FREE DVD: DIGNITY
A gender based violence resource for churches from BMS World Mission

02// GENDER BASED VIOLENCE: LET’S SORT IT OUT
03// LAW SOCIETY HEAD ON LEGAL AID CUTS
04// Q&A: DEBORAH JAMIESON
06// STEVE HOLMES: IS ALL FUNDAMENTALISM MISOGYNISTIC?
08// HERMENEUTICS FOR WOMEN
10// POSITIVE MASCULINITIES
12// THE F-WORD
13// INFOGRAPHIC: A LIFE OF VIOLENCE
14// IN OUR CHURCHES
16// FURTHER READING/VIEWING
**GENDER BASED VIOLENCE: LET’S SORT IT OUT**

**FIGHTING GENDER BASED VIOLENCE (GBV) IS ABOUT AFFIRMING THE PERFECTION AND BEAUTY OF GOD’S CREATION**

It is unimaginably difficult for us to envisage real beauty. Not subjective beauty as defined by a particular image, but beauty as perfection. A circle – it’s perfect, it’s beautiful. If it’s a circle – it’s perfect, it’s beautiful. When God created the cosmos, he said it was very good. By God’s standards it was infinitely perfect. It was beautiful. And men and women were the difference between ‘good’ and ‘very good’. Very good is beautiful.

But now it isn’t. All of creation was good, but when he called the creation ‘very good’ he said it was very good. He studied it, he saw it in its entirety, and he pronounced it very good. This is why we have been taught to love our planet, to cherish it, to care for it. The creation is beautiful. The beauty of creation is the beauty of God. Therefore, the Christian perspective on GBV can be seen as a call to affirm the beauty of GBV.

**LET’S SORT IT OUT**

I have often been told that we are in a seemingly never-ending age of austerity. Jobs in the public sector have been under threat with resulting redundancies. Many Government departments have had their budgets slashed. Without doubt, the provision of Legal Aid has been one of the areas hardest hit.

The Legal Aid, Sentencing and Punishment of Offenders Act 2012 (LASPO) came into effect on 1 April 2013. The original consultation paper talked about “reforming” Civil Legal Aid, but LASPO was not about reforming. It was about cutting – cutting payment rates to Legal Aid lawyers who had had no increase (either real or actual) for over 20 years and, even more concerning, cutting the scope of matters covered by the scheme. In a number of categories of law, Legal Aid advice and assistance became a thing of the past. Victims of domestic violence could still receive help. But there was a catch – it would only be available if survivors could provide “prescribed evidence” that they had in fact been abused.

Those words “prescribed evidence” have caused severe problems. Such evidence is far from easy to obtain. Generally, it has to have taken place within the preceding two years. Further, psychological abuse is difficult to prove. And it is particularly galling where evidence is required from a victim’s GP “that they have been examined within the past two years about an injury or condition... as a result of domestic violence”. Anecdotally, there are reports of some doctors charging more for such a letter than the victim receives each week in benefits.

**LEGAL AID CUTS HURT DOMESTIC VIOLENCE PROSECUTION**

The DVD accompanying this magazine contains a lot of material on the DVD featured on our banknotes, she walked the streets. We see this in war zones where rape is used as a tool of terror and oppression. We see it in homes where men slap or punch their wives and partners. When a woman stands up for the right to have at least one woman featured on our banknotes, she suffers the most appalling sexualised messages of abuse from so-called trolls. Women are not as safe as men to walk the streets.

Victimhood is not a woman’s primary identity. Her primary identity, like that of men, is as someone created in the image of God. Therefore, the Christian perspective on GBV can be seen as a call to affirm the beauty of GBV.

The DVD accompanying this magazine contains a lot of material that we hope you will find helpful. There are theological articles and Bible studies, stories, videos, tangible actions for churches and individuals, and links to trusted organisations working in the field.

Most importantly, there are signposts of how we can begin to address this in our churches and more widely.

David Kerrigan
General Director

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Women are more at risk of rape or domestic violence than they are from cancer

Deborah Jamieson has served government at the highest level on the subject of gender-based violence (GBV). Here she addresses key questions about the church and access to justice.

The problem of domestic violence doesn’t necessarily start with a violent act. What are its roots?

It’s usually part of power and control. It can start with psychological coercion and control. It can be financial. And one of the important things to remember is the impact globally is that women aged 15 to 44 are at more risk of rape or domestic violence than they are from cancer, motor accidents, war and malaria. So it is something that we all need to be working towards reducing and eliminating. It’s also the fact that one in three girls, and one in four women, who are witnessing violence in their home.

So, what can be done to effectively stop it?

Well, there’s a whole range of things, but a lot of it is about forming partnerships and working together. And starting with young people. Having young people challenge harmful attitudes and behaviour will help us change the future for generations. There are things all of us can do, in whatever capacity we’re working, and also through the Church.

Has the Church failed so far to do something about this? Has it been in denial?

I think some churches haven’t known how to approach this topic or the impact that they might have on advice given. One of our partners is Restored. Restored is a Christian organisation working to reduce violence against women and they have guidance for churches. I think many churches need to understand the dynamics behind domestic violence and what appropriate advice and support is possible.

To what extent is patrilocality operational in western countries like the UK?

We still have problems in the UK of things like forced marriage and honour based violence (and it’s better to call it dishonour based violence). And that can be perpetrated by the partner, the husband, but also the extended family more widely. Forced marriage is where one or both parties are under duress and do not consent to the marriage. A forced marriage unit has been set up in the UK which is helping to reduce that and they see well over 1,200 to 1,400 incidents a year where they’ve helped girls (or even sometimes young boys) who are being taken abroad and forced into marriage. There is also female genital mutilation (FGM) and that is another thing that is perpetrated by family, extended family and community, and often done to very young girls.

While the UK has a pretty coherent view on forced marriage, marital rape and FGM, on an international level, such as at the UN, there is less clarity because of differing cultural attitudes in those practices. How are we to deal with that?

Many countries are now signing up to things like the Convention on the Elimination of Violence Against Women, there is also across Europe the Istanbul Convention which went live in May this year. And that looks across the spectrum of violence against women, including FGM and forced marriage, and looks at how all the different sectors should play a role in trying to reduce it. It encourages states to take a more active response. As an example, it was launched in Istanbul and in Turkey the government there launched more robust legislation around violence against women.

In countries from Mozambique to Afghanistan, there may be formal rights enshrined in the law, but there seems to be a huge gap between that and people actually being able to access those rights. How does one bridge that gap?

Well, you’re correct there. There is a big gap problem with the actual enforcement of legislation and what we try to do is work with countries and states and organisations with a model that can help reduce violence against women. And that includes through domestic violence coalition. And within that coalition we have a wide range of groups across all sectors, including faith groups, that are participating and raising awareness. And in the UK this year, as an example, we have a large number of police forces that took part and tried to raise awareness and drive greater learning around this issue.

Can you work with religious groups that have a theology that propels strongly differentiated gender roles if they are against things like domestic violence?

Yes, because I think sometimes people don’t understand the true impact of domestic violence and believe it may not happen in their community. Our partner, Roborox Scotland, had a round table with community and faith leaders while she was in government and it was extremely helpful. One of the ways to encourage participation from every religious leader around the table was to discuss specific case studies. And I think many were shocked at some of the stories that they’d heard.

In terms of the scale of the problem, are these non-governmental or charity bodies sufficient to meet the challenge?

There’s a big campaign going on right now to save the refuges, because there have been cuts to refuges and some of the specialist ones have been having to close down. So I think one of the things that’s important is that this is an issue for everyone and cuts to services for women and children shouldn’t be the first cuts made.

If you have one message to faith groups in the UK, what would it be?

They can be part of the change that we wish to see in the world. They should be part of the voice challenging harmful attitudes and behaviour and stand up to violence against women.
The question took me by surprise; it was not a connection I had ever considered before. Are all fundamentalisms based on patriarchy? Of course, most (all?) fundamentalistic religious movements perpetuate – indeed, promote – traditional gender roles; this was one of the findings of Martin E Marty and Scott Appleby’s massive fundamentalisms project in the 1990s. This, however, might be coincidental, not central. After all, fundamentalisms are reactionary, and all traditional human societies are patriarchal, so it may be that fundamentalisms are inevitably, but not interestingly, patriarchal. Is there anything more interesting to say? I think there is. While fundamentalistic religious traditions are reactionary, they clearly engage in what Karl Rahner called “selective retrieval.” These are not movements that are dedicated to uncovering and preserving (or restoring) historical orthodoxy; they are movements that select certain strands of history, often enough distorting them in the process, and focus on those fundamentalisms’ identity-markers. It seems as if an aggressively hierarchical account of gender relations in family, religious organisation, and wider society is very often, perhaps always, selected as one of these fundamentalisms (in contrast to, say, traditional devotional or ascetic practices). Christian fundamentalisms do not typically demand regular fasting. This is not inevitable, and demands explanation if true.

Whether it is true depends on our estimate of what counts as fundamentalism. Marty’s early narrative (for instance, his 1988 essay on Fundamentalism as a Social Phenomenon) mentioned a wide variety of potential examples, including Latin American Pentecostalism and UK student evangelicalism (following James Barr, of course). Evangelicalism (in the 19th century) and Pentecostalism (in the first half of the 20th century) both had moments when they were much more open to the public ministry of women in the Church than mainstream denominations.

It may be that Marty’s point was not that evangelicalism and Pentecostalism are necessarily fundamentalist, but that (in the mid-1990s, presumably) the live expressions of them in, respectively, UK universities and Latin America had become so. I have examined Barr’s claims in some detail elsewhere, and would certainly dissent from half that conclusion; I cannot speak with any real knowledge about Latin America. I suspect, however, that in fact Marty would recognise, having concluded his research project, that his early examples were not necessarily good ones in every case. Self-identified Christian fundamentalisms invariably stress a very hierarchical account of gender; the same seems to be true in Islam and Hinduism, at least. There is good reason to suppose that aggressive patriarchy is a defining feature of fundamentalism, and if certain evangelical or Pentecostal – or Hindu, or Muslim – groups are not aggressively patriarchal, that is significant, perhaps sufficient, evidence that they are not fundamentalist.

What, then, is a good definition of fundamentalism? It is more, of course, than traditionalism or religious conservatism. I think of two lines that help me in definition. The first came to me at a meeting of a recent research project on Evangelicalism and Fundamentalism in Britain; we were in Oxford, listening to an excellent paper on Methodist conservative evangelicals. The speaker, Martin Wellings, told us of a leader who was conservative through and through, and stood on stage announcing that he would rather cut his right arm off than compromise on these questions. Was he a fundamentalist, Martin asked, and if not, why not? The phrase came to me at once: ‘a conservative threatens to cut his own limb off; a fundamentalist embraces the aggressive patriarchy’.

It would be easy to suggest that aggression and certainty are essential components of the right way of expressing his religion, he inevitably assumes that proper piety is masculine, and so embraces the aggressive subordination of women as a central component of his faith. So are fundamentalisms based on patriarchy? I think I would rather say that there is a symbiotic relationship: fundamentalists embrace and even magnify (whilst simultaneously distorting) traditional gender inequalities, because those inequalities fit their particular misshapen versions of faith which seem more certain. The collision of fundamentalistic religion and patriarchy creates a resonant system where each magnifies the other and is then magnified in turn.

...
Hermeneutics for Women

Does the Bible Dominate or Liberate?

A Woman’s Point of View on Biblical ‘Texts of Terror’

A woman has long been the victim of patriarchal violence, from the time of slavery to the present day. Women have suffered physical, sexual, and psychological violence that runs throughout Scripture and shines through the stories of the Bible. The ‘terror’ of these texts lies not just in their subject matter but in the way they are told. The heart of the problem is that there is no judgment of the characters who abused these women. How do we interpret the silence of God? What do we do with our anger over the violence these innocent women experienced at the hands of characters who are never explicitly condemned in the text, some of whom are validated elsewhere in Scripture?

We need to take hold of the ‘golden thread’ that runs throughout Scripture and shines out from darker, dominant patriarchal threads. The problem is further compounded by stories of gender based violence. Gender based violence that results in physical, sexual or psychological suffering to women, sadly, is nothing new. It is clearly documented in our Old Testament scriptures. Thirty years ago Phyllis Trible’s The Texts of Terror (1984) drew attention to four passages that narrate the abuse of women in ancient Israelite society. The slave girl Hagar experiences banishment along with her child, Tamar the princess is raped by her half-brother, the Levite’s concubine is raped and dismembered, and Jephthah’s daughter is usually murdered (Gen 16: 1-3; 25: 21; 2 Sam 13: 1-22; Judges 19: 1-30; 11: 29-40).

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It is enough to state that these were stories written in a very different time and culture, in the context of ancient patriarchal societies that are light-years away from our own. Tragically, they resonate in societies today. Furthermore, these tales of abuse, rejection, rape, murder and ritual sacrifice are part of our canonical text; tales of terror that understandably have often been ignored by the Christian community. They stun us into shocked silence. How do we move to saying something positive? Firstly, they should lead us to repent, secondly to lament and reflect, and finally to resolve to work for change.

Read in isolation, these and other texts could appear to condone terrible abuse and violence towards women. Many feminist biblical scholars, as a result, approach the text with suspicion and distrust, reading ‘against the grain’ of the text in order to uncover the assumed ideological power structures that subvert and subdue women. By contrast, when I come to the biblical text I adopt what I call a ‘hermeneutics of hospitable awareness’.

By this I mean I come not in an uncritical way that accepts everything at face value, but with a desire for an encounter. I come to the text with a hospitality that welcomes the text not just as a friend but recognises that sometimes the text might appear as stranger, or even enemy, antagonistic and challenging. In different ways we all have to wrestle with God’s word. Such texts must never be read in isolation. Judges closes with the telling words “everyone did as he saw fit” (Judges 21: 25b). It is followed by the book of Ruth that presents a very different story of women who, through courage and risk taking, overcome their poverty and loss, who find shelter under the ‘wings’ of both THWH and Boaz. We worship a God who cares for the widow and foreigner, for the abused and violated, whose faithful loving-kindness, especially towards those who are trapped and exploited, extends to the heavens.

God’s silence is not a silence of complicity or a silence of disregard for the women involved, but a silence that makes us reflect on the horror of the depth of violence that we as humans are capable of. To be honest, I wish that God were not silent at times. Yet, in Christ, I see a God who is abused and violated, whose faithful loving-kindness, especially towards those who are trapped and exploited, extends to the heavens.

We are asked to let the light of Christ shine into the darkness of all forms of gender based violence. In our churches, families and communities there are women and girls who are being hurt; across the world women are being abused. We must pray and act to see God bind up the broken hearted and accomplish the message of God’s life-giving, liberating gospel in women... and men.

Some of the texts mentioned in this piece are explored in more detail in the Deeper scriptural insights section of the Dignity DVD.

Author of Wrestling with the Word (2011) and Mothers on the Margin? (2013) Dr E Anne Clements is the Lecturer in Gender and Hermeneutics at the University of Stirling. As a Baptist minister and a Baptist Baptist, she is the author of Dignity: The Deeper Meaning of Jesus’ Resurrection (2004). She is presently developing a resource on gender and the Bible for female Baptist ministers.

Rev Dr E Anne Clements
Author of Wrestling with the Word (2011) and Mothers on the Margin? (2013), minister of West Kingsdown Baptist Church, Associate Tutor at Spurgeon’s College, London.
I hear many stories of appalling acts committed by men against women and girls in my work for Restored. The extent and severity of violence against women by men around the world is truly shocking. This creates a risk, however, that men are seen as a dangerous problem to be controlled, or even as enemies of women. The truth is very different. Most men are not abusive and want to love and respect the women in their lives. Central to this is our identity as men. From a Christian perspective, we stress the centrality of positive relationships and societies built on strong marriages and families. We have not done so well, however, in exploiting masculinity, and what it means to be a successful and non-violent man in our rapidly changing societies.

Positive masculinities are essential to help our boys to grow into men. Positive masculinities do not need to be at the expense of women. Men as leaders, men as lovers, men as courageous and men as risk takers are all exciting models that do not need to exclude women from demonstrating the same characteristics. This is not a zero-sum game.

Sadly, some of the models of masculinity that are out there are not very inspiring. Society glamorises physical strength, good looks, political power, financial wealth and the conquest of women. The models of men for teenage boys to aspire to in popular culture, and particularly films and television, are often violent and ruthless, with women portrayed as objects for their gratification. The extremes of this are seen in pornography which is violent, abusive and increasingly influential.

Christian writing on masculinity also has its drawbacks. John Eldredge in Wild at Heart characterises a man’s identity as being based on ‘a battle to fight, a beauty to rescue and an adventure to live’. This does not go down well with women friends who are not content to spend their lives running around to be rescued. John Piper, Mark Driscoll and other American church leaders have conflated the idea of rugged masculinity with the need to reform the character of the Church. John Piper comments: ‘God gave Christianity a masculine feel,’ echoing the ‘masculine Christianity’ movements of the late nineteenth and early twentieth centuries. David Murray has picked up these themes in his influential book Why Men Hate Going to Church, warning his readers of the ‘ feminisation’ of the modern Church. I believe that these approaches are bad for both men (whether muscular or not) and women. They promote stereotypes and exclude men who do not conform. They encourage a passive acceptance from women, whose role is primarily that of being supportive of men rather than pursuing their own God-given visions. They look down on weak and excluded groups that Jesus was keen to promote and honour. I do not believe that we are called on to accept a pattern driven by the fall and centuries of human history that restricts the roles of both men and women and endorses a hierarchical view of gender relationships. Rather we are to reflect kingdom values of equality and the uniqueness of each individual.

Others have produced more balanced views, but have not captured popular attention in the same way. Roy McGough argued in Men and Masculinity – from Power to Love for an understanding of masculinity rooted in relationships and based on love and not power. If you want to follow this debate further check out the Council on Biblical Manhood and Womanhood which adopts a complementarian approach, and others have produced more balanced views, but have not captured popular attention.

John Piper and Mark Driscoll have conflated the idea of rugged masculinity with the need to reform the church.

"JOHN PIPER AND MARK DRISCOLL HAVE CONFLATED THE IDEA OF RUGGED MASCULINITY WITH THE NEED TO REFORM THE CHURCH."
I am both a feminist and a Christian. I don’t think the two are mutually exclusive, but it isn’t easy. I became a feminist when my mum told me her parents wouldn’t let her go to university because she was a girl, but that it would be different for me. I believed her. I became a Christian when I heard John Stott preach on Jesus’ words, “Blessed are the peacemakers”. It struck me as a message for women as much as for men and as a vocation for this woman in particular. I believed him. When the minister in my church said that the Bible taught that leadership was male and that ended the matter, I didn’t believe him. And later, when a regional minister patted my hand and said I couldn’t be a minister alongside my husband because no church would employ us both, I didn’t believe him.

My problem is often with the church, and the boardroom would be no better – with a small fraction of them finding room for women and even then paying them less to sit in the comfy chair. In the wider world, women and girls head only the wrong lists, being the poorest of the wider world, women and girls head them less to sit in the comfy chair. In

I look up at those women standing at the cross when the men had run away and who were still there come resurrection morning. I search deep in the Old Testament past Deborah the judge and Jael with her tent peg, to the daughters of Zelophehad. They bravely demanded that Moses rewrite the inheritance law to give women the right to land. “Give us property among our father’s relatives.” Moses took their case to the Lord, who declared, “What the sisters said is right.”

I hear this and I am a believer again. Being a Christian feminist is not about claiming my own rights – as my daughters remind me often: “check your privilege”. But it is about standing for the rights of our sisters – the Hagar, the Tamars, the Syrophoenician women, and the thousands of unnamed ones who cry out: “Lord, even the dogs under the table eat the children’s crumbs.” I believe them, but why should they be content with the crumbs? After all, the word of the Lord says: “The sisters are content with the crumbs? After all, the word of the Lord says: “The sisters – the sisters said is right.”

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Violence against women is the least recognised human rights abuse in the world, and yet it is the most pervasive. The 2013 World Health Organisation report on violence against women reveals shocking regional and global statistics, but it is the stories of victims and survivors that can open our hearts and minds to the realities of physical, sexual, emotional and spiritual abuse. Their stories speak of lives, families and even whole communities devastated and diminished by it. It is tempting to imagine that gender based violence is not happening on our home turf and among members of our congregations, but sadly it appears that it affects every community and culture. All gender based violence is a fundamental affront to the dignity that is gifted to us when we are made in God’s image.

If we are honest, we have to admit that the Church as an institution has a history of failure in this area. It has colluded with prevailing cultures which have too frequently treated women as second-class members of the human race. This has fed a culture of silence and denial that has veiled the awful banality of gender based violence and the suffering it causes. Such collusion has failed to ensure that the Church is a place where victims and survivors of violence find safe, stigma-free space where they will be listened to, believed and not blamed for the violence perpetrated against them, and where they will find the information and practical support they need to get their lives back together again.

Pastorally, mistakes have been made. The sanctity of marriage has too frequently been championed without considering the behaviours which have led to a breakdown. Women have been sent back into violent situations and counselled to pray about it, or to try harder to bring their husband round, or to avoid anything that might ‘set him off’.

Beyond the pastoral situation, the Church has shown a hefty degree of what can be described as structural violence. It has solidarity endorsed and contributed to the entrenchment of attitudes that perpetuate the unequal power relations between men and women which make room for violence against women. Instead of being a beacon for gender justice in the world, the Church has, at various times and places, modelled a patriarchy which has eroded the status and agency of women – within and beyond our church communities and structures. Women and men have equally become trapped in distorted mythologies around power. All this has at times been given theological re-interpretability through cherry-picking texts from the Bible rather than considering the context or broader brushstrokes of Scripture.

Around the world, national legislation is increasingly supporting women, though it takes time for judicial procedures to catch up, to gain community support for legislation and for men and women to learn what their rights and responsibilities are under the law. In the UK, police forces have been launching their own anti-domestic-violence campaigns and setting up domestic violence units and victim-centred procedures. But governments, police forces and judicial systems alone can’t end gender based violence. Women alone can’t end gender based violence. This isn’t a women’s issue; rather it’s an issue for men and for women, for boys and for girls. It is certainly an issue for a Church which seeks to proclaim God’s liberative mission in our world. If we are serious about the image of God of Genesis 1: 27, believing that women and men are made in God’s image, and if we are serious about the baptismal character of Galatians 3: 27, that the baptised life means being clothed with Christ and all that this implies, then ending gender based violence is all of our concern, for there are no second class members of the human race.

The good news is that there are many signs of a movement within the Church to break the silence and act in response to gender based violence. Programmes, ecumenical coalitions, church leaders and local churches are raising awareness. In different ways we are reaching out to survivors and challenging attitudes and behaviours within and beyond our churches which tacitly permit or overly justify violence against women and girls. Contextual Bible studies and liturgies are being developed. More churches nationally and locally are participating in the 16 Days of Activism against Gender Violence and the male-led White Ribbon movement to end men’s violence against women. BMS World Mission and the Anglican Communion are among the membership of the global We Will Speak Out coalition of churches and faith-based organisations committed to ending sexual violence.

For sustainable change to happen, these faithful and commendable initiatives need to be accompanied by self-examination within the Church and a determination to catch up with our own gospel values. It’s time to look at Scripture again and reclaim its positive and often subversive nature – reclaim it, preach it and teach it. In Baptism preparation, in the marriage homily for the benefit of those marrying and the community witnessing the marriage, in our theological colleges and ministerial training courses, the implications of our Bible-based belief that women and men are created in God’s image has to be part of our foundation and part of our formation. We can be intentional about letting our young ones know about God-given human dignity and the dignity we should afford one another. We can liberate them from behaviours learned from prevailing attitudes around them. ‘Using our power to diminish another is not ok.’ ‘Violence – whether physical or emotional – is not ok.’

How we care for survivors of violence and support their reintegration into society will vary according to context. In some parts of the world, it might mean getting a woman to a clinic within 72 hours of her being raped for post-exposure prophylaxis that could block transmission of HIV. It might mean income generating schemes, helping survivors who have been rejected by their families to find their feet and fend for themselves. Or it might mean praying with a woman who is being beaten at home and making sure she has a safe place to go and is in touch with the agencies that can help her.

We also have a role in working with perpetrators of violence. As Dr Rowan Williams has pointed out, the liberation of the oppressed has to include liberation of the oppressor. At the very least we can make sure we know about specific projects or agencies working with perpetrators of violence in our area. Good things are happening and they need to be noticed and blessed because the work is often counter-cultural and it is not easy. But if we want to change the narrative in our churches, if we want to see change in our communities and be seen as instigators and as credible partners in the work of gender justice – if we want to exemplify the change we long to see – then we have much more work to do. The way forward is not a battle of the sexes, but exactly the opposite; it needs men and women, together, finding in their Christian faith the deep things that will lead to transformation – our own transformation and the transformation of our diverse cultures, not least among our church communities.
GENDER AND GBV

VIEWING

INTRODUCING DIGNITY
Dignity DVD
This moving video introduces the importance of and need for a campaign like Dignity. It is a great way to begin engaging with this difficult subject and is easy to find on your Dignity DVD. Also available at: bmsworldmission.org/dignity

INSIGHT VIDEOS
Dignity DVD
Survivor testimonies from Uganda and India, as well as videos focusing on issues of justice, abuse and the realities of GBV in countries like Thailand and Mozambique are all available on the Dignity DVD.

IN CHURCHES TOO
Restored
A series of videos by BMS partner Restored that address the issue of GBV taking place within churches. Available under Further resources on the Dignity DVD.

READING

TEXTS OF TERROR: Literary-Feminist Readings of Biblical Narratives
Phyllis Trible
A key work of feminist Christianity that has influenced many of those writing in this issue of Mission Catalyst. It is almost unthinkable to try and understand the Christian response to GBV without engaging with this book.

THE CRY OF TAMAR: Violence Against Women and the Church's Response
Pamela Cooper-White
A challenge to churches today as much as it was in 1995, Cooper-White's book has become essential reading on gender for Christians around the world.

MINISTERIAL REFLECTIONS
Dignity DVD
Rev Anne Wilkinson-Hayes
A brilliant set of reflections for pastors and church leaders addressing questions such as: ‘Why is this important for me?’, ‘Why is this important for my congregation?’, “Is this really something God is calling us to do?” and ‘What can we do?’

DEEPER SCRIPTURAL INSIGHTS
Dignity DVD
Stephen Holmes (featured on page 6) writes two of these resources that will help you think in a deeper way about key scriptures with GBV implications. David Kerrigan and Graham Doel from BMS also contribute. Brilliant for engaging small groups at your church with these important issues.

CREATED IN GOD’S IMAGE: From Hegemony to Partnership
Patricia Sheeran-Bisnauth and Philip Vinod Peacock
This set of guidelines for discussion, theological reflection and Bible study was developed by the World Council of Churches and the World Communion of Reformed Churches and aims to strengthen men’s roles in ending gender violence. bit.ly/29pK0j

PASTORAL GUIDANCE LEAFLETS
Baptis Union of Great Britain
A pack of resources produced for churches in partnership with BUBG to give us guidance on how we can deal with GBV and understand the issues surrounding it in our churches. Available on the Dignity DVD in the Further resources section.

STREAMS OF GRACE
World Council of Churches
This dossier gathers examples from churches around the world of good practice regarding violence against women. bit.ly/29pK0j

WHEN PASTORS PREY: Overcoming Clergy Sexual Abuse of Women
Edited by Valli Boobal Batchelor, WCC Publications
This book looks at the sacred trust of ministry, tells the stories of women whose trust has been abused by their pastors and offers a framework within which to understand and address the problem.

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