



---

# GENDER EQUALITY AND SENSITIVITY POLICY

---

Introduction	
Executive Summary	
Gender Equality and Sensitivity	
Legal Mandates	
The Gender Equality and Sensitivity Policy	
Policy Statement/Objectives	
Definition of Terms	
Policy Components	
Advocacy and Awareness- Raising	
Worker's Code of Conduct	
Formal Grievance Procedure	
Guidelines	
Committee Process	
Appeal	
Statement of Commitment	
Appendices	
A. Why Use Gender-Fair Language	
B. Pledge of Commitment	
Bibliography	

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

## 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

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

## Gender Equality and Sensitivity

1. All individuals inside the APNTS campus including Pacific Resource Center (APRC), Philippine Office (PFO), World Mission Communications (WMC), APNTS faculty and staff, students, crew members, guards, casual workers, office workers, and sign a statement of commitment to gender equality and sensitivity.
2. All individuals at APNTS and other entities on campus have attended a one-time orientation on Gender Equality and Sensitivity Policy.
3. APNTS has designated one person as having responsibility which includes monitoring and evaluating the program, namely, the program director of the Holistic Development (HCD).
4. APNTS has written and clearly understood step-by-step procedures for dealing with cor

## 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 Against Women (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:

### 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.

---

<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

The enactment of Republic Act No. 9710, the Magna Carta of Women fulfills the commitment of the government to the Convention on the Elimination of Discrimination Against Women (CEDAW) which the Philippines ratified in 1981. This Act categorically prohibits discrimination against women. This is also a cornerstone that upholds and protects human rights of women.

## THE GENDER EQUALITY AND SENSITIVITY POLICY

### I. Policy Statement/Objectives

It is the policy of APNTS to promote equality and provide reasonable guidelines in upholding the fundamental equality before the law of women and men to prevent abuse and inequality in any form. This policy shall apply to all WMC, and APNTS faculty and staff, students, casual workers, office workers, security guards, and workers inside APNTS. As such, all APRC, PFO, WMC workers and students are required to sign and adhere to a Statement of Commitment including a section on protocols.

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

1. **Basic Premises on Gender Equality.** It emphasizes these premises at the outset to participants to appreciate and understand the discussions from the outset. This is l

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 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.
  4. **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!).
  5. **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.
  6. **Persons** are all APRC, PFO, WMC, and APNTS faculty and staff, students, crew members, security guards, casual workers, office workers, and parents.
  7. **Sex** identifies the biological difference between men and women.
  8. **Sex Roles** refer to an occupation or biological function for which a necessary qualification is to belong to one
- The policy components include advocacy raising, worker's code of conduct, formal grievance and the Statement of Commitment.
- A. Advocacy and Awareness-Raising<sup>5</sup>**
- APNTS shall meet its commitment to promote equality and sensitivity through the following:
1. Ensure all persons shall receive a copy of Equality and Sensitivity Policy and sign Commitment.
  2. Include the Gender Equality and Sensitivity one of the official documents in the orientation for those who may wish to apply to work classes at APNTS and the other entities on campus.
  3. Provide information on the Gender Equality Sensitivity Policy to all persons on recognizing gender inequality, policies, and their impact.
  4. Provide learning opportunities for women where they can go for help and advice with experience or witness cases of inequality harassment, or exploitation.
  5. Create official documents and academic gender sensitive.
  6. Include in the Strategic Objectives in AFO and Objectives this statement: "to reach culture, gender, class and geographical reach sake of the Gospel."<sup>6</sup>

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 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>7</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

3. APRC, PFO, WMC, and APNTS administrators aim at gender balance in the appointments to all advisory, management, regulatory and monitoring bodies.<sup>8</sup>
4. Concern about perception, appearance, and language with one another must be considered. One must not use derogatory language or act to shame, humiliate, belittle or degrade and otherwise perpetuate any form of emotive abuse. Persons must not discriminate against, slight, mistreat, or favor a particular gender to others.
5. All persons will not engage in any form of harassment. APNTS exercises zero tolerance for abuse.
6. Personnel will photograph and video workers only when they are appropriately dressed.
7. Personnel must seek to live out holiness with one another.

Any personnel proven after appropriate investigation to have violated any one of the following behavioral guidelines, or who have been involved in the abuse of persons, and neglected to report any such situation of which they become aware will be subject to disciplinary action, up to and including possible dismissal from employment. Appropriate authorities will be notified as required.

and sensitivity implementation.

## C. Formal Grievance Procedure<sup>9</sup>

### 1. Guidelines

A. The grievant<sup>10</sup> is encouraged to undertake the aforementioned informal grievance procedures before initiating the formal grievance procedures described here.

The grievant has no more than 20 working days after the incident that occasioned the grievance in which to file his/her written petition. However, the grievant whose grievance involves alleged moral failures may file his or her written petition any time, so long as he or she is still a student at the Seminary or a person related with any of the offices inside APNTS.

B. The grievance process is initiated by submission of a written, signed petition to the chairperson of the Grievance Committee. The petition must include:

- a. Names of the parties involved
- b. A clear statement of the nature of the grievance
- c. A narrative of the incident including
  1. what occurred
  2. when it occurred

- d. The evidence on which the grievance is based
- e. Why this constitutes capricious, arbitrary, or immoral action on behalf of a state member or any person from the campus of APNTS
- f. What has been done to resolve the grievance
- g. The desired outcome(s)
- h. Any supporting documentation

C. If, in the judgment of the chairperson, there is a threat to the health, safety, or physical danger to the grievant or other members, appropriate actions may be taken to ensure the safety of the grievant up to and including suspension and restriction from campus during the course of the grievance process.

D. If the respondent is a member of the clergy and is accused of misconduct, conduct unbecoming a minister, or of teaching doctrine in disharmony with the doctrinal statement of the Nazarene, or of serious laxity in the observance of the Covenant of Christian Character or the Christian Conduct of the church, if and when deemed prudent in the judgment of the committee chairperson shall notify the District superintendent where the person implicated is not a member of the church. If the chairperson shall notify the District superintendent of the nature of the allegation and the details of the grievance process being undertaken as described herein.<sup>11</sup>

---

<sup>9</sup>Adapted from 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.

the Grievance Committee for this incident, as well as to the faculty or staff members involved.

- F. A meeting of the Grievance Committee will be scheduled to consider the matter within five working days of the date on which the petition was filed.
- G. Meetings of the Grievance Committee shall be attended only by the parties named in the grievance, members of the Grievance Committee, the adviser(s) chosen by the grievant and/or respondent, and witnesses invited by the Grievance Committee (See III, C, 5). No one other than members of the Grievance Committee may be present during deliberations (i.e., when the committee is meeting without the presence of the grievant or respondent in order to determine the committee's conclusions).<sup>12</sup>
- H. Neither the grievant nor the respondent may bring legal counsel, nor have another individual represent him or her as counsel. The Grievance Committee may not have legal counsel present.
- I. No printed materials or notes may be taken from the meeting (other than the official minutes described in section C, 5).
- J. Except for communications with the applicable administrators after the conclusion of the Grievance Committee proceedings and communications with the faculty member(s) and student(s) involved advising them of the Grievance Committee's final decision, the parties and committee members may not discuss the case outside the meeting.

member should refuse to discuss the issue or to disclose, at the time of the meeting, that he or she has been approached.

- L. Any committee member who has a potential conflict of interest, or who holds a bias or preconception about the facts of the case and has formed an opinion about them, or who may hold ill will toward a grievant or respondent, must disclose to the committee the nature of such feelings, bias, or potential conflict. The committee member may request to be excused from participation, or in the discretion of the chairperson may be replaced by the chairperson with a substitute committee member of comparable station to the extent possible under the circumstances.

## 2. Committee Process

1. The grievance procedure shall act as a mechanism for communication and decision-making between students, staff, and faculty, office workers, and committee members. Each committee member shall be expected to communicate with the grievant and provide, through prescribed channels, a process through which a student-involvement grievance can be resolved internally.
2. As noted above, the grievant should attempt to resolve his or her grievance informally with the faculty member involved and, if necessary, with the appropriate department chairperson or administrator before commencing the formal process. The grievance procedure must be initiated within the time limit set forth above; however, the time limit

- affects the grievant and is perceived as prejudicial, capricious, or immoral action on the part of any Seminary faculty or staff member.
4. The grievance process is initiated by submission of a grievance petition in writing to the Dean of Students in nonacademic matters, Academic Dean in academic matters, or the APNTS Human Resources (HR) Manager for cases involving workers or crew members from the offices within the campus. The petition must contain the names of the parties involved, narrative about the incident, and the remedies requested. The Dean of Students, Academic Dean, or HR Manager will submit a copy of the grievance to each member of the grievance committee prior to the hearing. Thereupon, the committee will be activated and a meeting will be held to consider the matter.
  5. The involved student and faculty or community member may be present at the committee meetings, except during deliberation as noted above (III, B, 7). The meetings shall be held at times when both parties are available to testify. Either party may seek an advisor who must be a faculty member, staff member, or student in the Seminary/offices inside APNTS. The function of the advisor shall be to lend support by his or her presence, but the advisor may not address the committee unless requested to do so by a committee member.
  6. Accurate minutes of the grievance procedure shall be

respondent present, the chairperson of the committee. In such a case, a complete written transcript of the hearing to remove the grievant's name, shall be provided to the respondent to enable him/her to respond to the accusations before the committee.

8. In cases of conflicting information and where additional information is desired, the committee may request testimony from additional witnesses. The information pertinent to the grievance shall be included in the minutes.
9. The committee will decide on the matter. The committee has the power to determine the appropriate response to the grievance up to and including dismissal from the Seminary of the faculty or staff member from the offices inside APNTS. If the grievance committee does not have the authority to terminate the employment relationship of the respondent with another institution or organization, the respondent shall be referred to the appropriate authority (such as the General Board, Church Conference, or Synod).
10. Both parties will be notified, in writing, of the decision within 10 days of the decision. In cases that involve the dismissal of a faculty or staff member, the grievant and respondent shall be informed of the precise details of the decision.

### 3. Appeal<sup>13</sup>

The decision of the Grievance Committee shall be final. Neither the grievant nor the respondent shall have the right to appeal.

<sup>13</sup> Adapted from "New York University Student Grievance Procedure"

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>14</sup>
2. I will use gender-fair language and terminologies in the workplace, classroom, or any form of communication.<sup>15</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>16</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>17</sup>

color, religion, sex, nationality, origin, a marital status and citizenship status.<sup>18</sup>

---

<sup>14</sup>Adapted from “Gender Equality Guide.”

<sup>15</sup>Refer to Appendix A for Gender-Fair Language Guidelines.

<sup>16</sup>“The United Nations Declaration on the Elimination of Violence

Against Women;” available from

[http://peo.org.ph/genderfairmedia/bul2\\_gender\\_equality\\_guide.pdf](http://peo.org.ph/genderfairmedia/bul2_gender_equality_guide.pdf)

### Why Use Gender-Fair Language?

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

---

occupations is for a particular sex.

Current Usage:	Alt
Lady Justices	Jus
Lady Doctor	Do
Female Lawyer	La
Male Nurse	Nu
Male Secretary	Sec
Working Mothers	Wa

When it is necessary to point out aspect of a person occupying a given role use the term "FEMALE" or "WOMAN" "lady".

4. The use of certain terminologies in different occupations, positions and roles can person's sex.

Current Usage:	Alt
Delivery boys	De
Delivery men	
Motherhood / Fatherhood	Par

5. The use of some terminologies can discriminate, marginalize women or persons of another gender.

Current Usage:	Alt
Chick	Gi
Bachelorette, Spinster	Un

lack of parallelism).

Current Usage:

Man and Wife

Men and girls

Boys and girls

Alternative:

Husband & Wife

Men and Women

## 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

### 3. Eliminate sexism when addressing p

- Use 'Ms.' instead of 'Miss' when a woman's marital s
- Use a married woman's fi of her husband's (*e.g.*, "M Lee" not "Mrs. Herman L
- Use the corresponding tit ('Ms.', 'Dr.', 'Prof.') when appropriate for males
- Use 'Dear Colleague' or 'Professor', *etc.* in letters to persons (instead of 'Dear Gentlemen')

### 4. Eliminate sexual stereotyping of role

- Use the same term (which generic 'man') for both fe (*e.g.*, 'department chair' o
- Do not call attention to ir 'lady lawyer', 'male nurse'

Using gender-fair language will include women but men as well. It will help reshape our thinking about gender, and about women in particular. Advocacy for gender equality begins by using gender-fair language.

This pledge shall be made by all individuals inside the APNTS Child Protection Policy, 2015. 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,

APNTS Grievance Policy.

APNTS Staff Handbook.

APNTS Thesis Handbook. 7<sup>th</sup> edition.

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.

“Gender Equality Guide.” Available from [http://pcoo.gov.ph/genderfairmedia/buk\\_y\\_guide.pdf](http://pcoo.gov.ph/genderfairmedia/buk_y_guide.pdf) . Accessed September 12, 2

*Nazarene Manual*, 501.2 and 505.1.

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

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

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

“New York University Student Grievance Process” Available from <http://www.nyu.edu/life/student-life/communitystandards/student-grievance-policy> Accessed September 10, 2013.

“The United Nations Declaration on the Elimination of Violence Against Women.” Available from [http://pcoo.gov.ph/genderfairmedia/buk\\_y\\_guide.pdf](http://pcoo.gov.ph/genderfairmedia/buk_y_guide.pdf) . Accessed September 7, 201

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

“Training Manual on Gender Sensitivity and Confidentiality.” Available from Human Rights Center, 2007. Available from [siapacific.org/docs/cedaw/archive/Philippines](http://siapacific.org/docs/cedaw/archive/Philippines)