

# **ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY**



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## **GENDER EQUALITY AND SENSITIVITY POLICY**

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Applicable to:

Asia Pacific Resource Center (APRC)

Philippine Field Office (PFO)

World Mission Communications (WMC)

and Asia-Pacific Nazarene Theological Seminary (APNTS) faculty, staff, students, crew members, security guards, casual workers, office workers, and parents

## Introduction

### Gender and Equality in the Wesleyan Tradition

Churches in the Wesleyan tradition are rightly proud of their historic stand allowing women full access to public ministries. Women in the Wesleyan tradition have been on the forefront of campaigns against human slavery and child abuse. In various countries around the world, women have led the way in movements against alcohol and in favor of equal rights. Men have seen women as co-workers of equal dignity and respect. The *Manual* of the Church of the Nazarene affirms that the “purpose of Christ’s redemptive work is to set God’s creation free from the curse of the Fall,” and that “those who are ‘in Christ’ are new creations” (2 Corinthians 5:17). Therefore, the *Manual* continues, “in this redemptive community, no human being is to be regarded as inferior on the basis of social status, race or gender” (P903.5).

Yet, admittedly, in local contexts churches and church institutions, including schools, have fallen far short of these ideals. It is necessary and good, therefore, to affirm in policy our Christian commitment to the equality of women, and our commitment to treat women with fairness, as ones worthy of respect, dignity and equality. Our commitment is not to discriminate on the basis of gender. Nor will we tolerate times or places – whether inside or outside of class settings – in which women because of gender are in any way demeaned or threatened. We recognize that in Christ there is “neither male nor female” (Galatians 3:28) and that all stand on equal footing before the cross of Christ. As God shows no favoritism (Romans 2:11), bestowing grace and love equally on women and men, we affirm that women are deserving of equal opportunity in the society, in the church, and in the school. We recognize that all of us – men and women – must stand for and when necessary protect the purity of women as if they were their own sisters and mothers. So help us God.

Floyd Cunningham  
Academic Dean

## Executive Summary

The Asia-Pacific Nazarene Theological Seminary (APNTS) Gender Equality and Sensitivity Policy (hereafter referred to as GESP) is aimed at reducing the risk of gender inequality issues on campus. This policy provides the principles of gender sensitivity and equality; definition of terms related with gender sensitivity; workers' code of conduct; grievance procedure; and the pledge of commitment. GESP serves as a guide for all persons inside the campus of APNTS for appropriate behavior in relation to gender issues.

### Gender Equality and Sensitivity

1. All individuals inside the APNTS campus including Asia Pacific Resource Center (APRC), Philippine Field Office (PFO), World Mission Communications (WMC), and APNTS faculty and staff, students, crew members, security guards, casual workers, office workers, and parents must sign a statement of commitment to gender equality and sensitivity.
2. All individuals at APNTS and other entities inside the campus have attended a one-time orientation on the APNTS Gender Equality and Sensitivity Policy.
3. APNTS has designated one person as having responsibility, which includes monitoring and evaluating the policy, namely, the program director of the Holistic Child Development (HCD).
4. APNTS has written and clearly understood guidelines and step-by-step procedures for dealing with complaints of abuse, which have clear time frames to resolve the complaints.
5. The local plan of action on gender equality and sensitivity is evaluated every five years.

### Legal Mandates<sup>1</sup>

APNTS supports the Philippine Government's program on the popularization of the Convention on the Elimination of All Forms of Discrimination (CEDAW) which is to move towards a society that is truly equal.<sup>2</sup> In this light, the APNTS Gender Equality and Sensitivity Policy is anchored on legal mandates as follows:

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<sup>1</sup>"Gender Equality Guide," available from

[http://pcoo.gov.ph/genderfairmedia/buk3\\_gender\\_equality\\_guide.pdf](http://pcoo.gov.ph/genderfairmedia/buk3_gender_equality_guide.pdf); accessed September 12, 2015

<sup>2</sup>"Training Manual on Gender Sensitivity and CEDAW" (Ateneo Human Rights

Center, 2007), 1; available from [http://unwomen-](http://unwomen-asiapacific.org/docs/cedaw/archive/Philippines/P9_CEDAWTrainingManual_PhilJA.pdf)

[asiapacific.org/docs/cedaw/archive/Philippines/P9\\_CEDAWTrainingManual\\_PhilJA.pdf](http://unwomen-asiapacific.org/docs/cedaw/archive/Philippines/P9_CEDAWTrainingManual_PhilJA.pdf); accessed September 7, 2015.

**A. 1987 Philippine Constitution**

1. Section 14, Article 2 of the 1987 Philippine Constitution provides that the State recognizes the role of women in nation-building, and shall ensure the fundamental equality before the law of women and men.
2. Section 24, Article 2 of the 1987 Philippine Constitution recognizes the vital role of communication and information in nation-building.
3. Section 4, Article 3 of the 1987 Philippine Constitution, “No law shall be passed abridging the freedom of speech, of expression or of the press, or the right of the people to peaceably assemble and petition the government for redress of grievances.

**B. Magna Carta of Women**

The enactment of Republic Act No. 9710 (RA 9710) or the Magna Carta of Women fulfills the commitment of the government to the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) which the Philippines ratified in 1981. This Act categorically defines discrimination against women. This is also a comprehensive law that upholds and protects human rights of women in all spheres.

## **THE GENDER EQUALITY AND SENSITIVITY POLICY**

**I. Policy Statement/Objectives**

It is the policy of APNTS to promote equality among persons to prevent abuse and inequality in any form by providing reasonable guidelines in upholding the dignity of women and men and to direct the interactions of APRC, PFO, WMC, and APNTS faculty and staff, students, crew members, security guards, casual workers, office workers, and parents inside APNTS. As such, all APRC, PFO, WMC, and APNTS workers and students are required to sign and abide by the Statement of Commitment including a section on behavior protocols.

**II. Definition of Terms<sup>3</sup>**

1. **Basic Premises on Gender Equality.** It is important to emphasize these premises at the outset in order for participants to appreciate and understand the context of the discussions from the outset. This is borne by the fact that normally “gender sensitivity” is perceived to be anti-male or to promise a “war between the sexes.”
2. **Gender** refers to the culturally or socially constructed roles ascribed to males and females. It identifies the social relations between men and women, an acquired identity. It refers to all differences except those that are strictly biological. Generally, there are two types of genders, the masculine and feminine.
3. **Gender-based Sexual Harassment** refers to an act, or a series of acts, involving any unwelcome sexual advances, requests or demands for sexual favors, or other verbal or physical behaviors or a sexual nature, committed by any individual in the

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<sup>3</sup>Unless otherwise noted, all terms defined in this section are from the “Training Manual on Gender Sensitivity and CEDAW,” 4-12.

4. work-, training- or education-related environment of this person complained of.<sup>4</sup>
5. **Gender Roles** are learned behaviors in a given society/community, or other special group that condition us to perceive certain activities, tasks and responsibilities as male or female.
6. **Gender Sensitivity** is the ability to recognize gender issues, especially women’s different perceptions and interests arising from their unique social location and gender roles. It calls for an understanding and consideration of the socio- cultural factors underlying **discrimination** based on sex (whether against women *or* men!).
7. **Gender Stereotypes** is an over-generalized belief in the characteristics of a person based simply on their gender. It is a rigidly held and oversimplified belief that all males and females possess distinct psychological and behavioral traits.
8. **Persons** are all APRC, PFO, WMC, and APNTS faculty and staff, students, crew members, security guards, casual workers, office workers, and parents.
9. **Sex** identifies the biological difference between men and women.
10. **Sex Roles** refer to an occupation or biological function for which a necessary qualification is to belong to one particular sex category.

### III. Policy Components

The policy components include advocacy and awareness raising, worker’s code of conduct, formal grievance procedure,<sup>5</sup> and the Statement of Commitment.

#### A. Advocacy and Awareness-Raising<sup>6</sup>

APNTS shall meet its commitment to promote gender equality and sensitivity through the following:

1. Ensure all persons shall receive a copy of Gender Equality and Sensitivity Policy and sign the Statement of Commitment.
2. Include the Gender Equality and Sensitivity Policy as one of the official documents in the orientation materials for those who may wish to apply to work or register for classes at APNTS and the other entities located on campus.
3. Provide information on the Gender Equality and Sensitivity Policy to all persons on recognizing forms of gender inequality, policies, and their implementation.
4. Provide learning opportunities for women and men and where they can go for help and advice when they experience or witness cases of inequality, abuse, harassment, or exploitation.
5. Create official documents and academic syllabi that are gender sensitive.
6. Include in the Strategic Objectives in APNTS’ Mission and Objectives this statement: “to reach across ethnicity, culture, gender, class and geographical region for the sake of the Gospel.”<sup>7</sup>
7. Conduct a yearly program for Gender Equality and Sensitivity. This includes the following initiatives: attending the yearly symposium conducted by the Commission on Higher Education (CHED), devoting at least one Chapel service on this subject for all students, faculty, staff, and all the offices inside the APNTS

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<sup>4</sup> CHED Memorandum Order 2020, “Guidelines on Gender-Based Sexual Harassment in Higher Education Institutions,” 1. See Appendix B for the “Classification of Gender-Based Sexual Harassment.”

<sup>5</sup>Taken from APNTS Grievance Policy.

<sup>6</sup>Adapted from APNTS Child Protection Policy (2015).

<sup>7</sup>APNTS Academic Catalogue 2011-2015, 15.

- campus, and conducting a session for all APNTS' employees regarding sexual harassment and sensitivity.
8. Seek to partner with churches, Christian NGOs, and other organizations working with gender issues in raising the awareness of the situation and circumstances that negatively affect the development and growth of women and men.
  9. Seek to develop and support researchers that seek to improve the quality of life of women and men on campus.
  10. Participate in significant activities that promote the dignity of persons and those which seek to protect persons from abuse and exploitation at local, national, and regional levels.

## **B. Worker's Code of Conduct<sup>8</sup>**

The following general guidelines will serve as a *Code of Conduct* for all APRC, PFO, WMC, and APNTS faculty, staff, volunteers, and workers in relation to gender equality and sensitivity.

1. All persons must be entirely professional in their relationship with one another on campus, while at the same time demonstrating Christian love and care.
2. All policies, curricular and extra-curricular activities should promote gender equality and not reproduce gender stereotyping. All activities should not expose female students to physical and sexual risks.
3. APRC, PFO, WMC, and APNTS administration should aim at gender balance in the appointment of women and men to all advisory, management, regulatory or monitoring bodies.<sup>9</sup>
4. Concern about perception, appearance, actions, and language with one another must be considered. Persons must not use derogatory language or act in ways intended to shame, humiliate, belittle or degrade women or men or otherwise perpetuate any form of emotional abuse. Persons must not discriminate against, show preferential treatment, or favor a particular gender to the exclusion of others.
5. All persons will not engage in any form of sexual harassment. APNTS exercises zero tolerance on sexual abuse.
6. Personnel will photograph and video women and men only when they are appropriately dressed and with their permission.
7. Personnel must seek to live out holiness when dealing with one another.

Any personnel proven after appropriate investigation to have violated any one of the following behavior protocols, to have been involved in the abuse of persons, and/or to have neglected to report any such situation of which he or she has become aware will be subject to disciplinary action including possible dismissal from employment. Appropriate government authorities will be notified as required.

The above Code of Conduct shall be evaluated every five years to ensure effectiveness and consistency of gender equality and sensitivity implementation.

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<sup>8</sup>Everything in this section is adapted from the APNTS Child Protection Policy (2015), unless otherwise noted.

<sup>9</sup>Adapted from "Gender Equality Guide;" available from [http://pcoo.gov.ph/genderfairmedia/buk3\\_gender\\_equality\\_guide.pdf](http://pcoo.gov.ph/genderfairmedia/buk3_gender_equality_guide.pdf); accessed September 12, 2015.

**C. Formal Grievance Procedure<sup>10</sup>****D. Statement of Commitment:**

1. I will not engage in gender discrimination which includes any distinction, exclusion or restriction made on the basis of socially constructed gender roles and norms that prevent a person, female or male, from enjoying full human rights.<sup>11</sup>
2. I will use gender-fair language and terminologies in the workplace, classroom, or any form of communication.<sup>12</sup>
3. I will not engage in acts that perpetrate violence against women (VAW). The United Nations Declaration on the Elimination of Violence defines VAW as: “Any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.”<sup>13</sup>
4. I will not engage in “physical, sexual and psychological violence occurring in the family and in the general community including battering, sexual abuse of female children, marital rape, and other traditional practices harmful to women, non-spousal violence and violence related to exploitation, sexual harassment, and intimidation at work, in educational institutions and elsewhere, trafficking in women, force prostitution, and violence.”<sup>14</sup>
5. I will not commit any immoral act, or accusation that undermines equality and respect with regards to race, color, religion, sex, nationality, origin, age, disability, marital status and citizenship status.<sup>15</sup>

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<sup>10</sup> We follow the APNTS Grievance Policy. In cases that would involve gender sensitivity, the Program Director of HCD and at least one member from the Gender Equality and Sensitivity (GES) Committee will be a member of the group that would deal with the case in hand. All grievances whether from APNTS or from the various offices within the campus will be treated under the guidelines of the APNTS Student Grievance Policy.

<sup>11</sup> Adapted from “Gender Equality Guide.”

<sup>12</sup> Refer to Appendix A for Gender-Fair Language Guidelines.

<sup>13</sup> “The United Nations Declaration on the Elimination of Violence Against Women;” available from [http://pcoo.gov.ph/genderfairmedia/buk3\\_gender\\_equality\\_guide.pdf](http://pcoo.gov.ph/genderfairmedia/buk3_gender_equality_guide.pdf); accessed September 7, 2015.

<sup>14</sup> “The United Nations Declaration on the Elimination of Violence Against Women.”

<sup>15</sup> Taken from the APNTS Staff Handbook.

Appendix A

Why Use Gender-Fair Language?<sup>16</sup>

1. Language articulates consciousness. It is through words that we give utterance to our basic needs and feelings.
2. Language reflects culture. Language verbalizes cultural meanings and values in our society. This is where language may be used to stereotype women. It also reflects how society, through words, reflects cultures and perspectives.
3. Language affects socialization. The cultural assumptions and biases underlying language are already absorbed.

Importance of Gender-Fair Language

1. Language that uses the generic masculine excludes women and renders them invisible.
2. Language that involves the use of suffixes (-ess, -ette, -trix, -enne) - makes unnecessary reference to the person’s sex, suggests triviality, unimportance, or inferiority of women occupying such a position. It trivializes women and diminishes their stature.

Current Usage:	Alternative:
Actress	Actor/Thespian
Authoress	Author
Usherette	Usher

Heroine                      Heroes

3. Use of sex-linked modifiers - sounds gratuitous and patronizing, and suggests the norm for some occupations is for a particular sex.

Current Usage:	Alternative:
Lady Justices	Justices
Lady Doctor	Doctor
Female Lawyer	Lawyer
Male Nurse	Nurse
Male Secretary	Secretary
Working Mothers	Wage Earners

When it is necessary to point out the female aspect of a person occupying a given role or occupation, use the term “FEMALE” or “WOMAN” rather than “lady”.

4. The use of certain terminologies in designating occupations, positions and roles can call attention to a person’s sex.

Current Usage:	Alternative:
Delivery boys	Deliverers
Delivery men	
Motherhood / Fatherhood	Parenthood

5. The use of some terminologies can disparage and

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<sup>16</sup>“Training Manual on Gender Sensitivity and CEDAW,” 11-15; There are guidelines on Gender Free Language found in the APNTS Thesis Handbook, 7<sup>th</sup> ed., 43-47.



marginalize women or persons of another gender.

Current Usage:	Alternative:
Chick	Girl, Woman
Bachelorette, Spinster	Unmarried women
Old Maid	

6. Language as seen in the use of some phrases fosters unequal gender relations (*e.g.*, lack of parallelism).

Current Usage:	Alternative:
Man and Wife	Husband & Wife
Men and girls	Men and Women
Boys and girls	

#### Guidelines for Use of Gender-Fair Language

1. Eliminate the use of 'he':

- Use plural nouns
- Delete 'he', 'his', and 'him' altogether
- Substitute articles ('the', 'a', 'an') for 'his'; and
- 'who' for 'he'
- Substitute 'one', 'we', or 'you'
- Minimize use of indefinite pronouns (*e.g.*, 'everybody', 'someone')
- Use passive voice (use sparingly)
- Substitute nouns for pronouns (use sparingly)

2. Eliminate the generic use of 'man':

- For 'man', substitute 'person' or 'people', 'individual(s)', 'human(s)', 'human being(s)'
- For 'mankind', substitute 'humankind', 'humanity' or 'the human race'
- For 'manhood', substitute 'adulthood' or 'maturity'
- Delete unnecessary references to generic 'man'

3. Eliminate sexism when addressing persons formally:

- Use 'Ms.' instead of 'Miss' or 'Mrs.', even when a woman's marital status is known
- Use a married woman's first name instead of her husband's (*e.g.*, "Ms. Annabelle Lee" not "Mrs. Herman Lee")
- Use the corresponding title for females ('Ms.', 'Dr.', 'Prof.') whenever a title is appropriate for males
- Use 'Dear Colleague' or 'Editor' or 'Professor', *etc.* in letters to unknown persons (instead of 'Dear Sir', 'Gentlemen')

4. Eliminate sexual stereotyping of roles:

- Use the same term (which avoids the generic 'man') for both females and males (*e.g.*, 'department chair' or 'chairperson')
- Do not call attention to irrelevancies (*e.g.*, 'lady lawyer', 'male nurse')

Using gender-fair language will not only benefit women but men as well. It will help reshape our views about gender, and about women in particular. The advocacy for gender equality begins by using gender-fair language

**Appendix B****Classification of Gender-Based Sexual Harassment  
(Adapted from CHED Memorandum Order 2020)**

Gender-based sexual harassment (GBSH) in education and training may be committed as follows:

- a. In a higher education institution (HEI), as a place of work and as place of learning, when any unwelcome act or series of acts are employed in the following:
  1. As basis for any employment decision (including, but not limited to, hiring, promotion, raise in salary, job security, benefits and any other personnel action) affecting the complainant;
  2. As requirement for a grade rating, the granting of honors or a scholarship, the payment of a stipend or allowance, or the giving of any benefit, privilege or consideration to the complainant;
  3. As interference with the complainant's performance, which creates an intimidating, hostile or offensive work or academic environment; or
  4. As instrument that might reasonably be expected to cause discrimination, insecurity, discomfort, offense or humiliation to the complainant.
- b. In a higher education institution, as a public space, when any unwelcome act or series of acts constitutive of the street-level sexual harassment performed in buildings, churches, restaurants, malls, public washrooms, bars, internet shops, public markets, transportation terminals or public utility vehicles, are committed.

The following are the different forms of Street-Level and Public-Space GBSH include but are not limited to:

1. catcalling and/or wolf-whistling;
  2. persistent uninvited comments or gestures on a person's appearance; statement of sexual comments and suggestions;
  3. unwanted invitations, relentless requests for personal details, stalking;
  4. misogynistic, transphobic, homophobic and sexist slurs;
  5. persistent telling of sexual jokes; use of sexual names;
  6. public masturbation or flashing of private parts; or
  7. groping, or any advances, whether verbal or physical, that are unwanted and threaten one's sense of personal space and physical safety, and committed in public spaces.
- c. In the digital world, online gender-based sexual harassment includes acts that use information and communications technology in terrorizing and intimidating victims through

1. physical, psychological, and emotional threats, unwanted sexual misogynistic, transphobic, homophobic and sexist remarks and comments online whether publicly or through direct and private messages;
2. invasion of victim's privacy through cyberstalking and incessant messaging, uploading and sharing without the consent of the victim,
3. any form of media that contains photos voice, or video with sexual content; any unauthorized recording and sharing of any of the victim's photos, videos, or any information online;
4. impersonating identities of victims online or posting lies about victims to harm their reputation; or
5. filing false abuse reports to online platforms to silence victims.

### **Places where GBSH is committed:**

Gender-based sexual harassment may be committed in the following:

- a. within the territory of the higher education institutions which they have directed administration or jurisdiction;
- b. within the host training institutions, local or foreign, where school-related activities are conducted; and
- c. in public spaces and online platforms which are used by stakeholders of the education and training intuitions for their school-related activities.

### **Persons Liable for GBSH**

GBSH may be committed by the following:

- a. Persons of the same or opposite sex who have authority, influence or moral ascendancy over the offended party in any aspect of academic or administrative work, such as an officer, faculty member, employee, coach or trainer (e.g., faculty to students, administrator to faculty/employees, administrator to students and coach/trainer to students);
- b. Persons in peer relationship with the offended party (e.g., faculty to faculty, students to students, administrator to administrator, coach/trainer to coach/trainer);
- c. Students/student interns committing acts which constitutes sexual harassment against faculty members, administrators or employees;
- d. Third-party providers engaged by HEIs such as sanitation and maintenance personnel; and
- e. Other personnel of partner institution in which the HEI's have contracted to undertake school-related activities.

**Appendix C**

Pledge of Commitment

This pledge shall be made by all individuals inside the APNTS campus including Asia Pacific Resource Center (APRC), Philippine Field Office (PFO), World Mission Communications (WMC), and Asia-Pacific Nazarene Theological Seminary (APNTS) faculty and staff, students, crew members, security guards, casual workers, office workers, and parents,

I have read and understood APNTS's Statement of Commitment to Gender Equality and Sensitivity, including the Code of Conduct. I acknowledge that this Commitment states APNTS's expectations of me in my service or association with this institution. With my signature affixed herein, I agree to abide by this Commitment.

NAME: \_\_\_\_\_

JOB TITLE/POSITION: \_\_\_\_\_

DATE: \_\_\_\_\_

\_\_\_\_\_  
SIGNATURE OVER PRINTED NAME