



Faith, Gender & Sexuality: A toolkit

Resources for faith practitioners

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Further reading

There are many useful resources on this topic. We've selected a few and include a brief description of each resource under the link, so that you can see if it's something you'd like to read more about. If you have additional resources you would like to share through this toolkit, please send them to us by email at spl@ids.ac.uk

38 resource(s)

Violating children's rights: harmful practices based on tradition, culture, religion or superstition

International NGO Council on Violence against Children (2015)

Addressing harmful practices as a core concern for the process of follow up to the United Nations Study on Violence against Children provides a solid basis for advancing a common goal to effectively protect children from all forms of violence, wherever they may occur. This report aims to be a critical contribution for the consolidation of the right of the child to freedom from all forms of violence.

https://www.crin.org/en/docs/InCo_Report_15Oct.pdf

Traditional leaders wield the power, and they are almost all men: The Importance of Involving Traditional Leaders in Gender Transformation

Palitza, K.

Sonke Gender Justice Network (2014)

A number of non-governmental organisations (NGOs), including South African Sonke Gender Justice Network, Ubuntu Institute, CARE International and Zambian Women For Change (WFC), work with traditional leaders on the continent on how to address gender-based violence, promote gender equality and reduce HIV/AIDS in their communities. This case study provides an overview of the efforts made by organisations in tackling traditional practices they see as harmful, across South Africa and other African countries, by working together with traditional leaders in communities.

<http://www.genderjustice.org.za/publication/traditional-leaders-wield-the-power-...>

Handbook for Cultural & Religious Leaders to End Female Genital Mutilation

FEMNET (2014)

Femnet suggests that there is a stronger African leadership and real momentum for change on female genital mutilation across the continent. More women and men in communities, traditional and religious leaders, and national policy makers are speaking out and taking actions to end the practice.

<https://femnet.wordpress.com/2014/07/15/handbook-for-cultural-religious-leaders-...>

Lobola and gender based violence: Perceptions of married adults in Gweru urban, Zimbabwe

Matope, N., Nyevero, M., Chauraya, E., and Bondai, B
Journal of Education Research and Behavioral Sciences (2013)

The paper maintains that lobola exacerbates gender based violence against females and that gender constructions of masculinity condone and encourage male violence. Patriarchy as a system thrives on the use of sexual violence and rape, the threat of and the actual use of force resulting in GBV in the home and the institution of marriage.

<http://apexjournal.org/jerbs/archive/2013/Nov/fulltext/Matope%20et%20al.pdf>

The commercialisation of lobola in contemporary Zimbabwe: A double-edged sword for women.

Chabata, T.

Open Society Initiative For Southern Africa (2012)

Bride wealth – or lobola – has undergone a radical transformation in Zimbabwe according to the author. This article looks at how the lobola payment has changed from a simple cultural practice into a highly commercialised venture – and how this has affected women, both positively and negatively.

<http://www.osisa.org/buwa/zimbabwe/commercialisation-lobola-contemporary-zimbabw...>

Traditional Leaders on the Frontline: Addressing Harmful Cultural Practices to Reduce Gender-based Violence and HIV in southern Africa

Wangulu, E.F. (ed.)

The SAfAIDS HOV Rock Programme (2011)

This book documents key deliberations at the Indaba (traditional leaders' summit) which was held in Johannesburg, South Africa in April 2011. It also profiles some of the leaders who attended the summit.

https://www.k4health.org/sites/default/files/SAfAIDS_Addressing_Harmful_Cultural...

Mobilizing Religious Communities to Respond to Gender-Based Violence and HIV: A Training Manual

Herstad, B.

U.S. Agency for International Development Health Policy Initiative (2009)

This manual was designed to guide trainers in conducting workshops for religious leaders and women leaders of faith on GBV and HIV. It was created specifically for heads of religious organizations, such as inter-religious councils and women's religious organizations. While this material was piloted with leaders, its intent is for it to be adapted to meet the specific priorities and needs of participants, such as other organization members.

http://www.healthpolicyinitiative.com/Publications/Documents/1020_1_FBO_GBV_Trai...

Harmful Traditional Practices Affecting the Health of Women and Children , Fact Sheet No.23

United Nations Human Rights Office of the High Commissioner

In part I, the Fact Sheet identifies and analyses the background to harmful traditional practices, their causes, and their consequences for the health of women and the girl child. Part II reviews the action taken by United Nations organs and agencies, Governments and organizations (NGOs). The Conclusions highlight the drawbacks in the implementation of the practical steps identified by the United Nations, NGOs and women's organizations.

<http://www.ohchr.org/Documents/Publications/FactSheet23en.pdf>

Gender equality

Hasan, U.

Plain Islam (2016)

This article addresses the idea there has been a recent strengthening of traditional, socially-conservative views on women in Muslim societies, even in Western countries and outlines ways the author sees in challenging such views intellectually

and promoting reform, gender-equality and freedom.

<http://www.plainislam.com/in-depth/gender-equality>

Islam beyond patriarchy through gender inclusive Qur'anic analysis

Wadud, A.

Musawah (2016)

The author takes the view that Muslim nation states and the global arena are seeing rapid changes, interconnections and cross discourses about human rights, women's human rights, Islamic human rights and pluralism. They suggest it is important that Muslim women and men take leading roles in assessing what these mean in the context of cultures, countries, and religion.

<http://www.musawah.org/sites/default/files/Wanted-AW-EN.pdf>

Women in African traditional religions

Kojo, K.

Mami Wata West African Diaspora Vodoun (2016)

In a presentation prepared for the he Women's Center, Eastern Washington University, this researcher from the University of Cape Coast Ghana, attempts to combat the patriarchal image of God and the spirit world by providing a feminine approach to deity in African traditional religion, and concludes that women in addition to having an intimate knowledge and experience of the spiritual world play, within the religious milieu, a very functionally significant and economically relevant role in the religious life of their people as ritual specialists and upholders of the moral values of the community.

<http://www.mamiwata.com/women.html>

Best practices on challenging gender dynamics in cultural contexts

Kureya, T. and Sibanda, S.P.

Women's Action Group and Padare (2016)

Challenging the lack of enabling environments and structures to help and support women who have experienced sexual violence.

http://www.safaid.net/files/Best_Practices_in_gender_dynamics_Zimbabwe.pdf

What the Bible says about women's rights

Christian Bible Reference Site (2016)

The article starts with commonly asked questions about the role of women in the Bible. Christians the author states, disagree over whether equality or the principle of a husband's family leadership and authority over his wife should apply in the modern world. Is the man's authority over his wife and family a great spiritual principle decreed by God for all time, or is it, like the Bible's teachings about slavery, just a reflection of the realities of Biblical-era culture?

http://www.christianbiblereference.org/faq_womensrights.htm

What does the Bible say about women in Ministry?

Christian Bible Reference Site (2016)

This article suggests further references and background information for interpreting Bible passages on the role of women in the Church. It concludes that many people interpret the fact that Jesus appointed only male apostles, and the New Testament passages cited above as an absolute prohibition of a ministerial role for women.

http://www.christianbiblereference.org/faq_women.htm

Using narrative and participatory media to explore the links between gender, violence, and HIV and AIDS in South Africa

Sonke Gender Justice and Silence Speaks (2013)

Two qualitative studies which express the influence that digital storytelling has had on trauma healing, technology skills development, civic dialogue, and rural youth education and service delivery.

<http://www.genderjustice.org.za/wp-content/uploads/2013/10/sonke-digital-storyte...>

Redemptive masculinities: Men, HIV and religion

Chirongoma, S. and Chitando, E. (eds)

World Council of Churches (2012)

The authors engage with HIV and AIDS and employ the concept of redemptive masculinities to characterize and identify masculinities that are life-giving in a world reeling from the effects of violence and the AIDS pandemic. They seek to underline the importance of religio-cultural resources in the emergence of liberating "more peaceful and harmonious masculinities".

<https://www.oikoumene.org/en/resources/documents/wcc-programmes/justice-diakonia...>

Best practices on challenging gender dynamics in cultural contexts: changing the river's flow

Kureya, T. and Sibanda, S.P.

Nhlangano AIDS Training, Information and Counseling Centre (NATICC) and Swaziland National Network of People Living with HIV and AIDS (SWANNEPHA) (2011)

SAfAIDS has pioneered the documentation of HIV Best Practices and lessons learnt in Swaziland to help organisations and stakeholders to share experiences, success stories, lessons learnt and challenges in order to put the little available resources to good use.

http://www.saf aids.net/files/Best_Practice_in_gender_dynamic_Swaziland.pdf

The Quranic concepts on gender relations

Alwani, Z.

Fiqh Council of North America (2011)

The author writes that Quranic teachings clearly outline the gender relations through major concepts that promote gender equality and justice in all levels, and that Islam teaches that all people are created equal in worth and value regardless of race, ethnicity, gender or class. An examination of gender equality through quotations from various surah.

<http://www.fiqhcouncil.org/node/12>

Gender inequality and women's rights in the Great Lakes: Can culture contribute to women's empowerment?

Njogu, K. and Orchardson-Mazrui, E.

UNESCO (2006)

The Great Lakes region of Africa is faced by numerous problems ranging from military conflict and political instability to poverty, economic uncertainty, social upheavals and tensions, disease and gender inequality. These problems exist within a context of global advancement in science and technology. Culture is another important feature in global development, but what do we mean by culture and can it contribute to women's empowerment?

<http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/SHS/pdf/Culture-Womens-Empower...>

Male headship as male agency: An alternative understanding of a 'patriarchal' African pentecostal discourse on masculinity

van Klinken, A.

International Association for the Study of Religion and Gender (IARG) (2011)

In some Christian circles in Africa, male headship is a defining notion of masculinity. The central question in this article is how discourses on masculinity that affirm male headship can be understood.

<https://www.religionandgender.org/articles/10.18352/rg.19/galley/22/download/>

Homophobia: A weapon of sexism

Pharr, S.

Chardon Press (2002)

Author Suzanne Pharr suggests that in order to break down the power and control exercised by the few, people of all oppressed groups must come together to form a movement that speaks for everyone's rights. This personal account offers political analysis and intimate stories of rights and societal expectations.

<http://www.rapereliefshelter.bc.ca/sites/default/files/imce/HomophobiaAWeaponofS...>

Theology, gender ideology and masculinity politics: A discussion on the transformation of masculinities as envisioned by African theologians and a local Pentecostal church

van Klinken, A.

Journal of Theology for Southern Africa (2010)

The article analyses and discusses the different masculinity politics and contributes to the debate by providing an eschatological perspective to the transformation of masculinities. As a result of the HIV epidemic, masculinities in sub-Saharan Africa have become problematised. There is called for a transformation of masculinities. But what is the vision of such a transformation?

https://www.academia.edu/225706/Theology_Gender_Ideology_and_Masculinity_Politic...

The SAVE toolkit

INERELA

The International Network of Religious Leaders Living with or Personally Affected by HIV and AIDS, believes that a major challenge for faith leaders on HIV has been the lack of skills in addressing sex, sexuality and gender in their faith communities. Their toolkit gives users a step by step methodology of addressing sensitive issues in an open, informative and non-stigmatising way which does not avoid otherwise difficult issues.

<http://inerela.org/resources/save-toolkit/>

Faith in action: Working towards the Millennium Development Goals

Religions for Peace (2010)

This training guide is designed for two types of training workshops on the Millennium Development Goals (MDGs) that utilize "Faith in Action: Working Toward the Millennium Development Goals," an action toolkit for religious leaders and communities.

<http://www.religionsforpeaceinternational.org/sites/default/files/pubications/MD...>

Gender training toolkit

Valdez, E. and Russel, R.A. (eds)

World Vision International (2006)

The Gender Training Toolkit is a training manual designed to mainstream gender equity into programmes and projects. It includes a curriculum framework, facilitator's guide, and workshop content and exercises, broken down into five modules and an introduction.

http://www.wvi.org/sites/default/files/Gender_Training_Toolkit.pdf

Gender, sexuality and Islam

Tauqir, T.

Muslima (2016)

Tamsila Tauqir, one of the founding members and director of Safra Project, talks about their work to empower Muslim lesbian, bisexual and trans (Muslim LBT) women to deal with the issues they face resulting from their sexual orientation and/or gender identity within the context of their ethnic, cultural and religious background; to raise awareness on the needs of and issues relating to Muslim LBT women in order to make service provision accessible and appropriate; and to eliminate prejudice and discrimination experienced by Muslim LBT women and to promote diversity.

<http://muslima.globalfundforwomen.org/content/gender-sexuality-islam>

Sexual and reproductive health and rights: a useful discourse for feminist analysis and activism?

Tallis, V. and Washington, L.

Open Society Initiative for Southern Africa (2012)

In this article the authors discuss how feminist understandings and activism around sexuality fit into the range of diverging understandings of sexual and reproductive rights, including views on health, and the significance of rights in women's and men's sexual and reproductive choices.

<http://www.osisa.org/buwa/regional/sexual-and-reproductive-health-and-rights-use...>

Muslims' perspectives on key reproductive and sexual health issues

Ragab, A. R. A.

Africa Regional Sexuality Resource Centre (2011)

These authors argue that health policies and programmes cannot treat reproduction as mere mechanics, as isolated biological events of conception and birth; rather they must treat it as a lifelong process inextricably linked to the status and roles of women in their homes and societies.

<http://www.arsrc.org/features/muslims-perspectives-on-reproductive-sexual-health...>

Stances of faiths on LGBTQ issues: Islam - Sunni and Shi'a

The Human Rights Campaign (2015)

This paper suggests LGBTQ Muslims in the United States face significant challenges, including a nationwide anti-Muslim bigotry that touches the lives of all Muslims. However the writer suggests there is a growing movement to create inclusive communities for LGBTQ Muslims and their allies, and this article addresses equality in four areas.

<http://www.hrc.org/resources/stances-of-faiths-on-lgbt-issues-islam>

Defying a myth: A gay sub-culture in contemporary South Africa

Rudwick, S.

Nordic Journal of African Studies (2014)

This paper explores South African people's experiences of being both Zulu and Gay. It challenges the notion that sexuality or ethnic identities are fixed categories, and reveals how this particular group of men re-interpret traditional Zulu ethnicity and African/Zulu culture in contemporary KwaZulu-Natal.

<http://www.njas.helsinki.fi/pdf-files/vol20num2/rudwick.pdf>

Homosexuality is not un-African

Tamale, S.

Aljazeera America (2014)

Tamale argues that the current wave of anti-homosexuality laws sweeping across the African continent is part of a thinly veiled and wider political attempt to entrench repressive and undemocratic regimes. The author examines the claim that

anything can be un-African and shows that it is inherently incorrect.

<http://america.aljazeera.com/opinions/2014/4/homosexuality-africamuseveniugandan...>

The lies we have been told: On (homo) sexuality in Africa

Msibi, T.

Africa Today (2011)

This paper starts with the statement, that it is important to clarify two important terms which often get used perhaps unreflectively in labeling those who engage in same-sex relations: gay and homosexual. It offers an explanation of the derivation and meaning of the words, and goes on to explore terminology through insightful case studies.

http://asiphephe.org/modules/MDCatalogue/resources/169_109_the_lies_we_have_been...

Created in God's image from hegemony to partnership

Sheerattan-Bisnauth, P. and Vinod Peacock, P.

MenEngage (2010)

This World Council of Churches manual presents their views on men as partners, and promoting positive masculinities.

<http://menengage.org/wp-content/uploads/2014/07/PositiveMasculinitiesGenderManua...>

The Bible and homosexuality: a Christian view

Glaser, C.

The Human Rights Campaign (2006)

In this article the Reverend Chris Glaser suggests what's important for Christians to know is that Jesus never condemned homosexuality.

http://www.mccbueridge.org/wp-content/uploads/2013/03/The_Bible_and_Homosexuali...

What are some of the religion's teachings in the area of human sexuality?

Kaltner, J.

Explorefaith.org (2006)

This article examines some of Islam's teachings in the area of human sexuality, marriage and reproductive rights.

http://www.explorefaith.org/neighbors/social/sexuality_i.html

Created in God's image: from hegemony to partnership

Sheerattan-Bisnauth, P. and Vinod Peacock, P. (eds)

World Communion of Reformed Churches (2010)

A church manual on men as partners: Promoting positive masculinities

<http://menengage.org/wp-content/uploads/2014/07/PositiveMasculinitiesGenderManua...>

Gender Equality in Islam

Muslim Women's League (1995)

<http://www.mwlnusa.org/topics/equality/gender.html>

Practical guides

Religious leaders' training manual on family health

Ministry of Awqaf, Islamic Affairs and Holy Places (MAIAHP), in cooperation with the Higher Population Council (HPC) and Jordan Health Communication Partnership (JHCP) (2016)

Sourced from the Johns Hopkins University Center for Communication Programs, this manual is designed to be used as a reference for religious leaders (RLs), Imams and Preachers, in addition to anyone who is involved in offering guidance and

increasing awareness among individuals. The manual provides important information regarding family health, in accordance to Islamic values, and addresses changing societal requirements.

<http://www.thehealthcompass.org/project-examples/religious-leaders-training-manu...>

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