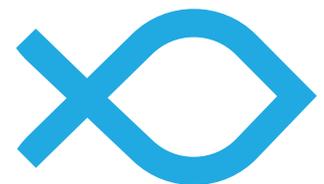




The role of churches in  
the context of **violence**  
on marginalised groups  
such as LGBTI peoples

**Proceedings from the meeting of Heads of churches,  
project coordinators and General Secretaries  
in FOCCISA, held in Johannesburg  
from 29th August to 1st September 2016**



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## **1. Introduction to Facilitator's Guide**

This *Facilitator's Guide* is for the *Supplement* entitled “The role of Churches in the context of violence against marginalised groups such as LGBTI.” (LGBTI stands for L-lesbians; G-Gays; B-Bisexual; T-transgender; I- Intersex. These terms are explained at the back of the *Supplement* in the *Glossary*).

The purpose of this *Facilitator's Guide* is to provide detailed guidelines on facilitation of a three (3) day workshop based on the *Supplement*. The main sections in the *Facilitator's Guide* are guidelines for facilitation of workshop; detailed program for a three (3) day workshop; introductions to each section; “Human Sexuality and the Gender-bread person” which has detailed instructions on how to present the summary of human sexuality; and conclusion. The *Facilitator's Guide* and the *Supplement* are used interchangeably throughout the program and as Facilitator, it is important to be able to refer to the relevant section from these two books for each session.

The topic of marginalisation particularly as it relates to LGBTI is very sensitive and emotive. It is therefore important for the *Facilitator* to read and be familiar with the material and program for the day beforehand. The sensitive nature of the subject requires that the *Facilitator* strives to create a safe space where the human dignity of all participants is respected so that they can express freely their thoughts, views and knowledge without fear, intimidation or disrespect. In situations where LGBTI persons are present at the workshop as participants, it is very important for the Facilitator to create an inclusive safe space and provide additional support after the session. The method of dialogue is a tool that will help the Facilitator to create a safe and inclusive space for all participants where there is freedom of expression, respect for human dignity and where learning and development of new ideas take place. The method of dialogue is explained in the *Supplement* and *One Body – Human dignity inherent in every human being. Facilitator's Guide*. The Facilitator needs to understand the method of dialogue so that they can explain, practice and promote the method throughout the workshop.

## **2. How to facilitate a workshop on the *Supplement***

### **Step 1: Be well prepared**

- Read-through the *Supplement* so that you are familiar with the content.
- The *Supplement* includes selections from the five (5) papers/articles presented at the meeting of Heads of Churches, Project Coordinators and General Secretaries of Foccisa held in Johannesburg from 29 August-1<sup>st</sup> September 2017. (The full articles are in a separate booklet entitled *Conference Proceedings – the full articles*)
- Read the description of the dialogue method in both the *Supplement* and *One Body – Human dignity inherent in every human being. Facilitator’s Guide*. Understand the dialogue method as this will be used in all discussions and you will need to remind participants to apply it.
- Read through the *Facilitator’s guide for the Supplement* so that you are clear about the programme for each day and your duties and responsibilities.
- Involve participants as much as possible.
- Invite participants to volunteer for morning prayers (at the beginning of program) and closing prayers at the end of the day.
- Appoint a time-keeper from participants who will keep track of time.
- Have a plan on how you are going to divide participants into groups.
- Remember that we suggest groups stay together for one day only and each day groups are changed so that participants can interact more widely amongst themselves.

## Step 2: Be able to find the information for each session easily

The facilitator will use **two books** during the workshop which are:

- a. The *Facilitator's Guide to the Supplement* (this book) and
- b. The *Supplement*

It is important to know where to find the information for each session as described in the **Program**.

<b>Information</b>	<b>Where is it located?</b>	<b>Page Number</b>
Introduction to each section	Facilitator's Guide	12-14
Readings for each session	Supplement	See Program
Resource on Sexuality and Gingerbread person	Facilitator's Guide	15-18
Full Texts of the articles	<i>Conference Proceedings – the full articles</i>	

### **Group Work:**

- Encourage participants to be active listeners, noting questions, arguments, and comments which they can bring to the discussions.
- After the readings from the Supplement encourage the participants to ask clarifying questions.
- Give clear instructions to groups: answer dialogue questions; appoint someone to report back; apply dialogue method and time for the report back.
- For the report back session answer one question at a time. Read the question and ask each group to respond to that question followed by discussion then move on to the next question.
- Practice dialogue in the report back session – when participants ask questions refer the questions to the group so that dialogue takes place and new insights develop.
- At the end of the day – encourage participants to reflect on their experiences of the day and share openly questions, emotions, new insights etc.
- The day will end with a bible study and prayer.

### **Step 3: Be able to finalize the workshop well**

These are the **five** activities for finalizing the workshop

- a. **First:** participants share their experiences of the workshop – the highlights, questions, emotions, and challenges
- b. **Second:** participants evaluate the workshop – strengths, weaknesses, and improvement.
- c. **Third:** participants come up with a concrete action plans with time frames that they will implement in their churches
- d. **Fourth:** thanksgiving and acknowledgement to all who contributed to the workshop
- e. **Lastly:** closing liturgy/service which is in the *Supplement* on page 29.

### **3. Detailed Program for a three-day workshop on the Supplement**

#### **Facilitator**

The Facilitator has **two books** that will be used throughout the workshop:

- a. *The Facilitator's Guide to the Supplement* (this book) and
- b. *The Supplement* which is the same as the one that participants will have.

#### **Participants**

Participants have only **one** book and that is the **Supplement**.

## **Program: Day 1**

<b>Time</b>	<b>Event</b>
08:00- 08:45	<p><i>Facilitator:</i> Official Welcome to participants/guests/officials</p> <p><i>Participant:</i> Opening Prayer and reflection</p> <p><i>Facilitator:</i> asks participants to introduce themselves</p>
08:45-09:00	<p><b>Topic: Theme and Objectives of the workshop</b></p> <p><i>Facilitator:</i> Reads the theme and objectives of the workshop from ‘Introductions Section’ in <i>Facilitator’s Guide to the Supplement</i> on <b>page 16.</b></p> <p><i>Facilitator:</i> Asks participants if they have questions or comments and discusses theme and objectives of the workshop with participants.</p>
09:00-10:30	<p><b>09:00-09:30</b></p> <p><b><u>Topic:</u> Introduction to the Supplement &amp; Background to FOCCISA meeting.</b></p> <p><i>Facilitator:</i> Reads the <b><u>Introduction to the Supplement &amp; Background to FOCCISA meeting</u></b> in this <i>Facilitator’s guide to the Supplement</i> on <b>page 17.</b></p> <p><i>Facilitator:</i> Invites two participants to read the sections on <b>“Introduction to Supplement and Background to meeting”</b> from the <b><u>Supplement</u></b> on <b>pages 3-4.</b></p> <p><i>Facilitator:</i> Asks participants if they have questions or comments and discusses the topic with all participants.</p> <p><b>In this session, participants do not break up into groups. The discussions Include all participants.</b></p>

	<p><b>09:30 09:45</b></p> <p><b>Topic: The Dialogue Method</b></p> <p><i>Facilitator:</i> Reads the <b><u>introduction</u></b> to ‘<b>The Dialogue Method</b>’ from this <i>Facilitator’s Guide</i> on page 17.</p> <p><i>Facilitator:</i> Invites two participants to the read sections from the ‘<b>The Dialogue Method</b>’ from the <i>Supplement</i> on <b>pages 5-6</b>.</p> <p><i>Facilitator:</i> Asks for clarification questions <u>only</u> and organizes participants into groups.</p> <p><b>09:45-10:15</b> <b>Group discussions</b></p> <p><b>10:15-10:30</b> <b>Report Back Session</b></p> <p><i>Facilitator:</i> Informs participants that the discussions will focus on <b>one question at a time</b>. Each group will have a turn in answering the question and when all groups have answered the question, there will be a discussion and then move on to the next question.</p>
10:30-11:00	Refreshment break
11:00-13:00	<p><b>11:00-11:30</b></p> <p><b>Topic: Marginalization</b></p> <p><i>Facilitator:</i> Reads the <b><u>introduction</u></b> to ‘<b>Marginalization</b>’ from this <i>Facilitator’s Guide</i> on page 17.</p> <p><i>Facilitator:</i> Invites two participants to read the section on ‘<b>Marginalisation</b>’ from the <i>Supplement</i> on <b>pages 6-7</b>.</p> <p><i>Facilitator:</i> Discusses the <b>dialogue questions</b> with all the participants. <b>In this session participants do not break up into groups. The discussions include all participants.</b></p>

	<p><b>11:30-11:45</b>  <b>Topic: One Body Series: Human Dignity, Gender-Based Violence and, Humanity as one Body.</b></p> <p><i>Facilitator:</i> Reads the <b>introduction</b> to ‘<i>One Body Series</i>’ from this <i>Facilitator’s Guide</i> on page 17-18.</p> <p><i>Facilitator:</i> Invites three participants to read each section of the <i>Supplement</i> on pages 8-11.</p> <p><i>Facilitator:</i> Asks participants to discuss <b>dialogue questions</b> in their groups and tells them when to come for report back session.</p> <p><b>11:45-12:30</b>  <b>Group Discussions</b></p> <p><b>12:30-13:00</b>  <b>Report Back Session</b></p> <p><i>Facilitator:</i> Informs participants that the discussions will focus on <b>one question at a time</b>. Each group will have a turn in answering a question and when all groups have answered the question, there will be a discussion and then move on to the next question.</p>
13:00-14:00	Lunch break
14:00-15:30	<p><b>14:00-14:15</b>  <b>Article 1: “How should Churches relate to the present situation for marginalised groups such as LGBTI PEOPLE?”</b></p> <p><i>Facilitator:</i> Reads the <b>introduction</b> to “<b>Article 1: How should Churches relate to the present situation for marginalised groups such as LGBTI people</b>” from this <i>Facilitator’s Guide</i> on page 18.</p> <p><i>Facilitator:</i> Invites two participants to read “<b>Article 1: How should Churches relate to the present situation for marginalised groups such as LGBTI people</b>” from the <u><i>Supplement</i></u> on pages 12-13</p> <p><b>14:15-15:00</b>  <b>Group Discussions</b></p> <p><b>15:00-15:30</b>  <b>Report Back Session</b></p> <p><i>Facilitator:</i> Informs participants that the discussions will focus on <b>one question at a time</b>.</p>

15:30-16:00	Refreshments
16:00-17:00	<p><b>16:00-16:30</b></p> <p><b>Reflection on the day</b></p> <p><i>Facilitator:</i> Asks participants to look back on the program and discussions for the day and share their feelings, questions, comments, critiques, observations and lessons learnt.</p> <p><b>In this session, participants do not break up into groups. The discussions include all participants.</b></p> <p><b>16:30-17:00</b></p> <p><b>Bible Study</b></p> <p><i>Facilitator:</i> Asks one participant to read the Bible Study entitled “<b>The Ministry of Jesus to the Marginalised</b>” from the <u>Supplement</u> on <b>page 13</b>.</p> <p><i>Facilitator:</i> Leads discussions on the questions for dialogue in the bible study.</p> <p><i>Facilitator:</i> Invites two participants to lead the prayer and devotion for the next day (Day 2)</p> <p><i>Facilitator:</i> Asks one participant to close in prayer.</p>

## Program: Day 2

Time	Event
08:00- 08:30	<p><b>08:00-08:15</b></p> <p><i>Participants:</i> Present morning devotions and prayer for the day</p> <p><b>08:15-08:30</b>  <b>Summary of Program for the Day</b>  <i>Facilitator:</i> Gives a brief summary of the program for the day which is as follows:</p> <ul style="list-style-type: none"> <li>• Two articles will be discussed today and a contextual bible study.</li> <li>• Article 2 entitled <i>Ubuntu, Sacred Texts and the agency of people on the Margins</i>” is divided into two sessions. The first section will be discussed before tea and the second section after tea.</li> <li>• After lunch, there will be a contextual bible study on Genesis 18 &amp; 19 on the story of Sodom and Gomorrah.</li> <li>• The last session after tea will be on “Article 3 entitled “<i>Until the lions are allowed to tell their own stories as the hunted, the story of the hunt will always glorify the hunters</i>”: <i>Addressing GBV and transforming discrimination with compassion by encountering the “othered” Contextual reading of Matthew 15:21-28</i>”</li> <li>• The day will conclude with prayer.</li> <li>• Participants are reminded to use the dialogue method in all discussions</li> <li>• Participants will be placed into new groups</li> </ul> <p style="text-align: center;"><i>Facilitator:</i> divides participants into new groups for the day</p>
08:30-10:30	<p><b>08:30-08:45</b></p> <p><b>Topic:</b> Article 2: <i>Ubuntu, Sacred Texts and the agency of people on the Margins</i></p> <p><i>Facilitator:</i> Reads the <b>introduction</b> to “<b>Article 2: Ubuntu, The Bible as Sacred Text and the bible and LGBTI</b>” from this <i>Facilitator’s Guide</i> on <b>page 18</b>.</p> <p><i>Facilitator:</i> Invites 3 participants to sections from “<b>Article 2: Ubuntu, The Bible as Sacred Text and the bible and LGBTI</b>” from the <i>Supplement</i> on pages <b>14-15</b>.</p> <p><b>08:45-09:45</b>  <b>Group Discussions</b></p>

	<p><b>09:45-10:30</b>  <b>Report Back</b></p> <p><i>Facilitator:</i> Informs participants that the discussions will focus on <b>one question at a time.</b></p>
10:30-11:00	Refreshment break
11:00-13:00	<p><b>11:00-11:15</b></p> <p><i>Facilitator:</i> Reads the <b>introduction</b> on “<b>Ubuntu and Sacred Texts: Resources for Reappraising People</b>” from the <i>Facilitator’s Guide</i> on <b>page 18-19.</b></p> <p><i>Facilitator:</i> Invites participants to read “<b>Ubuntu and Sacred Texts: Resources for Reappraising People</b>” from the <i>Supplement</i> on pages 16-17.</p> <p><b>11:15-12:30</b>  <b>Group discussions</b></p> <p><b>12:30-13:00</b>  <b>Report back and dialogue</b></p> <p><i>Facilitator:</i> Informs participants that the discussions will focus on <b>one question at a time</b></p>
13:00-14:00	Lunch break
14:00-15:30	<p><b>14:00-14:15</b>  <b>Contextual Bible Study</b></p> <p><i>Facilitator:</i> Reads the <b>introduction</b> to ‘Contextual Bible Study’ from <i>Facilitator’s Guide</i> on <b>page 19</b></p> <p><i>Facilitator:</i> Invites participants to read ‘Contextual Bible Study’ from the <i>Supplement</i> on <b>page 18</b> and <b>Genesis chapters 18 and 19.</b></p> <p><b>14:15-15:00</b>  <b>Group discussions</b></p>

	<p><b>15:00-15:30</b>  <b>Report back</b>  <i>Facilitator:</i> Informs participants that the discussions will focus on <b>one question at a time.</b></p>
15:30- 16:00	Refreshments
16:00-17:00	<p><b>16:00-16:45</b>  <b>Topic: Article 3:</b> <i>Until the lions are allowed to tell their own stories as the hunted, the story of the hunt will always glorify the hunters”: Addressing GBV and transforming discrimination with compassion by encountering the “othered” Contextual reading of Matthew 15:21-28</i></p> <p><i>Facilitator:</i> reads the <b>introduction</b> to Article 3 <i>Until the lions are allowed to tell their own stories as the hunted, the story of the hunt will always glorify the hunters”: Addressing GBV and transforming discrimination with compassion by encountering the “othered” Contextual reading of Matthew 15:21-28</i> from the <b>Facilitator’s Guide on page 19.</b></p> <p><i>Facilitator:</i> Invites 2-3 participants to read Article 3 <i>Until the lions are allowed to tell their own stories as the hunted, the story of the hunt will always glorify the hunters”: Addressing GBV and transforming discrimination with compassion by encountering the “othered” Contextual reading of Matthew 15:21-28</i> from the <b>Supplement on pages 19-20</b></p> <p><i>Facilitator:</i> Invites a participant to read Matthew 15:21-28</p> <p><i>Facilitator:</i> Discusses the dialogue questions with the all the participants.  <b>In this session, participants do not break up into groups. The discussions include all participants.</b></p> <p><b>16:45-17:00</b>  <b>Reflections on the day, Bible Study and closing prayer</b>  <i>Facilitator:</i> Invites participants to reflect on the highlights, questions, feelings, comments, observations on the programme for the day.</p> <p><i>Facilitator:</i> Invites participant to read and discuss Bible Study: “Jesus heals on the Sabbath” page 21 in the <b>Supplement.</b></p> <p><i>Facilitator:</i> Asks two participants to lead the prayer and devotion for the next day (Day 2)</p> <p><i>Facilitator:</i> Asks one participant to close in prayer.</p>

## Program: Day 3

Time	Event
08:00- 08:30	<p><b>08:00-08:15</b></p> <p><i>Participants:</i> Present morning devotions and prayer for the day</p> <p><b>08:15-08:30</b></p> <p><b>Summary of Program for the Day</b></p> <p><i>Facilitator:</i> Gives a brief summary of the program for the day which is as follows:</p> <ul style="list-style-type: none"> <li>• Today is the last day of our workshop.</li> <li>• The last two articles (4 and 5) will be discussed: Article 4 entitled: <i>“The historical development in understandings of human sexuality, especially related to sexual minorities in Africa and what is the actual situation right now”</i> and Article 5 entitled: <i>Multiple Challenges faced by LGBTI</i></li> <li>• There will be an additional session which is not in Supplement entitled <i>“Human Sexuality and Genderbread person”</i></li> <li>• The workshop will conclude with evaluation, action plan, and closing liturgy/service.</li> <li>• Participants divided into new groups.</li> </ul>
08:30-10:30	<p><b>08:30-08:45</b></p> <p><b>Topic: Article 4: Title</b> <i>the historical development in understandings of human sexuality, especially related to sexual minorities in Africa and what is the actual situation right now</i></p> <p><i>Facilitator:</i> Reads the <b>introduction</b> to Article 4: <i>“The historical development in understandings of human sexuality, especially related to sexual minorities in Africa and what is the actual situation right now”</i> from this <b>Facilitator’s Guide</b> on page 19-20.</p> <p><i>Facilitator:</i> Invites 2-3 participants to read Article 4: <i>“The historical development in understandings of human sexuality, especially related to sexual minorities in Africa and what is the actual situation right now”</i> from the <b>Supplement</b> on pages 22-24.</p> <p><b>08:45- 09:45</b></p> <p><b>Group Discussions</b></p>

	<p><b>09:45-10:30</b>  <b>Report back</b></p>
10:30-11:00	Refreshment break
11:00-13:00	<p><b>11:00-11:15</b>  <b>Topic: Article 5: Multiple Challenges faced by LGBTI</b></p> <p><i>Facilitator:</i> Reads the <b>introduction</b> to Article 5 “Multiple Challenges faced by LGBTI” from the <i>Facilitator’s Guide</i> on page 20.</p> <p><i>Facilitator:</i> Invites participants to read Article 5: “Multiple Challenges faced by LGBTI” from the <i>Supplement</i> on pages 26-27.</p> <p><b>11:15-12:00</b>  <b>Group Discussions</b></p> <p><b>12:00-12:30</b>  <b>Report Back</b></p> <p><i>Facilitator:</i> Informs participants that the discussions will focus on <b>one question at a time.</b></p> <p><b>12:30-13:00</b>  <b>Human Sexuality and Genderbread Person</b></p> <p><i>Facilitator:</i> Reads from this section found in this <b>Facilitator’s guide on pages 20-23.</b></p>
13:00-14:00	Lunch break
14:00-16:00	<p><b>14:00-14:30</b>  <b>Evaluation Session</b></p> <p><i>Facilitator:</i> informs participants that the workshop has come to an end and that this is time for evaluation where participants can freely share their experiences, highlights, disappointments, questions and any comments as well as ideas for improvement.</p> <p><i>Facilitator:</i> Concludes the evaluation by reading the <i>Conclusion</i> from the <i>Supplement</i> on <b>page 28.</b></p>

**14:30-15:00**

**Action plans – way forward**

*Facilitator:* Asks participants to formulate a way forward with practical action plans and time frames.

**15:00-15:15**

**Conclusion of Workshop**

*Facilitator:* Gives closing remarks including acknowledgements of all those who contributed to the success of the workshop including the participants, sponsors and church leaders etc.

**15:15-16:00**

**Closing Liturgy/Service**

*Facilitator:* Follows liturgy from the *Supplement* on page 29 and invites participants to take responsibilities for different parts of the liturgy/service.

#### **4. Introductions to each Section**

The Introduction describes what the section is all about and is used to introduce the section to the participants.

<b>Section</b>	<b>Introduction (What the section is about)</b>
<b>Theme and objectives of workshop</b>	<p>The theme of the workshop is “The role of the Churches in the context of violence against marginalized groups such as LGBTI people.”</p> <p>The objectives of the workshop are as follows:</p> <ul style="list-style-type: none"> <li>-to be informed about the background meetings and decisions that led to the meeting of Heads of Churches, Project Coordinators, General Secretaries of the Fellowship of Christian Councils in Southern Africa (FOCCISA) where this theme was discussed and papers presented</li> <li>-to dialogue with the papers/articles presented at this meeting. The <i>Supplement</i> has selections of readings from these papers that will be the basis of our discussions.</li> <li>-to understand the relationship between violence and marginalisation</li> <li>-to apply the principles from the <i>One Body Series</i> in response to marginalisation and violence against LGBTI. The three principles that will be discussed are human dignity, gender-based violence and the oneness and unity of humanity.</li> <li>-to learn about the method of dialogue that will allow us to create a safe space where we are all free to express our views, beliefs, and feelings while at the same time listening and respecting the views, feelings and beliefs of others in the group. In this way, we uphold the human dignity of each other as we discuss, acknowledge differences and seek to understand and develop new insights together that will enable us to confront violations of the human dignity of others particularly LGBTI</li> <li>-to learn more about the diversity of human sexuality that includes LGBTI</li> <li>-to understand how different interpretations of the bible and culture particularly <i>ubuntu</i> have contributed to conflicting views on LGBTI</li> <li>-develop action plans at the end of the workshop that addresses violence against marginalized groups particularly LGBTI</li> </ul>

<p><b>Introduction to the Supplement</b></p>	<p>This section describes how the <i>Supplement</i> came about and will provide information on the following topics:</p> <ul style="list-style-type: none"> <li>-who commissioned it</li> <li>-the meeting where the theme was discussed, the five articles presented and decision taken to include these articles in the Supplement. The meeting was held in Johannesburg from August 29-1 September 2016.</li> <li>-the relationship between the <i>Supplement</i> and the <i>One Body Series</i> and</li> <li>-the adoption of the method of dialogue role for all discussions</li> </ul>
<p><b>Background to the FOCCISA Meeting</b></p>	<p>The background to the FOCCISA meeting is described in this section as a prior meeting of Gender and HIV/AIDS coordinators organized by Nordic Churches in cooperation with Christian Councils in Southern Africa. The meeting was held in Johannesburg from 11-12 February 2016. It was at this meeting that the decision was taken to have a follow-up meeting of Heads of churches, project coordinators, and General Secretaries of FOCCISA to discuss the topic “The role of the Churches in the context of violence against marginalized groups such as LGBTI people.” The report and details of the meeting held from 11-12 February will be discussed in this section.</p>
<p><b>The Dialogue Method</b></p>	<p>The dialogue method is applied in the <i>Supplement</i> because it was used successfully in the <i>One Body Series</i>. It is a method based on the equal dignity of participants and marginalized groups and encourages openness, respect, freedom of expression, willingness to learn and equal participation. The presentation will describe key aspects of dialogue including definition, characteristics, and practices.</p>
<p><b>Marginalisation</b></p>	<p>Marginalisation is important for us to understand the status of LGBTI as a marginalised group. This section will define marginalization, its characteristics, impact and the relationship between marginalization and violence. Jesus’ relationship and ministry to marginalised groups in his community provided examples for churches to follow in their response to violence against marginalised groups in their communities which include LGBTI.</p>
<p><b><i>One Body Series</i></b></p>	<p>The <i>Supplement</i> is a continuation of the <i>One Body Series</i>. Three themes from the <i>One Body Series</i> will be discussed. These are</p> <ul style="list-style-type: none"> <li>-Human Dignity</li> <li>-Gender-based violence</li> <li>-Humanity as One Body.</li> </ul>

	<p>Human dignity is based on the fact that every person without exception is created in the image of God, therefore, all of humanity are united as one Body. Thus the suffering of one group affects all of humanity. To understand gender-based violence, one needs to know the difference between gender and sex. The marginalization of women and LGBTI can be traced to gender roles. As we discussed in the section on marginalization one of the outcomes of marginalization is violence and in this case gender-based violence. Human dignity and unity is destroyed by violence.</p>
<p><b>Article 1:</b> <i>How should Churches relate to the present situation for marginalised groups such as LGBTI people”</i></p>	<p>This section consists of selected readings from Article 1. Two themes are presented. The first theme is the identity and role of churches as salt and light of the world. Both salt and light transform the environment in which they are in and thus churches are called to be as agents of transformation. The second theme is the methodology that enables churches to be salt and light of the world. This methodology is called the ‘see, judge and act’ method. These three steps call churches to ‘see’- that is, analyse real-life situations and to find out the root causes of the problems; ‘judge’- that is, turn to the bible for a liberating message that addresses the problems and finally to act as salt and light that transforms, restores human dignity and brings justice for marginalised groups including LGBTI.</p>
<p><b>Article 2: Section 1</b> <i>Ubuntu, The Bible as Sacred Text and The Bible and LGBTI.</i></p>	<p>This section focuses on three topics which are <i>Ubuntu, The Bible as Sacred Text</i> and <i>The Bible and LGBTI</i>. <i>Ubuntu</i> is a cultural resource that is common to African cultures and defines what it means to be a person in relation to one’s community. The bible is sacred for Christians and is a reference point for beliefs and practices. Although Christians share the same bible, they differ in their interpretations which is one of the reasons why there are diversity and conflict among Christians on many issues. This makes the Bible a ‘site of struggle’ as Christians struggle to defend their positions using bible verses. Thus Christians are divided on what they believe the bible teaches about LGBTI. Two different beliefs about LGBTI among Christians are discussed based on different interpretations of the bible.</p>
<p><b>Article 2: Section 2</b> <i>Ubuntu and Sacred Texts: Resources for Re-appraising People</i></p>	<p>This section on “Ubuntu and Sacred Texts: Resources for Re-appraising People” challenges the use of <i>Ubuntu</i> and the bible to justify discrimination and exclusion of LGBTI that leads to churches and communities being silent when LGBTI persons are violated. A different perspective is presented where <i>Ubuntu</i> and the bible are resources that support the human dignity and</p>

	right to life and inclusion of LGBTI persons.
<b>Contextual Bible Study</b>	Contextual Bible Study is a method of reading the bible that starts with the context of the text and seeks to understand the text in relation to the times in which it was written. The contextual bible study that we will undertake is the story of Sodom. This is a story that we are familiar with as it has been used to justify why churches cannot acknowledge the full humanity of LGBTI persons. The story is found in Genesis 19 but the context of the story is found in chapter 18 which is about the practice of hospitality which was central to the cultures at that time and interestingly is also central to African cultures. By locating the story of Sodom in this context, a different perspective emerges which we hope you will discover for yourselves through reading these two chapters together and also reading other verses in the bible that refer to Sodom and give different explanations for the destruction of the cities. Contextual Bible studies with their emphasis on the context of the text challenge some of our traditional understandings of stories in the bible.
<b>Article 3:</b> <i>Until the lions are allowed to tell their own stories as the hunted, the story of the hunt will always glorify the hunters</i> ”: Addressing GBV and transforming discrimination with compassion by encountering the “othered” Contextual reading of Matthew 15:21-28	This paper by Dr. Fulata L. Moyo is based on her personal experiences of discrimination, stigma and exclusion when as a Christian leader at a university where she was studying, she fell pregnant before marriage. She did not find support or help from the Christian community. Her experiences of rejection were similar to those of the Canaanite woman who asked Jesus to heal her daughter but instead of support she first experienced rejection but prevailed and together with Jesus overcame the ethnic prejudices that were part of the relationship between their communities. Moyo goes on to describe her experiences which were different from those of her boyfriend as rooted in sexism which is the basis of gender-based violence.
<b>Article 4:</b> <i>The historical development in understandings of human sexuality, especially related to sexual minorities in Africa and what is the actual situation right now</i>	Sexuality in Africa and elsewhere in the world is a difficult topic to discuss. This article starts with a definition of sexuality then moves on to three topics which are: firstly sexuality in African cultures that are reflected in silence, taboos and creation stories; secondly some current research on sexuality that broadens our understanding of sexuality particularly diversity and exposes myths related to homosexuality; and lastly the health and social impact of failure to adequately address issues of human sexuality in African societies such as Gender-based violence and high prevalence of HIV and AIDS. There are a serious health and social implications for failure to engage in dialogue on sexuality in Africa.

<b>Article 5: <i>Multiple Challenges faced by LGBTI</i></b>	The experiences and voices of LGBTI are seldom heard in our churches and communities. This article provides a basic overview of the experiences of LGBTI at every level; personally; in family and church; in the workplace and society. The consistent themes in personal, social and church experiences are discrimination, rejection and all forms of violence and violations of their human dignity. These experiences challenge churches to act in solidarity with LGBTI irrespective of their particular beliefs because all persons are created in the image of God with equal dignity.
<b>Closing Liturgy</b>	The closing Liturgy/service concludes the workshop with prayer, intercession, reflection, and thanksgiving. The guideline is flexible and can be adjusted for each context
<b>Glossary</b>	This section contains the definitions of human sexuality.
<b>Other Resources</b>	This section gives a website where you can go and read more information.

## **5. Additional Resource: Human Sexuality and “The Genderbread Person”**

In this section, we will learn the basic language and terms related to gender and sexuality. The topics that will be covered in this section are the three aspects of a human being (body, soul, and spirit); sexuality; sexual orientation that includes heterosexuality, homosexuality and bisexuality, and gender identities and expressions. The discussions will conclude with an illustration of sexuality and gender that summarizes the discussions.

- (a) Human beings are created by God with three parts: body, soul, and spirit but each person is unique and there is great diversity among human beings. God also created human sexuality and therefore sexuality is part of who we are as human beings. Just as there is diversity in all aspects of being human, there is also sexual and gender diversity. There are different expressions of both gender and sexuality.
- (b) What is Sexuality? It is a broad term, and as already mentioned part of who we are as human beings. It includes sex, sexual orientation, gender identities and roles, intimacy and reproduction, sexual feelings, attraction, pleasure, and desires. Just as we do not have a choice about which race, or sex we are born with, sexual orientation is also not a choice, people are born with their different sexualities.

(c) Sex relates to biological characteristics and physiological differences between women and men. For example, women can bear children and breastfeed, men cannot do that, but have an equal part with women in procreation. These biological characteristics do not change with time and place (One Body *Human Dignity inherent in every human being* :12)

Some people are born with both sexual organs of female and male or whose organs are not exclusively male or female, they are called 'intersex'

(d) What is Sexual Orientation? Sexual orientation is about WHO your attraction and feelings are directed towards, either towards persons of the opposite sex, of the same sex, of both or of none. The attraction is at many levels: emotional, spiritual, physical and sexually. Here are some of the varieties of sexual orientations:

- Heterosexual means being attracted to persons of the opposite sex that is women being attracted to men and men being attracted to women
- Homosexual – being attracted to persons of the same sex. For example, a man being attracted to other men is referred to as gay and a woman who is attracted to other women is referred to as lesbian
- Bisexual means being attracted to both sexes.
- Asexual. Some people have no attraction to either sex and they are called 'asexual'

(e) Gender identity is how you think and feel about what your own gender is. Most people identify with the biological sex they were born as, like a biological male identify himself as a man and a biological female identify herself as a woman. While others are born male or female but do not identify with their sex. They are called 'transgender'.

**Transgender** is an umbrella term for people whose gender identity is dissimilar from the sex they were born with. Transgender people may identify as transwomen (male-to-female/MTF), transmen (female-to-male/FTM).

(f) Gender expression is how you act out your gender through dress and behavior. We often call this acting in a feminine or masculine manner. Gender expression is how one expresses their gender identity. For example, if someone who is male identifies as masculine they will express their gender in ways that conform to their cultural expectations of what a man should be and it is the same as women. But if someone is born male but does not identify as masculine, they will express their gender in a different way, for example, a woman who dresses like a man or a man like a woman.

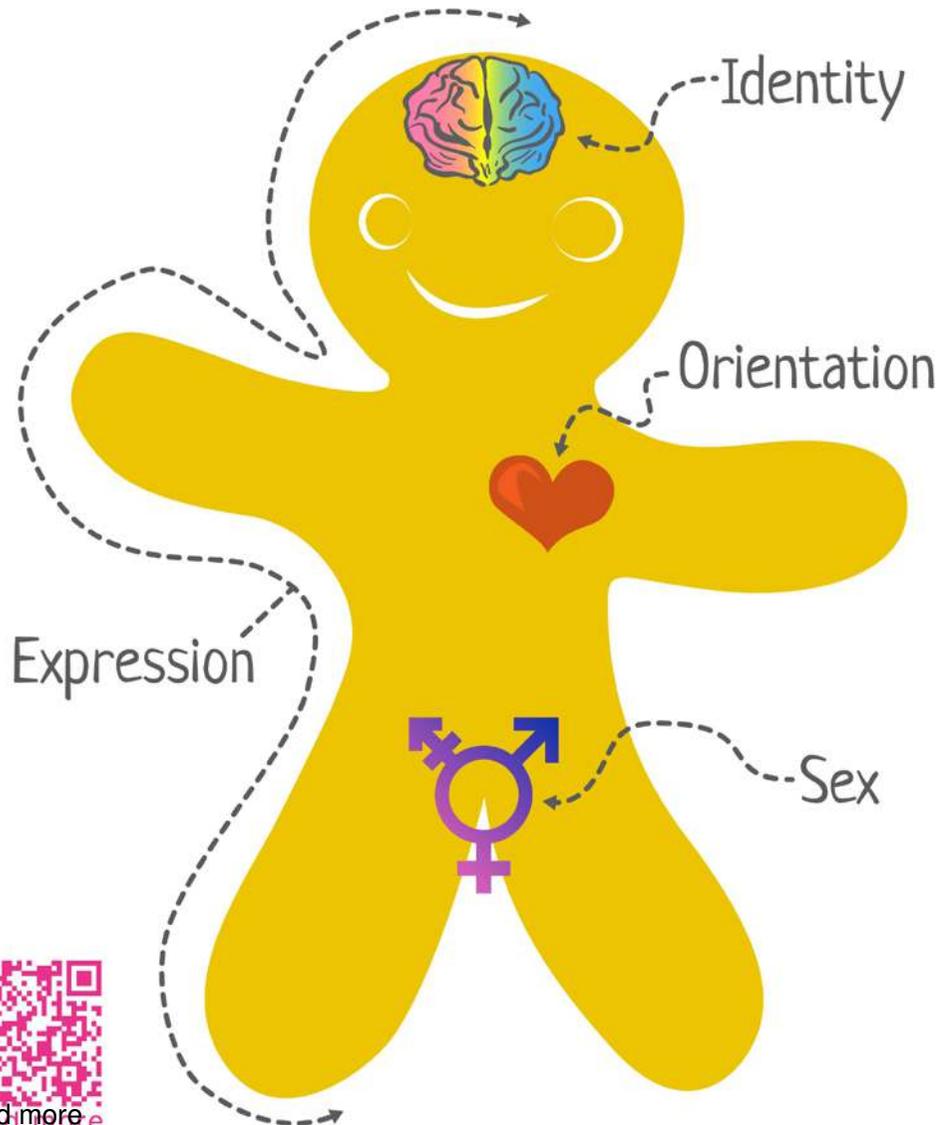
Another way of understanding these identities is through the *Genderbread Person Diagram*<sup>1</sup>.

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<sup>1</sup> <http://itspronouncedmetrosexual.com/2011/11/breaking-through-the-binary-gender-explained-using-continuum/#sthash.MIHbB3ay.dpbs>. "Material is totally uncopyrighted and yours to use however you'd like. No need to ask for permission."

# The Genderbread Person

by [www.ItsPromouncedMetrosexual.com](http://www.ItsPromouncedMetrosexual.com)



Gender identity is how you, in your head, think about yourself. It's the chemistry that composes you (e.g. hormonal levels) and how you interpret what that means.



Gender expression is how you demonstrate your gender (based on traditional gender roles) through the ways you act, dress, behave and interact.



Biological sex refers to the objectively measurable organs, hormones, and chromosomes. Female = vagina, ovaries, XX chromosomes; male = penis, testes, XY chromosomes; intersex = a combination of the two.



Sexual orientation is who you are physically, spiritually, and emotionally attracted to, based on their sex/gender in relation to your own.

## Guide to Gender bread Person Diagram<sup>2</sup>

### Biological Sex: physiology



On the left we have “female” and on the right, we have “male,” the two biological sexes we all grew up knowing about. Biological sex refers to the objectively measurable organs, hormones, and chromosomes. Female = vagina, ovaries, XX chromosomes; male = penis, tests, XY chromosomes. In the middle, we have a new term “intersex,” which describes someone whose sexual organs are not strictly male or female, it is a combination of the two. An intersex person can be someone born with the appearance of being male (penis, scrotum, etc.), but have a functional female reproductive system inside. There are many examples of how intersex can present itself. An example of ‘intersex’ is famous athlete Caster Semenya.

### Sexual Orientation: Who You Are Attracted To



On the left, we have “heterosexual,” meaning attracted to people of the opposite sex or being straight. On the right, we have “homosexual,” meaning attracted to people of the same sex, or being gay or lesbian. And in the middle we have bisexual, meaning attracted to people of both sexes.

Sexual orientation is all about who you are physically, spiritually, and emotionally attracted to. If you are male and you’re attracted to females, you are heterosexual and the same with a female – if you are female and attracted to males you are heterosexual. If you’re a male who is attracted to males and females, you’re bisexual. If you are female attracted to female attracted to females you are lesbian and if you’re a male who is attracted to males, you’re gay.

<sup>2</sup> <http://itspronouncedmetrosexual.com/2011/11/breaking-through-the-binary-gender-explained-using-continuuums/#sthash.MIHbB3ay.dpbs>

## Gender Identity: Who You *Think* You Are



On the left, we have “woman” and on the right, we have “man,” two terms you are likely already familiar with. In the middle, we have the term “genderqueer,” which is used for an identity that is somewhere between woman and man.

Gender identity is how you, in your mind, define your gender based on how much you align or don’t align with the exterior biological characteristics you are born with.

Do you identify with the societal role of “woman,” or “man,” or are you somewhere in-between the two? Or do you consider your gender to fall outside of the spectrum completely? The answer is your gender identity.

## Gender Expression: How You *Demonstrate* Who You Are



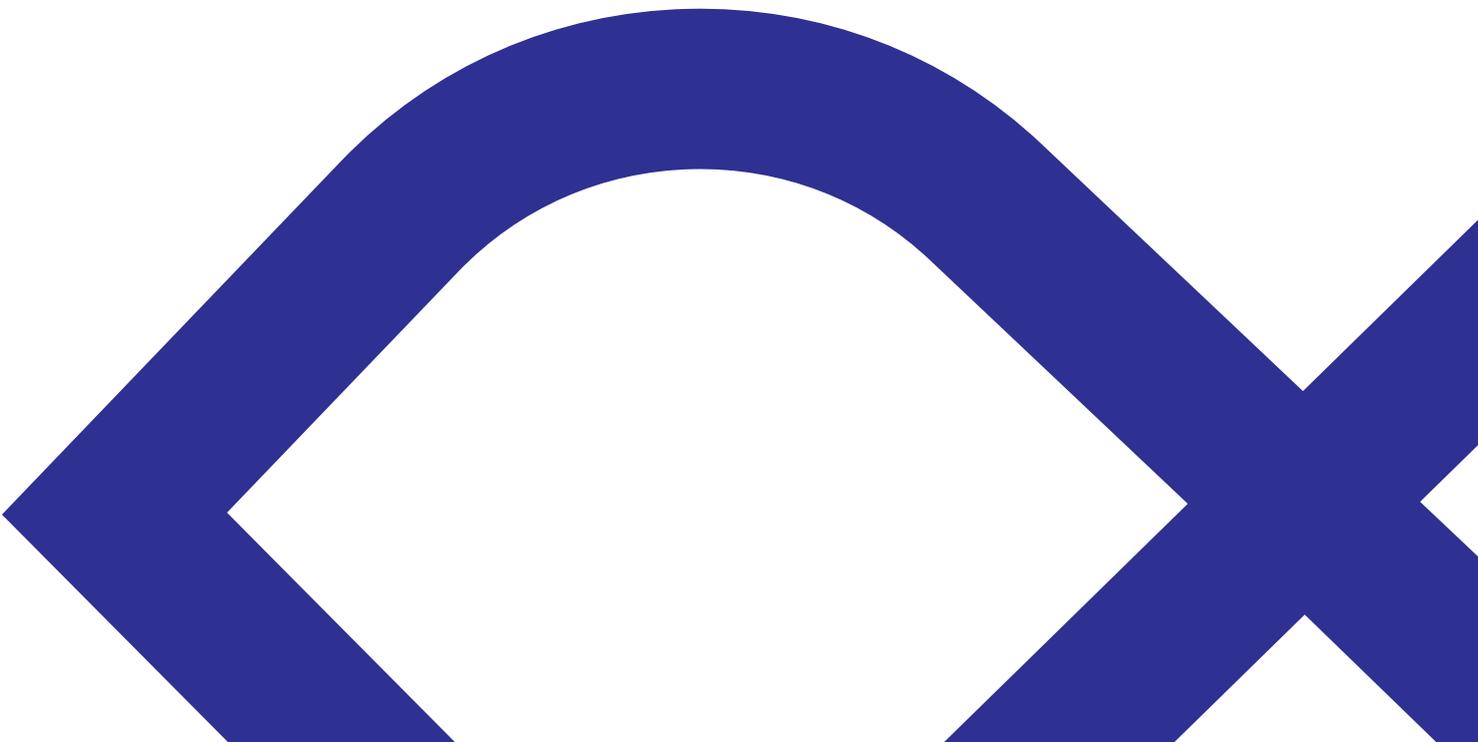
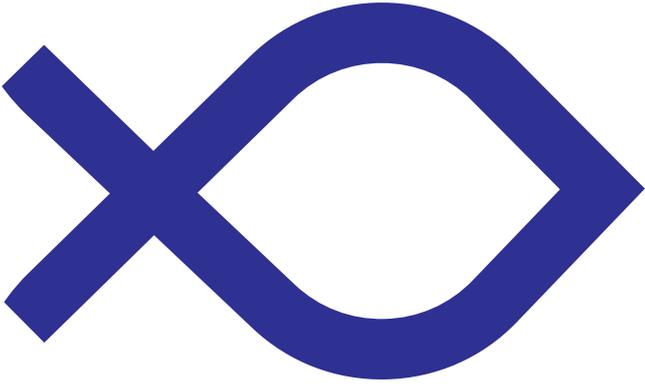
On the left we have “feminine” and on the right we have “masculine,” this means what it is to be a “woman” and “man.” In the middle, we have a new term “androgynous,” which describes an ambiguous or mixed form of expressing gender.

Gender expression is all about how you demonstrate your gender through the ways you act, dress, behave, and interact—whether that is intentional or unintended. For example, if you identify as a woman you will act, dress, behave and interact in ways that are expected of women in your culture and society. The same is true for men. If you are in-between being the woman or man you will also express your gender in a way that reflects who you are.

## **6. Conclusion**

*The Facilitator's Guide to the Supplement* provides detailed guidelines for implementing a workshop based on the *Supplement* and should be used with the *One Body Series Facilitator's Guide*. The *Supplement* is a basic introduction to the marginalization of LGBTI and the call to churches to respond to the topics presented and bible studies. There is much more to be learnt and you are encouraged to read further including the suggested resources from the website of Other Foundation (<http://theotherfoundation.org/canaries-in-the-coal-mines/>) which is research done on LGBTI issues in the 10 countries in Southern Africa) In addition remember to consult the full articles discussed in the *Supplement* which are in a separate booklet.

The purpose of the Supplement is to provide information on LGBTI issues so that local churches can act against discrimination and violence against LGBTI. Ultimately the call to churches to respond to the plight and marginalization of LGBTI is following the steps of Jesus whose ministry targeted the marginalised in his community.





**“We are **one body**...if one part   
suffers, every part suffers with it”  
(1 Corinthians 12:26a)**