oral evaluation, after participants have completed the written evaluation.
- ☞ Distribute sample evaluation form in handout VIII-1. The form may be modified to make it appropriate for the workshop.
- ☞ Each participant must share in both the oral and written evaluation. Do not interrupt a participant when she/he is speaking.
- ☞ A closure ceremony should be organized in the form of worship, perhaps a Eucharist, with a liturgy that includes symbols, commitments and litany of thanksgiving. This needs to be prepared well ahead of the final day.

Module 8

Time needed

30 minutes

Materials

- Handout VIII-1 *Sample evaluation form*
- Handout VIII-2 *Suggested liturgy for Eucharist celebration*
- Pencils/pens

What to do

Step 1: Distribute the evaluation form and ask participants to complete it. Allow 10 minutes for this and collect the completed forms.

Step 2: Ask participants to take a look at the list of expectations and concerns prepared in activity 3 in module I and to reflect on their experiences of the workshop.

Step 3: Ask each participant to say in one phrase or sentence what she/he is taking home, one commitment and one thing she/he needs to let go or leave behind.

Closure

This can be done in the form of a Eucharist or communion service and needs to be prepared beforehand. You can develop your own liturgy and include the litany from activity 1 in module VII or can adapt the suggested liturgy in handout VIII-2.

Section IV

Glossary, Bibliography

Glossary/Clarifying gender concepts

Gender-based subordination is deeply ingrained in the consciousness of both women and men and is usually viewed as a natural corollary of the biological differences between them – reinforced through religious beliefs, cultural practices and educational systems that assign women to lower status and power.

Gita Sen and Caren Gown, 1987

Beliefs and values	Deeply-held, socially constructed and taught ideas (i.e. about the roles of women and men) which are ingrained in the social and cultural fabric of society. In many cases such ideas are seen as natural, unquestionable and ahistorical (unrooted in specific political and historical frameworks; not human-made).
Capacity	The abilities (social, economic, political), skills, resources and access needed to achieve some task.
Caste	Hereditary system of class in Hindu society, whereby different groups are assigned specific social levels and functions within a rigid social and/or religious hierarchy.
Child labour	The exploitation or employment of children/young people in jobs that have negative impacts on their physical and/or mental development.
Civil society	Ordinary citizens or ordinary community life as distinguished from the military or the ecclesiastical structures.
Class	Members of a particular income group within society. Defining a group or member of that group on the basis of their material wealth and position within an economic hierarchy.

Classism	Members of a particular class are stereotyped and become the target of unfair assumptions and unequal treatment because of their membership in a particular class. Normally experienced by members of the lower class.
Community roles	Roles that community members are expected to perform; i.e. visiting the sick, voting, etc.
Culture	The set of commonly held attributes (i.e. spiritual, material, intellectual, emotional, ritualistic, historical, linguistic, geographical etc.) used to characterize a society and/or cultural group. All of the means of communication (language, art, material things) a society has in common. Ways of life shared by a particular group.
Cultural practices	Functional roles and/or rituals which are culturally defined and determined and may be assigned to community members on the basis of gender/sex, class, etc.
Customary laws	Laws, based on tradition, that may be influenced by public opinion in a particular society about the standards that govern behaviour, while promoting what society considers to be the norm.
Development	The processes and practices undertaken to improve the social, economic and political well-being of people within a community or society, leading to the overall security of the community/society itself.
Dichotomies	Division or the process of dividing into two especially mutually exclusive or contradictory groups, entities or opinions.
Discrimination	Various types of social prejudices (i.e. racism, sexism, classism) are contained within and enacted from positions of power, within society, against the offended groups.

Disenfranchisement	The political exclusion of certain members or groups from the political processes of a given society/community.
Empowerment	The process of gaining access to resources and developing one's capacity leading to the ability to fully participate in determining one's life and community in economic, political, social, cultural, moral and religious terms.
Family	A unit comprised of and extending from the core of parents and children in biological terms; a group of socially related individuals concerned with the well-being and development of everyone else within the immediate social unit.
Feminization of poverty	Concept of examining the impoverished conditions experienced by the majority of the world's women, emerging from their unequal access to key resources.
Feminism	A theory of the political, economic, and social equality of the sexes which critically examines the situation of women and names and challenges injustices against women. In theology, feminism seeks to deal with what diminishes or denies the full humanity of women.
Foeticide	The act of causing the death of a foetus.
Formal sector	This is the productive sector in which human labour is traded for tangible income (money, legislated workers' benefits, etc.) and where such labour is officially recognized and included in the national accounting system. This sphere has been seen as the traditional domain of men and men's work (as income earners).
Gender	The socially constructed (and often unequal) roles, responsibilities and expectations culturally and socio-politically assigned to women and men and the institutional structures that support them. Unlike biological sex, gender is learned and can be transformed.

- Gender and Development (GAD)** A developmental approach which underlines that sustainable development requires an understanding of both women's and men's roles and responsibilities within the community and their relations. It requires understanding of power relations between men and women, and the relationship of gender to broader social, economic and political, ideological and cultural issues.
- Gender-based analysis** A tool that gathers and examines information on differences and social relations between women and men and which seeks to understand social processes that create and maintain gender differences. Expanding on the idea that gender differences are based more on socially defined values and perceptions than on biology, this type of analysis recognizes and challenges the value systems which are responsible for the different (and unequal) impacts and benefits experienced by the women and men of any given society.
- Gender-bias (beliefs)** Beliefs about the traditional roles of women and men that are ingrained at the levels of policy and implementation. Such beliefs help to maintain and justify the unequal status of women by explaining these as the "natural" outcome of biological sex. These biases are also helped by the lack of gender awareness by many people (women and men) at all levels of society.
- Gender-blind** The ignorance or failure to recognize and therefore to address the differing needs and dimensions of gender and gender experience.
- Gender-disaggregated data** The presentation of statistics, divided between categories of male and female.
- Gender equality** Equal rights and opportunities for women and men, boys and girls across all societal sectors (political, social, economic and legal).

Gender equity	<p>The process of being fair to women and men. The balanced recognition and appreciation of both women and men's potential, participation and benefits to and from their given societies. Fairness does not equal sameness; to ensure fair treatment, special measures (i.e. affirmative action) are often needed to compensate for historical and socially constructed disadvantages that prevent women and men from operating at equal levels in present society.</p>
Gender gap	<p>Discrepancies between women and men in terms of their participation, access to resources, rights, benefits, etc.</p>
Gender imbalances	<p>Economic, social and/or political inequalities that exist between males and females.</p>
Gender issues	<p>Needs/concerns arising from injustices that are disproportionately felt by women (or men) as such practices may impact on the genders in an unfair way.</p>
Gender justice	<p>Fairness and equity as a right for both women and men achieved through processes of social transformation.</p>
Gender mainstreaming	<p>The process of accessing and addressing the implications of policies, legislation and social programmes on women and men (irrespective of class, location, etc.). To ensure gender equality, this strategy seeks to incorporate the concerns of women and men in all areas of society (political, social, economic) through all modes of policy-making and implementation.</p>
Gender-neutral	<p>Policies, practices and beliefs designed on the assumption that women and men have similar needs and interests.</p>

Gender relations	The socially, culturally and economically determined relations between women and men. As gender (unlike biological sex) describes the relationships between women and men, it must include <i>both</i> women and men and the various types of relationships between them.
Gender roles	Gender roles are the roles that society assigns to men and women based on their gender. They especially influence relationships between men and women. See <i>Workbook for Participants</i> , Women's triple roles.
Gender sensitization	Educating people to recognize the causes and effects of gender differences on the lives of women, men and the wider society.
Genre	Style or category of artistic or literary endeavour having a particular form or content.
Gross Domestic Product (GDP)	All of the officially and statistically recognized labour (formal sector work) which contributes to the nation's economy. Where women's work is usually the first step in this process, by ensuring the production and maintenance of society's workers, it is unfairly given little or no value in this calculation.
Heterogeneous	Where a society, community or social group is comprised of many diverse experiences, beliefs, values, individuals, etc.
Homogeneous	Where the members of a particular society, community or social group share the same experience, beliefs and/or values.
Human rights	An internationally agreed upon system of regulations whereby every individual should be guaranteed, by right of birth and common humanity, access to basic needs, ie food, shelter, clothing, health and well-being, education, peace and security, and all things related to a sustainable standard of living.

Informal sector	The informal sector refers to activities occurring outside of states' regulatory frameworks that are similar and may have the same results as activities within the framework. Some examples of informal economic activities are trafficking, prostitution and small scale farming. Informal sector activities have been traditionally underestimated in the national accounts of developing countries.
Labour force	Economically active population which is employed or unemployed and available for work. Where women's work in the private sphere (in the family, immediate community and/or in the subsistence economy) is largely unrecognized, they remain discounted from the labour force.
Legislation	The process of enacting political, social and/or economic law/regulations by systems of governance (governing bodies).
Magna Carta	A document constituting a fundamental guarantee of rights and privileges.
Marginalization	Refers to the social, economic and/or political processes by which certain members or groups in society are excluded from full participation in, and benefits from, society, i.e. the poor, women, minority groups, etc.
Oppression	To socially, economically, politically and/or violently suppress and/or disempower an individual or social group in an unjust manner. Normally done in relation to the acquisition and/or maintenance of power held by a dominant force/group and often equated with tyranny.

Patriarchy	Patriarchy is a word used to describe the situation where women's stories and thereby, their experiences, have been ignored, forgotten, misinterpreted and devalued, while stories about men and thereby their experiences have been elevated, remembered, emphasized and overvalued. Patriarchy also refers to systemic societal structures that institutionalize male physical, political, economic and social power over women.
Personal law	Laws approved by the state which pertain to matters of marriage and property.
Policy	A course or general plan of action intended to be adopted by governing bodies and/or prominent decision-makers.
Poverty	A state of insufficient resources necessary to maintain a basic and sustainable standard of living. It includes the lack of access to food, shelter, clothing and social services, i.e. health, education, water, sanitation, peace and security.
Prejudice	The unfair and unequal characterization and/or treatment of a particular group by another group within society. Where prejudice is directed at a specific group by a power-holding (or dominant) group, much more serious forms of prejudice can occur, see racism, sexism, classism.
Private sphere	This refers to activities in the home or at a personal level. These activities have no place or are not recognized in the public sphere or territory within which the political influence or the interests are held to be paramount.
Productive roles	Functions within the formal employment sector which translate into an exchange value in the formal economy (as opposed to the subsistence or informal economy). Usually this role is characterized through the earning of tangible currency.

Public sphere	The public sphere refers to activities beyond the boundary of home or the personal level. These activities have a significant place and are highly recognized by the community and state. They fall within the category of political influence and interests.
Racism	Where individuals or groups of a particular race are discriminated against and become the target of unfair assumptions and/or unfair or unjust treatment because of their race.
Reproductive roles	Functions relating to child-bearing, child-rearing and maintenance of the family unit. Usually it is women who are largely assigned these duties.
Reproductive health	Refers to the complete physical, mental and social well-being in all areas concerning the reproductive system.
Resources	A nation's assets that are needed or may be drawn upon to fulfil certain needs, including physical means (food, shelter, natural/man-made products, people), skills (education, training), aid (health, childcare), abilities (political decision-making, allocation of funds, distribution of assets), etc.
Sex	The biologically determined and physical differences between women and men.
Sex roles	Roles that females and males perform on the basis of their biological and/or reproductive characteristics.
Sex role stereotypes	Commonly held, and often socially constructed beliefs that males and females are naturally (or biologically) predisposed to certain types of behaviours, functions, values and expectations by virtue of their sex.

Sexism	Where persons of a particular gender are prejudiced against or are the target of unfair assumptions and treatment because of their sex. Sexism is largely directed against and experienced by females.
Social norms	An agreed set of (officially or unofficially) recognized rules upon which culture/society operates.
Socialization	A process through which people are consciously or subconsciously instructed by the values, beliefs and mores of a particular society. It refers to an educational process which informs persons and makes them fit in and function as a member of society.
Socializing agencies	The formal institutions through which people are socialized, i.e. school, church, media, community groups, etc.
Strategy	Plan of action for enacting social, political and/or economic change.
Subordination	The marginalization of women in terms of participation in, impact upon, and benefits from society, leading to a lower social, economic and/or political status within society. Through processes of gender subordination women's different roles and needs are seen as being of little or no value to social planning.
Subsistence economy	Refers to the local economy (eg family farm) the product/produce of which does not necessarily translate into tangible monies for trade in the formal sector economy, but fulfils the needs/necessities of the immediate community or family (i.e. growing food for family meals, etc.). Often this is under the control and maintenance of women.
Traditional practices	Acts that are deeply ingrained in a particular community/society; these are often seen as necessary and natural to the maintenance of the values and principles underlying the community.

Transformation	A process of change or conversion.
Triple role (of women)	This refers to the socially and historically assigned the roles of women as managing households and housework in addition to earning an income or providing resources and also organizing community and church activities. See Handout IIb-2: <i>Gender roles</i> .
Violence	An act of aggression causing physical or psychological harm.
WID (Women in Development)	An approach to development that focuses on women and their specific situation as separate from the rest of society. Such projects often involve only women as participants and beneficiaries and fail to have sufficient impact on policy.
Women's rights	Human rights of women which are inseparable from universal human rights and which are included in the promotion by the United Nations of all human rights instruments relating, directly or indirectly, to women. See human rights.

Some definitions have been adapted from:

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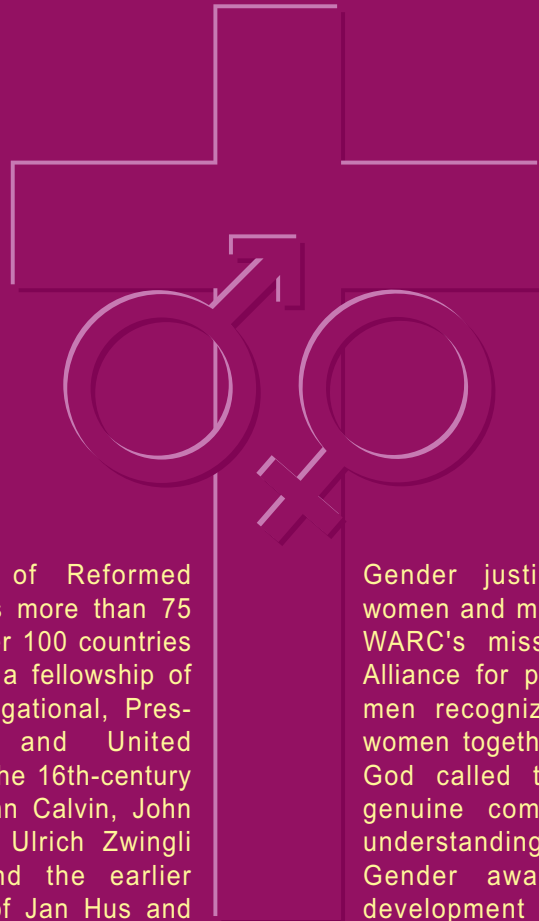
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Created in God's Image

From Hierarchy to Partnership



The World Alliance of Reformed Churches (WARC) links more than 75 million Christians in over 100 countries around the world. It is a fellowship of more than 200 Congregational, Presbyterian, Reformed and United churches with roots in the 16th-century Reformation led by John Calvin, John Knox, Marie Dentière, Ulrich Zwingli and many others, and the earlier reforming movements of Jan Hus and Peter Valdes. WARC is an interdependent network of people and churches living, working and worshipping together with faith in God's promise always to be with God's creation. The gifts and talents of many peoples and cultures make the Alliance a dynamic international community.

Gender justice and partnership of women and men is an important area of WARC's mission. The vision of the Alliance for partnership of women and men recognizes the full humanity of women together with men as people of God called to work for dignity and genuine community based on love, understanding and right relationships. Gender awareness and leadership development is important in building partnership of women and men and imagining a new model of church which offers hope for life in fullness for all people regardless of gender, age, race, class, tribe or sexual orientation.



World Alliance of Reformed Churches
Geneva, Switzerland