



PACIFIC CONFERENCE OF CHURCHES

# GENDER STATUS CARD FOR CHURCHES IN THE PACIFIC

Building safe, dignified and empowered  
communities in the Pacific

**2022**

# Acknowledgements

The Gender Status Card for Churches in the Pacific was developed by the Pacific Conference of Churches, with technical support from the UN Women Fiji Multi-Country Office (MCO).

The Pacific Conference of Churches (PCC) wishes to thank its member churches for their support during the different processes undertaken in the development, compilation, consultation, validation and the endorsement of the Gender Status Card. This is truly a milestone reached through the commitment from the church leaders in the promotion of gender equality in the churches and most importantly valuing God's creation for humankind where everyone is valued equal in the eyes of God and created in the image and the likeness of God.

The Gender Status Card has been developed over the course of more than a year, through a participatory and inclusive process. Through consultations, meetings and workshops both face to face, virtual and through emails, has helped inform the context, structure and the content of this document.

PCC acknowledges the inputs received during consultations from the following member churches; the Uniting Church of Solomon Islands (UCSI) and the Solomon Islands Christian Association (SICA) Solomon Island Full Gospel Association (SIFGA) Nauru Congregational Church (NCC), Methodist Church in Samoa (MCS), Ekalesia Kelisiano Tuvalu (EKT), Congregational Christian Church in Samoa (CCCS), National Council of Churches in Samoa, Conference of Churches of Christ Vanuatu (CCCV), Free Wesleyan Church in Tonga and The Tonga National Council of Churches, Kiribati Uniting Church( KUC), Presbyterian Church of Aotearoa, New Zealand – Te Aka Puaho Maori Synod (PCANZ). PCC would like to thank the following members and partners for their dedication to review and provide inputs into the document:

- » Reverend Nicole Ashwood from the World Council of Churches
- » Bronwyn Fraser - Uniting World
- » Reverend Sereima Lomaloma from the Anglican Diocese of Polynesia
- » Reverend Doctor Bruce Yeates from Presbyterian Church of Fiji
- » Reverend Tony Franklyn-Ross from the Methodist Church of New Zealand
- » Reverend Wayne Matheson- Presbyterian Church of Aotearoa, New Zealand – Te Aka Puaho Maori Synod (PCANZ)
- » Reverend Doctor Cliff Bird- UCSI
- » Sister Mariana Tevurega from the Episcopal Conference of the Pacific (CEPAC)
- » Sharon Bhagwan Rolls- Vice President to YWCA
- » Mrs Anareta Apole from the Methodist Church in Fiji
- » Reverend Doctor Tevita Havea
- » Deaconess Tamalesi Makutu

UN Women's support is through the Pacific Partnership to End Violence Against Women and Girls (Pacific Partnership). The Pacific Partnership brings together governments, civil society organisations, communities and other partners to promote gender equality, prevent violence against women and girls (VAWG), and increase access to quality response services for survivors. The Pacific Partnership is funded primarily by the European Union, and the Governments of Australia and New Zealand, and UN Women, and is led by the Pacific Community (SPC), UN Women and the Pacific Islands Forum Secretariat.

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**Disclaimer:** This publication has been produced with the financial support of the European Union and the Governments of Australia and New Zealand, and UN Women. Its contents are the sole responsibility of the writers and can in no way be taken to reflect the views of the European Union, Australian Government, New Zealand Government, and UN Women or any associated organisation.



# Foreword

Warm Pacific Greetings from the Pacific Conference of Churches Secretariat.

My deep appreciation to our member churches for taking part in this very important process of self-reflection, a holding up of a mirror to ourselves as churches and evaluate where we are in the mission for “Just and Safe Pacific Communities of Women and Men”

This Gender Status Card has its origins of the 2018 Pacific Conference of Churches’ General Assembly. The Women’s Pre-Assembly Gathering called for (1) Member Churches to ensure the introduction of programs which specifically address measures to eradicate violence in the community especially among the women and children; and (2) for Member Churches and National Councils of Churches to allow women greater roles in leadership, governance and decision-making structures without fear of prejudice and victimisation. These calls were endorsed by the main session of the General Assembly comprising 31 member churches and 9 national councils of churches.

As churches we hold a mirror up to society to ask the prophetic and pastoral questions of how we reflect as Pacific society, the values of the Kingdom of God. This Gender Status Card is a form of a mirror that we are challenged to hold up to ourselves as Pacific Churches and ask the prophetic and pastoral questions of how we, as parts of the Body of Christ and together as the Pacific Household of God, are reflecting the Kingdom values in our commitment to justice and equity for women and girls in our faith communities, our churches and national councils of churches.

This Gender Status Card is about how we support the actualisation of the vision that our churches collectively have for our region and what is the process we go through to achieve that vision of a just and safe Pacific community of women and men. Gender justice is part of climate justice, self-determination justice, environmental justice, economic justice – it is part of the Shalom offered by the resurrected Christ to all.

The draft Gender Status Card was received, endorsed and supported by Pacific Church Leaders during a Pacific Church Leaders Talanoa in April, 2022 and then validated by representatives of churches and national councils of churches.

I would like to here, acknowledge the partnership we have with UN Women, through the Pacific Partnership for the Elimination of Violence Against Women and Girls, for the technical support and financial resources provided to assist our team in this work.

Dear sisters and brothers of our Pacific family of Christ, the Pacific Household of God: this Gender Status Card is the starting of a process to chart where each of our churches are, what commitments we have made and need to implement and what we might wish to consider to move these commitments further. It is a process of honest and deep deliberation on where we are on our journey to the kingdom and what we need to ensure that on this exodus journey - everyone is travelling together.

Rev James Bhagwan

General Secretary  
Pacific Conference of Churches

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# Acronyms

CCVC	Conference of Churches of Christ Vanuatu
EKT	Ekalesia Kelisiano Tuvalu
GBV	Gender-Based Violence
GS	General Secretaries
GSC	Gender Status Card
LBT	Lesbian, Bisexual, Trans
LGBTQ	Lesbian, Gay, Bisexual, Trans, Queer
MCS	Methodist Church in Samoa
NCC	Nauru Congregational Church
PCC	Pacific Conference of Churches
UNICEF	United Nations Children's Fund
UN Women	United Nations Entity for Gender Equality and the Empowerment of Women
VAC	Violence Against Children
VAW	Violence Against Women
VAW/G	Violence Against Women and Girls

# What is the Gender Status Card for Churches in the Pacific?

The **Gender Status Card for Churches in the Pacific (GSC)** is a practical and **simple self-assessment tool** designed by the Pacific Conference of Churches (PCC) in collaboration with UN Women, so that Member Churches across the Pacific are able **to take stock of existing efforts, commitments and programmes to promote gender equality and address violence against women (VAW) and children (VAC).**

The Gender Status Card (GSC) Tool includes the following **8 assessment areas:** (1) Gender Desk; (2) Gender Equality Theology; (3) Safe Church Policy; (4) Code of Conduct; (5) Women and girls in leadership; (6) Survivor-Centred Protocols and Referrals Pathways; (7) Gender Equality and VAW/G Prevention Programmes; and (8) Partnerships to collectively address gender inequality and VAW/G. Each of these areas will be scored by each of the PCC member churches, as well as globally for the whole PCC, using a traffic light system. The objective is to assess which is the current level of action and commitment of each PCC member church on gender equality and VAW/G prevention and response, and to identify which are the areas that would require further attention.

Data to inform the **Gender Status Card Tool is collected through the Gender Status Card (GSC) Reflective Process**, that includes both an assessment of the current situation, identifying strengths and weaknesses, and setting up an Action Plan with agreed annual commitments of each of the churches (and of the PCC globally) to strengthen its work on gender equality and VAW/G prevention and response.

This **Gender Status Card (GSC) Guide** provides a description of the tool and the reflective process, including some background information on why was this GSC developed and what are the underpinning values, how was the GSC developed and how it should be used (by whom, when, how, how often, etc.). The resources contained in this guide are designed to support Member Churches and the PCC Secretariat in undertaking this initiative. The questions contained in the GSC tool itself are also designed to be useful in everyday reflection, monitoring and evaluation by the churches.



# Why was this Gender Status Card Developed?

**The Pacific Conference of Churches (PCC)** is an ecumenical organisation representing Christian churches in the Pacific region. It seeks the visible unity of the church on issues of justice, peace and integrity of creation, initiatives on capacity building, and solidarity with its members during times of natural disasters and internal social upheavals. Its **11th General Assembly in 2018**, reaffirmed three core pillars for its programme framework: (1) Ecumenism; (2) Stewardship; and (3) Self-Determination, with gender being an integral component that crosscut all three pillars. Moreover, PCC's 11th General Assembly further issued the following statements on Gender Justice:

*PCC General Assembly Statement on violence against women and children: WE condemn all forms of violence against women and children as a sin and call on the Christian community in the Pacific to ensure that the dignity of our women and children is protected at all times. And we call for the development of specific theology in our colleges and churches to address the protection and dignity of women and children according to God's holy law.*

*PCC General Assembly Statement on women in church leadership: WE reaffirm the important role of women in society at all levels, including leadership, and call on churches throughout the region to make specific provisions for our women and children to be part of decision-making processes at all levels. We also call for the equitable representation of women and youth in church leadership.*

In recognition of the faith community's role, the PCC' Strategic Plan (2020-2024) acknowledges the high rates of violence against women and children in the Pacific, the instrumental role of the Church in changing this reality, and the accountability of Churches to look inward to address violence and abuse that occurs within Christian homes, Churches and communities across the Pacific. Moreover, the PCC's Strategic Plan (2020 - 2024) has included, under Theme 4, specific orientations on how all member churches should strengthen its work on gender equality and ending violence against women and girls:

Social self-determination through gender and generational equity, dignity and empowerment for marginalised communities: urged the capacities of PCC and all member church institutions to be strengthened on gender equality and ending violence against women and girls. One of the strategies and measures is to have a reporting mechanism such as Gender Report card or Gender Status Card for all Member Churches to use as an assessment tool to measure if God's vision and Our foremothers and forefathers vision has been fulfilled or not.

The Gender Status Card for Churches in the Pacific is a self-assessment tool that responds directly to this vision included in PCC's Strategic Plan (2020-2024).

# What are the values that underpin this Gender Status Card?

*God created humankind in his image, in the image of God he created them, male and female he created them. God blessed them and God said to them: Be fruitful and multiply and fill the earth (...) God saw everything that he had made and indeed, it was very good (...)* Genesis 1: 27-28a &31a

God's intention and vision at the very beginning was for human beings to have a good relationship and for every person to enjoy the fullness of life that Jesus came to proclaim. What happens now? Is it still very good as God pronounced?

As stated in PCC's Strategic Plan (2020-2024), social self-determination through gender and generational equity, dignity and empowerment for marginalised communities recognises that each is made in the image of God and, hence, equal and are entitled to the freedom and respect that God desires of His people. Violence against women, girls and boys, abuse and disempowering gender relations have no place in the kind of relations that God envisaged for His people. Children, young people, people with disabilities and other socially marginalised communities are equally entitled to lives of dignity and empowerment.

Across the Pacific, faith has been identified as a critical avenue for social norms change, and of particular importance are faith-based organisations who are central to everyday life of people in the Pacific. They play a uniquely influential role in determining values in the Pacific, and can be a powerful force in re-shaping attitudes, beliefs and behaviours about gender equality and the acceptability of violence, especially violence against women and girls, at the individual and community

levels.

There is shared recognition that faith plays a significant part in the lives of many people in the region, and that faith-based organisations have a wealth of experience in addressing the practical, as well as the spiritual needs of their constituencies. This is a critical area of intervention given the high levels of religious practise and allegiance in the Pacific and considering the reality that at rural, maritime and local level, the widespread presence and respect for faith leaders means many people turn to their local faith community, such as the Church, in times of difficulty or distress. Yet the influence that faith-based organisations have over grassroots communities is often overlooked in efforts to end violence against women and girls and promote gender equality and child protection.

*"Equality is part and parcel of the very being of God; equality is proclaimed by Jesus in his teachings of the reign of God, and embodied in the ways that he lived; and equality is in the very essence of life that is given by the Spirit to every human being. Equality between male and female, men and women and girls and boys is rooted in these core theologies. From this theological foundation, the call for equality between male and female is in simple terms a call to return to the place where God intended and intends for humanity. Equality and human dignity are not the privileges of any culture or context. These are given by God only and not by any process or system of valuing human beings. As such human equality and dignity can neither be given nor taken away by any person, culture or religion".*

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<sup>1</sup> Cliff Bird, "God's Vision for Human Relationships - Bible Study Resources in Human Dignity and Equality Volume 2, Uniting World 2017.

The problem of glaring and chronic inequality between male and female, and all the consequent violence that have been and continue to be perpetrated against women and girls can be traced to three main sources: elements of Western philosophy; Christian theology and ideological interpretations of relevant Christian scriptures; and, elements of traditional cultures.

There were strong elements of Western philosophy which portrayed 'woman' in rather negative ways: as an incomplete and damaged human being; as intellectually and morally deficient; and as ruled more by her emotions, appetites and bodily desires. This was the view of women which underpinned Western civilisation for over two millennia. In contrast, 'man' was portrayed as a fully developed human with very high intellectual and moral capacity, ruled by the power of the mind and his sense of logic. These views of woman and man were so powerful and influential for such a very long time that they became accepted as the "natural" order of things, and the natural order of relationships between men and women<sup>2</sup>.

Furthermore, for two millennia, Christian theology and most biblical interpretations were aligned with philosophical underpinnings which looked down on women. Because interpretations of Christian scriptures were carried out predominantly by men in male-centred and male-dominated contexts, such interpretations favoured men and worked against women. Situations of inferiority and violence committed against women and

girls were – and still are – very often justified through such male-biased interpretations. This really only began to change for the good and benefit of women, and for the good of all God's people, in the latter half of the twentieth century.

Cultures and cultural traditions, cultural beliefs and practices – as they are perceived, interpreted and enforced by men – have also been used to justify the ill-treatment of women and girls and their subordination to men in all places and walks of life. There is a tendency in many parts of the world, including the Pacific Islands, to describe cultures as originating from God and must therefore be respected and followed. In other words, it is believed that cultures embody the will of God. However, the truth is that cultures are human constructs. We humans create and make cultures and many of these do not embody the will of God. The roles and relations, responsibilities and attributes, and expectations assigned to boys, girls, women and men are constructed and created by, in, and through cultures. Because it is people who construct cultures, it is also people who can and must change cultures that dehumanise and deny certain groups of people their God-given humanity, dignity and equality.

Patriarchy, and the philosophical and cultural factors which underpinned and supported its outworking in societies, existed well before Christianity and as a result "Christianity was already taken over by men and made to serve patriarchy" from its inception, and this persisted through much of the history of Christianity<sup>3</sup>.

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<sup>2</sup> Cliff Bird, "God's Vision for Human Relationships - Bible Study Resources in Human Dignity and Equality Volume 2, Uniting World 2017.

<sup>3</sup> Elisabeth Moltmann-Wendel and Jürgen Moltmann, "Becoming Human in New Community," in Constance F. Parvey (ed.) *The Community of Women and Men in the Church* (Geneva: WCC Publications, 31, (1983).

This is evidenced in the letters attributed to Paul and in the thoughts and writings of many well-known early church fathers and theologians. (Following are some church fathers and theologians who, despite their great contributions to the development of Christian theology, also had rather negative and destructive views about women: Tertullian (155-245 CE); Saint Augustine (354-430 CE); Thomas Aquinas (1225-1274 CE); Martin Luther (1483-1546 CE); Karl Barth (1886-1968 CE).

As mentioned above, the 11<sup>th</sup> General Assembly of the Pacific Conference of Churches condemned all forms of violence against women and children as sin and called for the protection of women and children at times in all places. The prevalence studies against women in the South Pacific, found that women had experience physical and/or sexual violence by an intimate partner

at the following rates: 64% in Fiji, 68% in Kiribati, 46% in Samoa, 40% in Tonga, 65% in Solomon Islands, and 60% in Vanuatu<sup>4</sup>. Theological institutions and churches are called upon to develop theologies that affirm the human dignity and equality of women and children as intended by God. Also, the PCC General Assembly reaffirmed the critical role of women across all sectors of society, and called upon all churches to ensure that both women and youths are represented in church leadership and in leadership decision-making processes. For the first time, PCC's Strategic Plan includes clear actions and outcomes for religious leaders and faith communities to urgently address the high rates of violence against women and girls in the Pacific by using the power of faith and innovative collaborative approaches to address this complex issue.

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<sup>4</sup> <https://asiapacific.unfpa.org/sites/default/files/resource-pdf/kNOwVAWdata20%regional20%VAW20%map20%April202019%2013%.pdf>

# How was this Gender Status Card developed?

The Gender Status Card guide has been developed over the course of a year through a participatory and inclusive process.

In 2021, the Pacific Conference of Churches conducted internal consultations with key member churches on what should be included in the Gender Status Card. There were two face-to-face consultations held in the Solomon Islands:

- » The first consultation was organised during the Uniting Church of Solomon Islands (UCSI) ministers and spouses Training on GET & CPCT. It was held on 21<sup>st</sup>- 25<sup>th</sup> June and facilitated by the Moderator (UCSI), Rev Dr Cliff Bird (UCSI Advisor) and the PCC Ecumenical Animator for Women and Gender. A total of 57 participants (32 men and 25 women) provided their inputs during the consultation which was organised at the end of the training.
- » The second consultation was conducted for Solomon Islands Christian Association (SICA) and Solomon Islands Full Gospel Association (SIFGA) Safeguarding Policy Leaders Writers Workshop on 15<sup>th</sup> - 22<sup>nd</sup> July. A total of 25 participants (14 men and 11 women) were consulted at the end of the workshop.

Also, a virtual consultation was organised on 14<sup>th</sup> - 16<sup>th</sup> September and was attended by four of PCC member churches: Nauru Congregational Church (NCC), Methodist Church in Samoa (MCS), Ekalesia Kelisiano Tuvalu (EKT) and Conference of Churches of Christ Vanuatu (CCCV). A total of 34 participants (20 men and 14 women) provided their inputs during the consultation.

The Gender Status Card initiative was presented during the consultations, and the feedback gathered from the participants has informed the content and structure of this guide. For instance, participants suggested

that reporting period should be 2years as opposed to 1year as initially suggested. The participants agreed with the recommended eight key target outcome areas.

Also, feedback was requested via email from key churches' leaders and members across the Pacific, in Jan-Feb 2022. Emails were circulated to key church's leaders and members of the PCC MCs and partners who have the passion and calibre in this arena for their inputs. Out of the 30 recipients, feedback was received from Uniting World, the Anglican Diocese of Polynesia, Presbyterian Church of Fiji, Methodist Church of New Zealand, Episcopal Conference of the Pacific (CEPAC), and World Council of Churches.

A first draft of the document was developed by PCC Secretariat and the UN Women team, based on all the feedback received.

UN Women and PCC have conducted a technical review of the content and context, and a second draft was presented at the regional Pacific Church Leaders Meeting held in Suva, in April 2022. A total of 27 participants (14 men and 13 women) were present at the PCLM and had the opportunity to discuss their feedback. At this meeting, it was unanimously agreed to use the term "gender equality" in the document as opposed to using the term "gender justice".

Finally, a validation workshop was held in April 2022 (both virtually and face-to-face in Fiji) to gather final feedback from the regional member churches. 27 participants (8 men and 19 women) provided their feedback during the validation workshop. The participants thought that the content was clear and well-structured and that the objectives and timeframe was appropriate. Some of this feedback included shortening and simplifying the document, which has been done.

# Gender Status Card Tool

## Assessment Area 1: Gender Desk

Key questions	Score (*)	Comments (**)
1.1 Does your church have a Gender Desk?		
1.2 Are there Gender Desk Officer/s staffing the desk with paid remuneration?		
1.3 Do the key functions and activities of the Gender Desk promote uptake of gender equality within your church?		
1.4 Are Gender Desk activities financially resourced in approved budgets?		
1.5 Does your church see the Gender Desk or its core functions as important to the day-to-day functioning of the church?		
<b>Total Score Assessment Area 1</b>		
<b>Assessment Area 1 (***)</b>		

(\*) Please look at the Scoring Guidelines included below on Step 4. Data Analysis and Scoring before proceeding. Then, depending on the answer to the question, please choose one of the following scores:

- » Score: 0 - If the answer is No
- » Score: 0.5 - If the answer is In progress / Partially / Somehow
- » Score: 1 - If the answer is Yes

(\*\*) Please explain briefly and justify your answer/score to each question.

(\*\*\*) Key: **Red** (For scores 0 to 1.5) - Not initiated; **Orange** (For scores 2 to 3.5) - Partially committed; and **Green** (For scores 4 to 5) - Fully committed. Please see the full meaning of the colour codes at **Step 4. Data Analysis and Scoring.**

Additional questions for discussion (to facilitate filling in the comments column):

- 1.1 Does your church have an operational Gender Desk or a similar structure? Since when? If not, does your church have written commitment to establish one in the next 12 months? If not, why not?
- 1.2 How many people (women and men) work /would be working at the Gender Desk? Would these people be paid or voluntary positions?
- 1.3 What are / would be the roles and responsibilities of the Gender Desk once established?
- 1.4 Are Gender Desk activities financially resourced in approved budgets? Why or why not? What's been the annual budget for the gender desk for the last year?
- 1.5 What are the links between the General Secretariat of your church and the Gender Desk? Who does the head of the gender desk report to?

## Assessment Area 2: Gender Equality Theology

Key questions	Score (*)	Comments (**)
2.1 Does your church currently have a Gender Theologian?		
2.2 Is there a dedicated Gender Equality Theology programming in your church?		
2.3 Has the Gender Theologian supported the work of Gender Desk officers?		
2.4 Are there resources available on gender theology?		
2.5 Do you have any liturgical materials developed for 16 Days of Activism?		
<b>Total Score Assessment Area 1</b>	<b>_ out of 5</b>	
<b>Assessment Area 1 (***)</b>		

(\*) Please look at the Scoring Guidelines included below on Step 4. Data Analysis and Scoring before proceeding. Then, depending on the answer to the question, please choose one of the following scores:

- » Score: 0 - If the answer is No
- » Score: 0.5 - If the answer is In progress / Partially / Somehow
- » Score: 1 - If the answer is Yes

(\*\*) Please explain briefly and justify your answer/score to each question.

(\*\*\*) Key: **Red** (For scores 0 to 1.5) - Not initiated; **Orange** (For scores 2 to 3.5) - Partially committed; and **Green** (For scores 4 to 5) - Fully committed. Please see the full meaning of the colour codes at **Step 4. Data Analysis and Scoring**.

Additional questions for discussion (to facilitate filling in the comments column):

- 2.1 Does your church currently have a Gender Theologian? Why or why not? If not, does your church work with gender theologian from other churches?
- 2.2 Is there a dedicated Gender Equality Theology programming in your church? What is the work that the Gender Theologians currently do in your church: (a) Conducting gender equality theology training, (b) Writing gender equality theology articles, (c) Developing resources related to gender equality theology and 16Days of Activism against VAWG, (d) Others (please explain)?
- 2.3 How has the Gender Theologian supported the work of Gender Desk officers? What are the current coordination mechanisms in place between these two positions/units?
- 2.4 Which resources do you have available on gender theology?
- 2.5 What liturgical materials have you developed for the 16 Days of Activism Campaign to end VAW/G? What activities does your church usually organise during this campaign?

## Assessment Area 3: Safe Church Policies

Key questions	Score (*)	Comments (**)
3.1 Does your church have a Policy on Child Safeguarding and Child Protection?		
3.2 Does your church have a Policy on Ending Violence Against Women and Girls in the church communities, including sexual harassment?		
3.3 Does your church have a Policy on Women in Leadership?		
3.4 Does your church have a Policy on Diversity and Inclusion (for instance, with inclusion measures for people with diverse sexual orientation or gender identity, people with disabilities, etc.)?		
3.5 Does your church have a Policy on Safe and Transparent Recruitment and Appointment Processes, including police checks and screening of applicants?		
3.6 Are the staff members and official representatives of your church aware of the content of these policies and the consequences of violating them?		
3.7 Is your congregation aware of the content of these policies, including of reporting mechanisms in case of a violation of the policy?		
3.8 Have the church members and staff, including the Gender Desk, undergone training on these policies?		
3.9 Are there any dedicated resources allocated in your church annual budget to implement these policies?		
<b>Total Score Assessment Area 3</b>	<b>_ out of 9</b>	
<b>Assessment Area 3 (***)</b>		



(\*) Please look at the Scoring Guidelines included below on **Step 4. Data Analysis and Scoring** before proceeding. Then, depending on the answer to the question, please choose one of the following scores:

- » Score: 0 - If the answer is No
- » Score: 0.5 - If the answer is In progress / Partially / Somehow
- » Score: 1 - If the answer is Yes

(\*\*) Please explain briefly and justify your answer/score to each question.

(\*\*\*) Key: **Red** (For scores 0 to 3) - Not initiated; **Orange** (For scores 3.5 to 7.5) - Partially committed; and **Green** (For scores 8 to 9) - Fully committed. Please see the full meaning of the colour codes at

#### **Step 4. Data Analysis and Scoring.**

Additional questions for discussion (to facilitate filling in the comments column):

- 3.1 Does your church have a Policy on Child Safeguarding and Child Protection? Since when? What are the main key issues included in the policy? How is the policy being implemented? How does the church respond to Violence Against Children (VAC) when cases are reported to church leaders in the community? How often does the church receive reports on cases of VAC? Has any of the Sunday School Teachers breached the Child Protection policy? Does the church actively promote disciplining of children using biblical references, for example during church sermons? If it does not have a policy, is the church planning on developing one in the next year? If not, why not?
- 3.2 Does your church have a Policy on Ending Violence Against Women and Girls in the church communities, including sexual harassment? Since when? What are the main key issues included in the policy? How is the policy being implemented? Have there been any reported cases of VAW in the past years? How many? How were they resolved? If it does not have a policy, is the church planning on developing one in the next year? If not, why not?

- 3.3 Does your church have a Policy on Women in Leadership? Since when? What are the main key issues included in the policy? How is the policy being implemented? If it does not have a policy, is the church planning on developing one in the next year? If not, why not?
- 3.4 Does your church have a Policy on Diversity and Inclusion (for instance, with inclusion measures for people with diverse sexual orientation or gender identity, people with disabilities, etc.)? Since when? What are the main key issues included in the policy? How is the policy being implemented? Have there been any complaints on discrimination or lack of accessibility? How were they resolved? If it does not have a policy, is the church planning on developing one in the next year? If not, why not?
- 3.5 Does your church have a Policy on Safe and Transparent Recruitment and Appointment Processes, including police checks and screening of applicants? Since when? What are the main key issues included in the policy? How is the policy being implemented? If it does not have a policy, is the church planning on developing one in the next year? If not, why not?
- 3.6 Are the staff members and official representatives of the church aware of the content of these policies and the consequences of violating them? Are these policies available for all staff and representatives? Have they been involved in developing them?
- 3.7 Is your congregation aware of the content of these policies, including of reporting mechanisms in case of a violation of the policy? Are these policies publicly available? How have their contents been disseminated?
- 3.8 Have the church representatives, staff, and volunteers, including the Gender Desk, undergone training on these policies from qualified facilitators, particularly on Child Protection and on Sexual Harassment?
- 3.9 What have been the resources allocated in the church annual budget last year to implement these policies?

## Assessment Area 4: Code of Conduct

Key questions	Score (*)	Comments (**)
4.1 Does your church have a Code of Conduct?		
4.2 Does the code of conduct explicitly address sexual harassment within the church?		
4.3 Have the church representatives, staff, and volunteers undergone an ethics training or an awareness session on the Code of Conduct?		
4.4 Is your congregation aware of the content of the Code of Conduct?		
<b>Total Score Assessment Area 4</b>	<b>_ out of 4</b>	
<b>Assessment Area 4 (***)</b>		

(\*) Please look at the Scoring Guidelines included below on **Step 4. Data Analysis and Scoring** before proceeding. Then, depending on the answer to the question, please choose one of the following scores:

- » Score: 0 - If the answer is No
- » Score: 0.5 - If the answer is In progress / Partially / Somehow
- » Score: 1 - If the answer is Yes

(\*\*) Please explain briefly and justify your answer/score to each question.

(\*\*\*) Key: **Red** (For scores 0 to 1.5) - Not initiated; **Orange** (For scores 2 to 3) - Partially committed; and **Green** (For scores 3.5 to 4) - Fully committed. Please see the full meaning of the colour codes at **Step 4. Data Analysis and Scoring**.

Additional questions for discussion (to facilitate filling in the comments column):

- 4.1 Does your church have a Code of Conduct? How is it being implemented? Who is obliged by it? Is it mandatory to sign the Code of Conduct before becoming a church representative, staff or volunteer? Who ensures the implementation of the Code of Conduct? What are the consequences of breaking the Code of Conduct? Has the church dealt with any complaints? If it does not have a Code of Conduct, is the church planning on developing one in the next year? If not, why not?
- 4.2 Does the code of conduct explicitly address sexual harassment within the church? How? What type of content does it include? How is it linked to the Policy on Ending VAW?
- 4.3 Have the church representatives, staff, and volunteers undergone an ethics training or an awareness session on the Code of Conduct? What percentage of representatives, staff and volunteers?
- 4.4 Is your congregation aware of the content of the Code of Conduct? Has the church partnered with other churches or funding agencies for faith organisations (for instance Uniting World or Pacific Theological College), or any other fellowship or denomination to develop or help implement the Code of Conduct?

## Assessment Area 5: Women and Girls in Leadership

Key questions	Score (*)	Comments (**)
5.1 Are there women and girls in leadership roles in your church?		
5.2 Are there women and girls with disabilities, LBT women or women from minority ethnic groups in leadership roles in your church?		
5.3 Are there forums or boards which include women and where decisions are made through voting?		
5.4 Does your church have 50% or more female staff?		
5.5 Do women contribute their ideas at formal church meetings?		
5.6 Does your church have young girls in leadership programmes?		
<b>Total Score Assessment Area 5</b>	<b>_ out of 6</b>	
<b>Assessment Area 5 (***)</b>		

(\*) Please look at the Scoring Guidelines included below on **Step 4. Data Analysis and Scoring** before proceeding. Then, depending on the answer to the question, please choose one of the following scores:

- » Score: 0 - If the answer is No
- » Score: 0.5 - If the answer is In progress / Partially / Somehow
- » Score: 1 - If the answer is Yes

(\*\*) Please explain briefly and justify your answer/score to each question.

(\*\*\*) Key: **Red** (For scores 0 to 2) - Not initiated; **Orange** (For scores 2.5 to 4.5) - Partially committed; and **Green** (For scores 5 to 6) - Fully committed. Please see the full meaning of the colour codes at **Step 4. Data Analysis and Scoring**.

Additional questions for discussion (to facilitate filling in the comments column):

- 5.1 and 5.2. What's the percentage of women and girls in leadership roles in your church? And of women and girls with disabilities, LBT women or women from minority ethnic groups? What are the challenges and barriers to getting women in leadership roles in the church? What are your plans to address these challenges and barriers? What diversity factors do you take into account when designing those plans? How is the work of Gender Desk officers and women fellowship integrated to promote women in leadership roles in the church?
- 5.3 Which are the forums or boards which include women and where decisions are made through voting? Why do you think it's important?
- 5.4 Does your church have 50% or more female staff? Why do you think that is?
- 5.5 Do women contribute their ideas at formal church meetings? How? If not, why not? What are you doing to address those barriers?
- 5.6 What are the specific opportunities for girls in leadership roles in the church and what are the gaps?

## Assessment Area 6: Survivor-centred Protocols and Referral Pathways

Key questions	Score (*)	Comments (**)
6.1 Do women and children reach out to the church leaders if they are experiencing violence at their home or community?		
6.2 Are survivors referred to designated Gender-Based Violence (GBV) service providers, such as crisis centres, counselling centres, safe houses, police, health care providers or legal aid?		
6.3 Does your church have an internal referral pathway or protocol for adult survivors that is aligned with national service delivery protocols or national legislations?		
6.4 Does your church have an internal referral pathway or protocol for survivors under 18 years old that is aligned with national service delivery protocols or national legislations?		
6.5 Do church leaders or church counsellors promote the agency, rights, safety and wishes of the survivor and not encourage or force reconciliation between couples or within families?		
<b>Total Score Assessment Area 6</b>	<b>_ out of 5</b>	
<b>Assessment Area 6 (***)</b>		

(\*) Please look at the Scoring Guidelines included below on **Step 4. Data Analysis and Scoring** before proceeding. Then, depending on the answer to the question, please choose one of the following scores:

- » Score: 0 - If the answer is No
- » Score: 0.5 - If the answer is In progress / Partially / Somehow
- » Score: 1 - If the answer is Yes

(\*\*) Please explain briefly and justify your answer/score to each question.

(\*\*\*) Key: **Red** (For scores 0 to 1.5) - Not initiated; **Orange** (For scores 2 to 3.5) - Partially committed; and **Green** (For scores 4 to 5) - Fully committed. Please see the full meaning of the colour codes at **Step 4. Data Analysis and Scoring**.

Additional questions for discussion (to facilitate filling in the comments column):

6.1 Do women and children reach out to the church leaders if they are experiencing violence at their

home or community? How does your church respond to cases of violence when reported to church leaders, staff, volunteers? What is the approach of your church with men and boys from the congregation who perpetrate violence towards women and girls?

- 6.2 6.3, and 6.4. How are survivors referred to designated Gender-Based Violence (GBV) service providers, such as crisis centres, counselling centres, safe houses, police, health care providers or legal aid? Does your church have an internal referral pathway or protocol for adult and children survivors that is aligned with national service delivery protocols or national legislations? Since when? Does your church have trained counsellors/first respondents to deal with VAW/G cases. Please explain if you partner with local women's organisations, crisis centres, or the Ministry of Women's Affairs for training, service delivery, referrals, protocols, etc.?
- 6.5 How do church leaders or church counsellors promote the agency, rights, safety and wishes of the survivor?

## Assessment Area 7: Gender Equality and Violence Against Women and Children Prevention Programmes

Key questions	Score (*)	Comments (**)
7.1 Does your church have programmes that address gender equality or the prevention of violence against women and children?		
7.2 Are there allocated funds to implement this/these programme/s either through your church budget or a dedicated donor?		
7.3 Are the programme/s grounded in a Human Rights-Based Approach?		
7.4 What type of training have staff or volunteers undergone to implement the program?		
<b>Total Score Assessment Area 7</b>	<b>_ out of 4</b>	
<b>Assessment Area 7 (***)</b>		

(\*) Please look at the Scoring Guidelines included below on **Step 4. Data Analysis and Scoring** before proceeding. Then, depending on the answer to the question, please choose one of the following scores:

- » Score: 0 - If the answer is No
- » Score: 0.5 - If the answer is In progress / Partially / Somehow
- » Score: 1 - If the answer is Yes

(\*\*) Please explain briefly and justify your answer/score to each question.

(\*\*\*) Key: **Red** (For scores 0 to 1.5) - Not initiated; **Orange** (For scores 2 to 3) - Partially committed; and **Green** (For scores 3.5 to 4) - Fully committed. Please see the full meaning of the colour codes at **Step 4. Data Analysis and Scoring**.

Additional questions for discussion (to facilitate filling in the comments column):

- 7.1 What programmes does your church have (other than Gender Equality Theology addressed in Assessment Area 2) that address gender equality or the prevention of violence against women and children? (for instance: Respectful Relationships, Peaceful Homes, SASA! Faith...). Does your church run any programmes aimed at men and boys? And for men and boys perpetrators of violence? Please describe. Who is responsible for implementing the Programme? What has the experience been with regards to the programme? What have been the main results so far? And the main challenges?
- 7.2 What's the budget to implement this/these programmes?
- 7.3 How are the programme/s grounded in a Human Rights-Based Approach?
- 7.4 What type of training have staff or volunteers undergone to implement the program?

## Assessment Area 8: Partnerships that Address Gender Inequality and Violence against Women and Children

Key questions	Score (*)	Comments (**)
8.1 Does your church partner with the Ministry of Women's Affairs or with women's organisations in the country to discuss and advance national legislative and policy developments in the area of VAW and VAC?		
8.2 Does your church partner with designated VAW and VAC service providers, such as crisis centres, counselling centres, safe houses, police, health care providers or legal aid, in order to facilitate referrals?		
8.3 Does your church partner with women's rights organisations to collaborate on advocacy actions or communications campaigns?		
<b>Total Score Assessment Area 8</b>	<b>_ out of 3</b>	
<b>Assessment Area 8 (***)</b>		

(\*) Please look at the Scoring Guidelines included below on **Step 4. Data Analysis and Scoring** before proceeding. Then, depending on the answer to the question, please choose one of the following scores:

- » Score: 0 - If the answer is No
- » Score: 0.5 - If the answer is In progress / Partially / Somehow
- » Score: 1 - If the answer is Yes

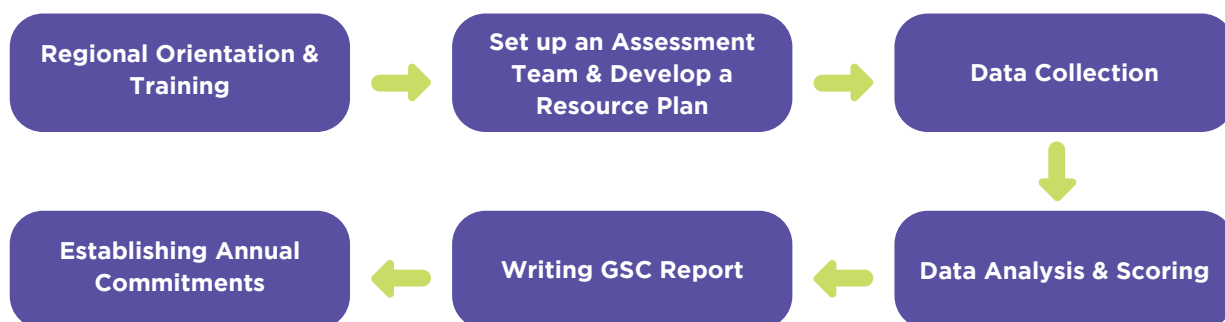
(\*\*) Please explain briefly and justify your answer/score to each question.

(\*\*\*) Key: **Red** (For scores 0 to 1) - Not initiated; **Orange** (For scores 1.5 to 2) - Partially committed; and **Green** (For scores 2.5 to 3) - Fully committed. Please see the full meaning of the colour codes at **Step 4. Data Analysis and Scoring**.

Additional questions for discussion (to facilitate filling in the comments column):

- 8.1 What type of partnerships does your church have to discuss and advance national legislative and policy developments in the area of VAW and VAC? For instance, on Standard Operating Protocols for service providers, or on Domestic Violence legislations. With whom? Since when? If not, is there an interest to make these connections and partnerships in the future?
- 8.2 What type of partnerships does your church have with designated VAWG service providers in order to facilitate referrals? With whom? Since when? If not, is there an interest to make these connections and partnerships in the future?
- 8.3 Does your church partner with women's rights organisations to collaborate on advocacy actions or communications campaigns? For instance, for the 16 Days of Activism to end VAW Campaign. Please provide details if there are plans for the church to partner with other churches or organisations to carry out Break the Silence Sunday campaigns.

# How to use this Gender Status Card: The Gender Status Card Reflective Process.



## Step 1. Regional Orientation and Training

Once the Gender Status Card Guide is officially launched, the Pacific Conference of Churches (PCC) will share it with all member churches across the region, encouraging them to participate actively in this collective exercise. To ensure all members are on the same page, PCC will convene a 2-day regional workshop with key member churches on the Gender Status Card, which should cover: a situational analysis of gender equality, violence against women (VAW) and violence against children (VAC) in the region; the role of the PCC and church member in promoting gender equality, and preventing and responding to VAW and

VAC; what's a gender assessment: the Gender Status Card tool; the Gender Status Card process; and the Gender Status Card Action Plans. For more details, please see **Annex 3. Tentative Agenda for the Gender Status Card Regional Workshop.**

If possible and relevant, the workshop will target two people of each member church: one of the leaders/representatives and one member of the Gender Desk, Women's Fellowship Unit, Gender Theology Unit or similar structure covering women's rights and gender issues.

## Step 2. Set up the Gender Assessment Team and Develop a Resource Plan

Once the regional workshop is finalised, the participants should set up a Gender Assessment Team. It is recommended that the Gender Desk Officer/s, the Women's Fellowship Secretariat or the Unit in charge of developing church policies are integrated in the team. Also, it is highly recommended that the Gender Assessment Team includes someone at the management level of the church, preferably the General Secretary (GS) of the member church, as it would facilitate the access to information and ensure a greater knowledge of church policies and procedures.

### Guidance Note #1: Who should lead the Gender Status Card reflective process?

The Gender Assessment Team, composed of someone at the management level of the church (such as the General Secretary) and members of the Gender Desk Officer/s, the Women's Fellowship Secretariat or a similar unit.

Also, it would facilitate the reporting process, as they are the ones who should approve the Gender Status Card Report and the Gender Status Card Action Plan and submit them officially to the General Secretariat of the Pacific Conference of Churches.

The Gender Assessment Team may also include fellowship members to provide note-taking and logistics support, but it should not be solely conducted by ministers that are currently in training.

Once the Gender Assessment Team is formed, team members should familiarise themselves with this Gender Status Card Guide, including the tool, methodology and process. Also, the team should develop a Resource Plan to conduct the Gender Status Card reflective process:

- » List and agree on the human resources that will be needed to conduct the

gender assessment—and their respective responsibilities in the process. Based on the questions on the Gender Status Card Tool, identify the people who would need to be involved in the discussions so that a fair answer and justification can be provided for each question: management, volunteers, parishioners, etc. Please go to Step 3 for more information on this.

- » Prepare a budget for the undertaking of the gender assessment, and determine the cost of the following requirements: administrative expenditures; communication; meetings and workshops (including lodging, travel and logistic costs, as needed); and other costs, as relevant to the national context. Please note that a Gender Assessment can be done with minimal budget.
- » Confirm the availability of funds to support the gender assessment

## Step 3. Data Collection

It is recommended that the Gender Status Card reflective process (assessment and action plan) is carried out every two years. The first assessment conducted should be considered the Gender Status Card Baseline. The baseline involves more substantive data collection and, if needed, the process could be conducted in stages and completed within a maximum timeframe of three months, as otherwise it might lose momentum. Subsequent bi-annual reviews could be less time consuming, and maybe a reflection workshop could be enough.

### **Guidance Note #2: When should the Gender Status Card reflective process be conducted?**

Once every 2 years. The baseline should take up to 3 months, and subsequent bi-annual reviews could be less time consuming.

### **Guidance Note #3: Methodology for data collection**

Mixed-methods methodology, including document review, key informant interviews and focus group discussions.

When selecting key informants and participants of FGD, gender and diversity criteria should be taken into account.

As some sensitive information might come up, existing ethical and safety protocols should be followed.

The Gender Assessment Team should decide how the data is going to be collected, based on the questions included in the GSC tool, the knowledge of their church and the budget available.



Data collection should happen via document review, key informant interviews and focus group discussions (FGD). Multiple methods can help you triangulate data and validate your assessment findings, and, at the same time, each method could produce some distinct results that are not replicated by other methods.

When selecting key informants and participants of FGD, gender and diversity criteria should be taken into account, so the process is as inclusive and participatory as possible. It would be important to involve women, men, girls and boys across different age groups, and to involve people with compounded risks to VAW, VAC and general discrimination (for instance, people with disabilities or LGBTQ people, etc.), as they might have different experience and opinions on the questions.

The Gender Assessment Team would organise the interviews and FGD, and invite the selected participants. It would be up to the team to organise them on consecutive days

or over the course of weeks, and there are benefits both to conducting the assessment in a solid block and to spacing it out over time. When focus group discussions are organised, it is advisable to have some mix groups with men and women, but also some only-women and only-men groups, as the information that comes up might be quite different. It is important to create safe spaces for discussions to take place. In the same way, if there are any other groups of people that might feel safer talking privately (for instance, women with disabilities or LBT women), a separate FGD could be also arranged.

As some sensitive information might come up during data collection, existing ethical and safety protocols, including referral protocols, should be followed, always ensuring voluntary participation, informed consent, confidentiality, non-discrimination; as well as generally taking a survivor-centred approach. As mentioned above, this would be one of the areas discussed during the regional orientation workshop.

## Step 4. Data Analysis and Scoring

As we have seen in the Gender Status Card Tool, each of the 8 Assessment Areas contains a set of yes/no questions, that should be answered and justified in the comments section.

As we saw in the tool, depending on the answer to the question, the team should choose one of the following scores for each question:

- » Score: 0 - If the answer to the question is No
- » Score: 0.5 - If the answer to the question is In progress / Partially / Somehow
- » Score: 1 - If the answer to the question is Yes

Data analysis and scoring would be done jointly by the Gender Assessment Team. It could be done during an internal workshop,

where someone takes notes of the agreed points, and decisions are made regarding the scoring. There should be no hierarchy between the team members when deciding on the score and the justification of the score, and decisions should be made by consensus. Justification provided for each score should be based on the available information and be as objective as possible.

Once all the questions in one area are answered and scored, and a justification is provided for each one, the total score of the area should be calculated. Each table in the GSC Tool include a Key at the bottom to be able to assign a colour to the assessment area: red, orange or green, as the traffic lights. Below, you can find a guide on what these colours mean:

Not initiated	Partially committed	Fully Committed
The Church has not started yet the work on this area, and might involuntarily be reinforcing or taking advantage of gender inequalities and stereotypes	The Church has already started to work on this area, working around existing gender inequalities and trying to overcome them.	The Church is consciously working to promote gender equality and preventing and responding to VAW/G.

## Step 5. Writing the Gender Status Card Report

The Gender Assessment Team Member church drafts the report based on the data analysis discussions and the decisions taken on the scoring. For drafting the report, the team should use the template provided in **Annex 1. Gender Status Card Report Template**. The Gender Status Card Report should be approved by the General Secretary (GS) of the church and submitted officially to the GS of the Pacific Conference of Churches within two months of completion.

It is recommended that each member church organises a dialogue with their congregation to present the findings of the Gender Status Card Report, and discuss potential action points based on those findings. Findings should be also presented at the regional member churches annual meeting, and at the annual convening of women/gender desks.

## Step 6. Setting up Annual Commitments on the Gender Status Card Action Plan

Based on the findings of the Gender Status Card and feedback from the dialogues, the Gender Assessment Team should develop a list of tangible and realistic actions that can be fulfilled within the next two years. Please see **Annex 2. Gender Status Card Action Plan Report Template**. It is recommended that each church selects a maximum of 3 priority areas, and that the actions developed fall within these areas.

Gender Status Card process is designed to foster a peer-based learning environment and build solidarity amongst the member churches in the region as they address gender inequality, VAW and VAC within the church.

Do not leave the findings on a shelf! Keep it at hand and revisit it frequently so that concerns about gender, VAW and VAC are at the forefront of your thoughts daily.

## What are the expected outcomes?

The Gender Status Card exercise will review eight assessment areas in each member church. Based on the results, the teams of each member church will commit to a set of actions points for the next couple of years, to advance gender equality within their church.

The anticipated overall outcome of the Gender Status Card exercise is the following: All Member Churches of the Pacific Conference of Churches understand their weaknesses and

strengths in promoting gender equality and preventing and responding to VAW and VAC and have committed to concrete changes so that all women, girls and boys feel safe, empowered and equal within their churches.

The table below includes the target outcomes per assessment area for each Member Church and for the Pacific Conference of Churches itself.

Assessment Area	Target Outcomes
1. Gender Desk	Established, resourced, staffed and operational Gender Desk in the Member Church.
2. Gender Equality Theology	Robust Gender Equality Theology programming, including dedicated theologians and resource development to address VAW and VAC <sup>5</sup> .
3. Safe Church Policies	Development and implementation of a Safe Church Policy (or a set of policies) that encompasses child protection/ safeguarding for girls and boys; zero tolerance of violence against women; and diversity, inclusion and non-discrimination.
4. Code of Conduct	Development and implementation of a Code of Conduct for Church Leaders, Staff, Volunteers and Members.
5. Women and girls in Leadership	Implementation of initiatives to ensure women's leadership within the church, including age-appropriate leadership development opportunities for girls and resourcing women leaders in the church

*(continued on next page)*

<sup>5</sup> Including for advocacy campaigns such as the global 16 Days of Activism to Address Gender-Based Violence.

Assessment Area	Target Outcomes
6. Survivor-centred protocols and referral pathways	Robust system, in alignment with a survivor-centred approach, for members and leaders of the Church to appropriately support a survivor (adult and child) who has disclosed an experience of violence and provide accurate information and referrals to gender-based violence services in accordance with national referral pathways, legislations and Service Delivery Protocols.
7. Gender Equality and VAW & VAC Prevention Programmes	Presence and implementation of gender equality and VAW/G prevention programmes in the Church that seek to stop violence before it starts and change harmful gendered social norms <sup>6</sup> .
8. Partnerships to collectively address gender inequality and VAW and VAC	Active partnerships and collaborations with other faith-based or secular programmes and/or organisations who are seeking to address gender inequality and violence against women and girls.

## For Member Churches

The anticipated outcome of the Gender Status Card exercise is to facilitate actions and change to ensuring all Member Church's have the tools, capacities and resources to prevent and respond to gender inequality and VAWG and that women, girls and boys are safe, empowered and equal within their Churches.

The first Gender Status Card assessment conducted by a Member Church will act as that Member Church's baseline on addressing gender inequality and violence against women and children. This baseline will enable each Member Church to set targets for progress in key areas, such as establishing a gender desk, developing a safe church policy and code of conduct etc. The baseline and subsequent efforts can also be used to secure technical support / capacity-building for the Member Church or mobilise resources to finance priority areas.

Each Member Church will conduct this exercise every two years as a monitoring and accountability process for committed action steps. In addition, Member Churches will report each year during the Pacific Church Leaders Retreat (PCLR) on the status and progress on their Gender Report Card and targets. It is envisaged that the Gender Status Card will bring a certain level of accountability and responsibility to each Member Church to progress on their commitments and efforts to tackle gender inequality and violence against women and children within their Churches and faith communities. The General Secretaries and the Gender Desk of each Member Church will be responsible for implementing the actions within the Gender Report Cards.

<sup>6</sup> For instance, Gender Equality Theology Framework, Bible Study Programmes, community mobilisation programmes, etc.

## For the Pacific Conference of Churches

An annual Gender Status Card report with contributions from all Member Churches and PCC itself will be compiled to highlight the status of efforts in the region.

At the global level, it is anticipated that the Gender Status Cards will be included in the shadow reporting to the United Nations Commission on the Status of Women (CSW) in 2023 and beyond.

At the regional and national level, The Gender Status Card will assist the PCC with being able to assess overall strengths of the Churches, and how the PCC can support and promote current initiatives by Member Churches at

the regional and national levels, as well as determine how the work by Member Churches in the Pacific can contribute to the Sustainable Development Goals (SDGs). In addition, the Gender Status Card initiative will enable the PCC to strengthen coordination and connection between faith-based initiatives in the region with the work of women's rights organisations and CSOs, Governments and policy makers, and regional organisations such as Pacific Island Forum Secretariat (PIFS).

Lastly, PCC will undergo and participate in a Gender Status Card exercise itself as a regional body, which will lead to concrete actions and commitments.

## Annex 1. Gender Status Card Report Template

Please fill in the spaces with the relevant information regarding your church and the results of the assessment carried out.

Name of the Church	Full name and acronym (if applicable)
Approximate number of parishioners	<i>(If possible, disaggregated by sex)</i>
Country	
Date	<i>(day/month/year)</i>
Author/s	
Methodology	<i>Please insert a short summary of the methodology used: List of documents that have been reviewed, No. of key informants interviews conducted (disaggregated by sex), No. of focus group discussion (FGD) facilitated and no. of participants in each FGD (disaggregated by sex), etc.</i>
Timeframe for data collection	<i>From (month/year) to (month/year)</i>

Assessment Areas	Result (green, orange, red)	Comments
1. Gender Desk		<i>Please insert a summary of the discussions you've had for each of the questions in the assessment area, that help justify the result of the assessment.</i>
2. Gender Equality Theology		
3. Safe Church Policies		
4. Code of Conduct		
5. Women and girls in Leadership		
6. Survivor-centred protocols and referral pathways		
7. Gender Equality and VAW & VAC Prevention Programmes		
8. Partnerships to collectively address gender inequality and VAW and VAC		



## Annex 2. Gender Status Card Action Plan Report Template

Please fill in the spaces with the relevant information regarding your church and the

Name of the Church	Full name and acronym (if applicable)
Approximate number of parishioners	<i>(If possible, disaggregated by sex)</i>
Country	
Date	<i>(day/month/year)</i>
Author/s	
Period that will be covered by the actions	
Timeframe for data collection	

Action	Assessment Area	Description of the action	Who is leading?	Timeframe	Allocated budget or resources (if relevant)
1.					
2.					
3.					
4.					
5.					



## Annex 3. Tentative Agenda for the Gender Status Card Regional Workshop

Time	Session	Duration
	Opening Prayer	15 min
	Welcome remarks	15 min
	Introduction and presentation of the programme	15 min
	Session 1. What is the Gender Status Card? Tool and assessment process	30 min
	Session 2. Gender Equality and the Church	1 hour
	Session 3. Situational Analysis of VAW and VAC in country	1 hour
	Session 4. The role of the Church in responding to VAW and VAC	40 min
	Service Delivery Protocols	1 hour
	Session 5. The role of the Church in preventing VAW and VAC	40 min
	National Action Plan on Prevention	20 min
	Session 6. How to use the Gender Status Card Tool to conduct the assessment of your church	1 hour



## Sample - Gender Status Card Report

**Attention:** Please note that all information contained in this sample report is fictitious, and any resemblance to reality is purely coincidental

Name of the Church	Methodist Church in Fiji (MCF)
Approximate number of parishioners	80,000 (50,000 women/girls and 30,000 men/boys)
Country	Fiji
Date	17 <sup>th</sup> May 2022
Author/s	Bishop Thomas Johnson, Pastor Maika Tolu, Ms. Ana Bale, Ms. Reshma Prasad
Methodology	<p>The assessment was led by the volunteer team at the gender desk, together with the church Bishop and with one of the church Pastors.</p> <p>During the assessment, key church documents were reviewed, including the draft Terms of Reference (TOR) for the Gender Desk, the Code of Conduct for volunteers, staff and representatives, the Child Protection Policy, the Child Protection Policy leaflet, the HR Policy, Induction programme for new staff, Guidelines for Bible studies and workshops, the church website and informal referral pathways of 3 parishes</p> <p>There have been 20 key informants interviews conducted (10 women and 10 men), and 6 focus group discussions (FGD): one only-female FGD, one only-male FGD and 4 mixed FGD, with a total of 48 participants (30 women and 18 men).</p>
Timeframe for data collection	From February to April 2022

Assessment Areas	Result	Comments
1. Gender Desk		<p>MCF established a Gender Desk in December 2021. The Gender Desk is currently run by 2 female volunteers, but we are planning of hiring one full-time staff by January 2023, with the 2023 Church budget. We are also planning on keeping volunteer staff to support the future Gender Desk officer with the tasks.</p> <p>The Gender Desk has a temporary set of functions developed, but the two volunteers are planning on adding a few more. The draft Terms of Reference (TOR) will be reviewed by June 2022. These functions will promote the uptake of gender equality within the church. So far, there has been only a couple of activities organised by the Gender Desk, one of them being leading this assessment. These activities have not been financially resourced yet in approved budgets, but we are planning to include some activities in the Church budget for 2023, once the gender desk officer is in place.</p> <p>The management of the church sees the Gender Desk as important to the day-to-day function of the church, that' is why it was set up at the end of 2021. As it has been quite recent, it is hard to assess how important it really is. So far, the Gender Desk volunteers are reporting to the Bishop.</p>
2. Gender Equality Theology		<p>MCF does not have a Gender Theologian yet, but we actively collaborate with the Gender Theologian at the Baptist Church of Fiji. So far, there has not been a dedicated Gender Equality Theology programming in our church. However, we are planning on hiring a Gender Theologian in January 2023 and develop Gender Equality Theology programming. In fact, the draft TOR of the Gender Desk already includes a coordination mechanism with the Gender Theologian, as both positions should start in January 2023. We have some resources available on gender theology, such as Bible studies and some workshop materials. These all have been provided by Uniting World, an agency of United Church in Australia (<a href="https://unitingworld.org.au/resources">https://unitingworld.org.au/resources</a>). We do not have any liturgical materials specifically developed for 16 Days of Activism so far.</p>

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### 3. Safe Church Policies

Our church has a policy on Child Protection since 2015. It includes a Code of conduct for representatives, employees and volunteers, measures on their recruitment and screening and on the supervision and interactions with children and youth. It also includes responses to disclosures of abuse and mandated reporting. The church has received only one report of an abuse so far, and when it happened, measures were taken immediately. While conducting the investigation of the alleged abuse, the person accused was suspended from all church related duties involving children.

Our church does not have a policy on Ending Violence Against Women and Girls, but is planning on developing one in 2023, as soon as the gender staff joins the church and the Gender Desk is more operational. However, our reject of sexual harassment is included in the Code of Conduct.

Our Church does not have a policy on Women in Leadership, nor a policy on Diversity and Inclusion.

Our church does not have a separate policy on safe and transparent recruitment and appointment processes. However, key measures on these issues are including in our HR and Child Protection Policies. These measure include asking for references for applicants and volunteers, and conducting criminal background check and child abuse registry check.

Staff members, volunteers and church representatives are aware of the existing policies, as they are part of the induction programme. Also, it's required that all staff and volunteers sign the Code of Conduct before joining the church. Policies are available in each parish. However, a formal training for Church staff and volunteers have not been organised yet.

The congregation is partially aware of the existing policies, as they have been mentioned in numerous occasions. A leaflet with a summary of the Child Protection policy is distributed to the families of the children joining the Sunday School.

There are some dedicated resources allocated in our church annual budget for these policies. For instance, to include two adult facilitators in all activities involving children, or to develop and produce leaflets with information to families.

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<p>4. Code of Conduct</p>		<p>Our Church has a Code of Conduct since 2015, that was jointly developed with the Child Protection Policy, but that goes beyond child protection issues. All church representatives, staff and volunteers are obliged by it and must sign it before joining the church.</p> <p>The management team of the church oversees its implementation and deals with any potential complaints. There are different consequences foreseen for breaking the code of conduct, depending on how serious the incident has been. The Code of Conduct explicitly condemns and forbids sexual harassment within the church.</p> <p>All new staff and volunteers participate in an induction training, which includes a session on the Code of Conduct. The congregation is partially aware of the Code of Conduct, as it has been mentioned in numerous occasions, and it is available on our website.</p>
<p>5. Women and girls in Leadership</p>		<p>There are women in leadership roles in our church. For instance, around %30 of our pastors and %20 of our management team are women. There is one woman pastor with disabilities, but so far, diversity hasn't been really taken into account. The Gender Desk in planning to conduct a small study on barriers for women to access leadership positions within the church, using an intersectional approach. The church board has only one women amongst its 10 members, even if our church has around %60 of female staff.</p> <p>Only some of the women in leadership positions dare to publically share their opinions at formal church meetings. During the assessment, many of the women mentioned feeling intimidated of sharing their opinions in this type of formal meetings. So far, our church does not have young women and girls in leadership programmes.</p>

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<p>6. Survivor-centred protocols and referral pathways</p>		<p>There is no standardised approach to survivor-centred protocols and referral pathways. Some women and children experiencing violence have reached out to church leaders in the past, but it would depend on many different factors. When a case has been reported, there has not been a standardised reaction from the church.</p> <p>Although there are some parishes that have referred survivors to crisis centres and have an internal referral pathway, these pathways are not for the whole church and are not yet applied by all the parishes. Also, these internal referral pathways are quite informal, and have not necessarily been aligned with national service delivery protocols or national legislations. There is no specific referral pathway for survivors under 18 years old.</p> <p>As there is no standardised approach, some church leaders still encourage reconciliation between couples or within families (which was a common practice in the past), while some others prioritise the wishes of the survivors.</p>
<p>7. Gender Equality and VAW &amp; VAC Prevention Programmes</p>		<p>So far, there are no specific church programmes addressing gender equality of the prevention of violence against women and children. The Gender Desk volunteers are advocating for adapting and start implementing SASA! Faith programme in the church in 2023, but this has not yet been approved by the management, as the existing budget is going to be allocated to setting up the Gender Desk and the Gender Theology department.</p>
<p>8. Partnerships to collectively address gender inequality and VAW and VAC</p>		<p>Our church has not been involved in discussing national legislation and policy in VAW and VAC.</p> <p>Some of our parishes have established relationships with crises centres, but so far there are no formal partnerships between the church and designated VAW and VAC service providers. There is an interest in officialising these connections once the Gender Desk is more operational.</p> <p>Our church collaborates with Fiji Women's Rights Movement to organise an event each March 8th. We also have plans to partner with other churches to carry out Break the Silence Sunday campaigns, once we have adopted a referral pathway.</p>

## Sample - Gender Status Card Action Plan

**Attention:** Please note that all information contained in this file is fictitious, and any resemblance to reality is purely coincidental

Name of the Church	Methodist Church in Fiji (MCF)
Approximate number of parishioners	80,000 (50,000 women/girls and 30,000 men/boys)
Country	Fiji
Date	17 <sup>th</sup> May 2022
Author/s	Bishop Thomas Johnson, Pastor Maika Tolu, Ms. Ana Bale, Ms. Reshma Prasad
Period that will be covered by the actions	From June 2022 to May 2024

Action	Assessment Area	Description of the action	Who is leading?	Timeframe	Allocated budget or resources (if relevant)
1. Finalise Terms of Reference (TOR) for the gender desk	Gender Desk	Incorporate new key functions to the gender desk TOR, and have them validated by the church management team.	Pastor Maika Tolu, Ms. Ana Bale, Ms. Reshma Prasad (volunteers currently managing the gender desk)	By June 2022	N/A
2. Recruit full-time staff for the gender desk	Gender Desk	Advertise position with validated TOR for the post, and conduct selection and recruitment process	Bishop Thomas Johnson and Pastor Maika Tolu	By January 2023	USD 10,000 per year (to cover one full-time staff salary and benefits for a year)
3. Organise budgeted activities to promote gender equality and prevention of VAW and VAC (by gender desk)	Gender Desk	Consider adapting and starting implementing SASA! Faith programme, or other related activities to promote gender equality	Pastor Maika Tolu, future gender desk officer, Ms. Ana Bale and Ms. Reshma Prasad	From January to December 2023	USD 5,000 per year (to cover implementation of activities)

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4. Recruit full-time Gender Theologian	Gender Equality Theology	Advertise position and conduct selection and recruitment process	Bishop Thomas Johnson, in collaboration with the Gender Theologian at the Baptist Church of Fiji	By January 2023	USD 10,000 per year (to cover one full-time staff salary and benefits for a year)
5. Develop a gender theology programme	Gender Equality Theology	Analyse church current needs, review materials and tools used, and develop a tailored programme and budget.	Gender Theologian, in collaboration with Gender Desk team	By December 2023	Once the programme and budget are developed, a budget for implementation could be included in 2024
6. Adopt a referral protocol for the whole church	Survivor-centred protocols and referral pathways	Analyse informal referral pathways being used by some parishes, explore needs across the church and adopt a global referral protocol. Ensure that the protocol aligns with national legislation, and that there are specific measures for survivors under 18 years old. Train parish leaders in the use of the protocol.	Gender Desk team, in collaboration with the management team and VAW and VAC service providers.	By Feb 2024	USD 2000 (for the training and to implement the protocol)
7. Establish official partnership with VAW and VAC service providers	Survivor-centred protocols and referral pathways & Partnerships to collectively address gender inequality and VAW and VAC	Analyse existing relationships with service providers, explore the needs to follow the adopted referral protocol by all parishes and establish key partnerships with the selected VAW and VAC service providers	Gender Desk team, in collaboration with the management team and VAW and VAC service providers.	By June 2024	N/A

## Annex 6. Terminology<sup>7</sup>

### Gender

Gender refers to the roles, behaviours, activities, and attributes that a given society at a given time considers appropriate for men and women. In addition to the social attributes and opportunities associated with being male and female and the relationships between women and men and girls and boys, gender also refers to the relations between women and those between men. These attributes, opportunities and relationships are socially constructed and are learned through socialisation processes. They are context/ time-specific and changeable. Gender determines what is expected, allowed and valued in a woman or a man in a given context. In most societies there are differences and inequalities between women and men in responsibilities assigned, activities undertaken, access to and control over resources, as well as decision-making opportunities. Gender is part of the broader socio-cultural context, as are other important criteria for socio-cultural analysis including class, race, poverty level, ethnic group, sexual orientation, age, etc.

### Gender Equality

This refers to the equal rights, responsibilities and opportunities of women and men and girls and boys. Equality does not mean that women and men will become the same but that women's and men's rights, responsibilities and opportunities will not depend on whether they are born male or female. Gender equality implies that the interests, needs and priorities of both women and men are taken into consideration, recognising the diversity of different groups of women and men. Gender equality is not a women's issue but should concern and fully engage men as well as women. Equality between women and men is seen both as a human rights issue and as a precondition for, and indicator of, sustainable people-centred development.

### Gender Equality Theology<sup>8</sup>

The Theology of Gender Equality is built upon ten, theological principles that enable participation and inclusion of both men and women in creating and sustaining communities that reaffirm, respect, and celebrate that being female and male are divine gifts. For after creating the man and woman God saw that it was very good (Gen 1:31). These principles include: being human is a birth right; created in God's image and likeness; incarnation affirms our humanity; the Gospel affirms human equality; abundant life; God's kingdom as servanthood; mutuality in Christian relationships and marriage; the Gifting by the Holy Spirit is inclusive; empowering the disempowered; and sex and gender roles.

### Sexual Harassment

Sexual harassment is any unwelcome and unwanted attention of a sexual nature in the workplace, or other professional or social situation. Sexual harassment can happen to both women and men and can appear as physical, verbal and non-verbal harassment.

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<sup>7</sup> <https://trainingcentre.unwomen.org/mod/glossary/view.php?id=36>

<sup>8</sup> Definition adopted from <https://www.anglicancommunion.org/media/251166/Theology-of-Gender-Equality-PNG-April2016-.pdf>



Sexual harassment could include:

- » Unnecessary and unwanted touching or physical contact on any part of the body (including pinching, patting, kissing);
- » Unwelcome comments of a sexual nature (i.e. leering (covetously staring) at someone's body or making sexual gestures (with middle finger or tongue);
- » Displaying offensive material such as posters or drawings;
- » Demanding sex in exchange for a position with the project;
- » Sending offensive e-mails and/or text messages. This includes colleagues downloading pornographic e-mails or texts, even if they aren't sent to you personally; and
- » Unwanted sexual advances or verbal harassment outside of the workplace.

Sexual harassment could be a one-off incident or a series of incidents. It could be sexual harassment if you are working in an environment in which the behaviour of others is intimidating, hostile, degrading, humiliating or offensive.

### **Survivor-Centre Approach**

An approach to responding to GBV and that puts the survivor at the centre of the helping process. This means that all the actions revolve around the survivor's needs, rights, and decisions. This includes ensuring that survivors have access to appropriate, accessible, and quality services.

### **Violence Against Children**

Includes all forms of violence against people under 18 years old, whether perpetrated by parents or other caregivers, peers, romantic partners, or strangers.

It includes all forms of physical and/or emotional ill-treatment, sexual abuse, neglect or negligent treatment or commercial or other exploitation, resulting in actual or potential harm to the child's health, survival, development or dignity in the context of a relationship of responsibility, trust or power. Four types of violence against children are generally recognised: physical abuse, sexual abuse, psychological (or emotional or mental) abuse, and neglect

### **Violence Against Women**

Any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. Violence against women shall be understood to encompass, but not be limited to, the following:

Physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, intimate partner violence, non-spousal violence and violence related to exploitation;

Physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment in public spaces and sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution;

Physical, sexual and psychological violence perpetrated or condoned by the State, wherever it occurs.



