

THE ANGLICAN COMMUNION OFFICE  
AT THE UNITED NATIONS

ANGLICAN  
COMMUNION  
IN OVER 165 COUNTRIES



THE UNITED NATIONS COMMISSION ON THE  
STATUS OF WOMEN 60<sup>TH</sup> SESSION

NEW YORK CITY  
MARCH 2016

“REPORTS AND REFLECTIONS”

Contributors  
Anglican Provincial Delegates  
Anglican Communion Office at the United Nations Staff & Volunteers

The priority theme of the sixtieth session of the United Nations Commission on the Status of Women (UNCSW60) was “Women’s Empowerment and the Link to Sustainable Development.”

This booklet is dedicated

To all the women and girls around the world who have faced cruel and violent treatment emotionally and physically, and

To all women and girls who have found their voices and who speak for those remaining in the shadows of darkness.



## TABLE OF CONTENTS

### DEDICATION

Ms Rachel Elizabeth Chardon .....	1
-----------------------------------	---

### INTRODUCTION

Ms Rachel Elizabeth Chardon .....	3
-----------------------------------	---

### OVERVIEW

Ms Hannah Hussamy .....	5
-------------------------	---

<b>ANGLICAN PROVINCIAL DELEGATES AND COUNTRIES</b> .....	8
--	---

### COUNTRY REPORTS

Provincial Delegates .....	9-40
----------------------------	------

### APPENDICES

• Statement to the Anglican Consultative Council by UNCSW60 Delegation .....	41-44
• Acronyms .....	45
• Provincial Delegates' Program .....	46-51
• Map of Delegates' Home Countries .....	52



## INTRODUCTION



Artist rendering - Mrs Theresa Won Kyung Choi - Korea

Theresa, Julia, Saratu, Rebecca, Mere , Rhoda, Beth, Rachel (top left to top right and bottom left to bottom right)

Twenty Anglican Communion Delegates (ACD) from around the world gathered at the 60th session of the United Nations Commission on the Status of Women (UNCSW60). In the ten days they spent together, they formed solidarity and developed tools to achieve gender equality within the communities they would return to.

Stories of injustice and abuse suffered and or witnessed by the delegates were shared. These accounts elicited strong emotions from everyone. I watched in wonder as they supported each other, and as they grew stronger as a group.

The women at UNCSW60 learned of global efforts and initiatives enacted by faith-based organizations, such as programs to increase positive male – female communications. These programs, held in Africa’s Great Lakes Region helped to prevent violence against women and girls. Though no countries have achieved gender equality, many women and men strive to enjoy the same rights and opportunities. These efforts – while mighty – are not enough.



## OVERVIEW

After months of preparations, the 60th session of the United Nations Commission on the Status of Women (UNCSW60) proved a great success. It was an instructive and transformative event for all who attended. Representative churches from within the Anglican Communion collaborated with members of civil society to discuss and challenge some of the most demanding problems affecting global development today, particularly in the case of women and girls. Delegates tackled the priority theme, “Women’s empowerment and its link to sustainable development”, which follows the formation of the Sustainable Development Goals (SDGs). Furthermore, delegates evaluated progress regarding this year’s review theme, “ending violence against women and girls”, and contributed valuable perspectives from their diverse cultural backgrounds, work, and academic contexts. The delegation included an artist, student, poet, and journalist, to name but a few of the delegates’ pursuits. Their interactions with fellow participants and key stakeholders over the busy two week session—and attendance at numerous events—allowed each individual to return home with new tools to continue to advocate for gender justice and sustainable development measures in their local communities.

As part of their program, the delegation had the opportunity to share their experiences with the Secretary General of the Anglican Communion, the Most Revd Dr Josiah Atkins Idowu-Fearon. In his keynote address, “Leave no one behind: Anglicans, Women’s Empowerment, and the SDGs”, the Archbishop discussed the unique role that the Church must play in achieving the SDGs and working towards gender equality. The Archbishop also stressed the importance of sustained grassroots efforts towards global development initiatives through partnerships between faith-based organizations and United Nations programs. He also highlighted the need for increased advocacy efforts to assist women and girls who are being left behind on the ground. He described the Anglican Communion delegation as a “real powerhouse” and applauded their essential involvement within the Church and stated that, “If women decide to withdraw from activities, the Church will collapse”. The Archbishop urged the delegates to make their impact felt upon returning to their home communities.

The delegation also heard from Sanam Naraghi Anderlini, founder of the International Civil Society Action Network (ICAN), an NGO based in Washington D.C. In her captivating keynote speech, “Unarmed Truth”, she examined the challenges that the rise of civil wars have presented for the United Nations system over the last several decades, as well as the central role women have played historically—and continue to play—through their commitment to denouncing and challenging violence. Anderlini also emphasized the rise of violent extremism and its targeting of women globally as well as the courage of women at the frontlines in their nations, who are promoting a vision of pluralism, social justice, and dignity. She emphasized the gap in rhetoric and reality notably evident in the vast resources dedicated to the security and defense budgets and the meager funds available for the SDGs, and especially for peacebuilding. She expressed the urgent need for stakeholders with diverse priorities and interests to collaborate—both at the formal and informal level—in order to advance strategic development objectives that they all support. Furthermore, Presiding Bishop Michael Curry—of the Episcopal Church—welcomed the delegation to New York and led the Celebration of Eucharist with Archbishop Josiah Atkins Idowu-Fearon. Prior to the Celebration of the Eucharist, the Presiding Bishop, delegates, and other members of the congregation engaged in a fascinating dialogue that covered a variety of topics related to the SDGs—particularly Goal #5, the achievement of gender equality—as well as the role of women and youth in the Anglican Communion as a whole.

These events only touch the surface of the delegates’ experiences and endeavors through their participation in the 60th session of the United Nations Commission on the Status of Women. As their time in New York drew to a close, the delegation produced a statement presented at the Anglican Consultative Council’s triennial meeting in Lusaka, Zambia, in April 2016 (See appendix). Their dedication to global development success and gender equality serves as a constant inspiration to those around them. Their work is ongoing. Despite numerous obstacles, the leadership and commitment displayed by those involved in the session affirms that through constant efforts to increase awareness of global problems, communicate with those suffering on the ground, and address injustices at the local, national, and international levels, gender justice may be a global reality.



**ANGLICAN PROVINCIAL DELEGATES TO THE UNCSW60**  
 The United Nation's Commission on the Status of Women (**UNCSW60**)  
 will undertake a review and appraisal of the progress made  
**in the implementation of the Beijing Declaration and Platform for Action**

<b>Name</b>	<b>Country</b>
Ms Alison Preston	Australia
Ms Natalia Feldens Maiztegui	Brazil
Mrs Claudette Kigeme	Burundi
Canon Jenny Humphreys	Church of England
Mrs Evelyn Lamptey	Ghana
Ms Wendy Lee	Hong Kong
Ms Makiko Fukuzawa	Japan
Ms Nobuko Uesawa	Japan
Mrs Rhoda Luvuno Wabukala	Kenya
Ms Theresa Won Kyung Choi	Korea
Mrs Fides You-Seon Choi	Korea
Revd Linea P. Haufiku	Namibia
Archdeacon Mere Wallace	New Zealand
Dr Saratu Dikko-Audu	Nigeria
Mrs Rebecca Wilson-John	Pakistan
Ms Rachael Fraser	Scotland
Mrs Lungelwa Makgoba	South Africa
Mrs Julia Ayala Harris	United States
Mrs Ashella Tshedza Ndhlovu	Zambia



# **COUNTRY REPORTS**

## **UNCSW60**



## **MS ALISON PRESTON, ANGLICAN CHURCH OF AUSTRALIA**

### **Introductory information**

Australia is a vast continent, covering 7.69 million square kilometers, and is home to a culturally diverse population of 24 million people. People have lived on the land now known as Australia for about 50,000 years. When European settlers arrived about 230 years ago, Indigenous Australians lived in “nations” across the land, speaking some 250 languages and following spiritual values based on reverence for the land and a belief in the Dreamtime.

Australia’s history is one of invasion and dispossession for some, and of opportunity, prosperity and freedom for others from across the globe. Today, Australia is one of the wealthiest countries in the world; Australians benefit greatly from government-funded health care and education, economic freedom and the protection of civil liberties and political rights. Despite these forms of prosperity, Australia continues to face significant challenges. In particular, many Indigenous Australians live in dire poverty and continue to suffer the consequences of dispossession from their land, culture and community.

### **Key Concerns**

The Australian Government actively participated in international discussions to design the SDGs, and facilitated the involvement of Australian civil society in this dialogue. While Australia has a strong focus on promoting gender equality through international development funding in the Indo-Pacific region, unfortunately, in recent years the Australian Government has drastically reduced funding towards international development and humanitarian aid. By 2017-2018, these cuts will see Australian aid fall to 0.22% of GNI—the lowest in Australian history.

As a nation, Australia will face challenges in meeting some of the SDGs, particularly in relation to sustainable energy (goal 7), sustainable consumption and production (goal 12) and climate change (goal 13). Australians are some of the worst global offenders in terms of food waste and household fuel consumption, and the national economy continues to rely on highly pollutant fossil fuels.

Gender equality has also proven elusive in Australia. Women continue struggle to gain equal opportunities for leadership at higher levels of decision-making in both public organizations and in business (goal 5). Indeed, working women in Australia have been found to carry a significantly greater share of household tasks than their female peers in the USA and the UK, and Australian men have comparatively greater challenges negotiating flexible working hours to enable more participation in child care and household responsibilities.

However, the most significant challenge for Australia will be in reducing the gap between Indigenous and non-Indigenous Australians with the aim that “no one is left behind”. Indigenous Australians have been well and truly left behind on health, education and employment indicators. Like in many wealthy countries, inequality in Australia is growing.

### **Review Theme: Preventing Violence against Women and Girls**

Despite Australia’s relatively high standard of living and stable rule of law, violence against women and girls in Australia is a complex, long-term and widespread social problem. According to Our Watch (a leading Australian violence-preventing agency), almost every week a woman is killed by her current or former partner, and a woman is hospitalized every three hours due to family violence.

Although researchers estimate that less than half of domestic violence cases are actually reported, it is clear that intimate partner violence is the leading contributor to death, disability and illness in Australian women aged 15-44. Sadly, more than half of the women who have experienced violence had children in their care when the violence occurred, establishing a damaging pattern for the next generation. While every segment of the Australian community is affected by gender-based violence, some women and their children face much greater risks of abuse. For example, an Aboriginal or Torres Strait Islander woman is 45 times more likely to experience domestic violence than a white woman. Growing evidence indicates that 90% of Australian women with an intellectual disability have been subjected to sexual abuse.

### **Government Programs**

Over the past five years, the national “conversation” about gender-based violence in Australia has changed for the better, particularly due to recognition that this issue is a widespread social problem. This progress is almost certainly due to a convergence of strong governmental policies, decades of advocacy by women’s organizations, evidence-based research, strong male leadership in the Police and Defense Forces to address gender-based violence, excellent media coverage of family violence, and in particular, remarkable women who survived family violence and have courageously chosen to speak powerfully about their tragic experiences to a national audience.

Violence against women and girls is one of the most significant challenges facing Australia; however, significant, evidence-based progress has been made and a clear national framework is in place to address this problem. A strong focus is now being placed on “prevention” strategies that promote safe, respectful, equal relationships and set a much “higher standard” of acceptable behavior between men, women and children.

### **Anglican Provincial Response**

Faith-based organizations, including the Anglican Church and its associated organizations, have an important role to play in empowering women and preventing violence against women and girls in Australia. Across Australia, Anglican agencies, schools and churches are challenging narrowly defined gender roles that can leave women and their children at risk of violence and abuse, promoting very clear frameworks for respectful, equal, safe relationships and providing safe, supportive communities for people fleeing violence. Anglican international aid and development organizations have strong partnerships in developing countries to support their efforts to address poverty and injustice in their own communities.

Many challenges remain within the Anglican Church, both regarding the empowerment of women in a context of divergent biblical interpretations on gender roles, and in living as followers of Jesus in a context that can appear to be increasingly hostile to Christian faith.



## **MS NATALIA FELDENS MAIZTEGUI, IGREJA EPISCOPAL ANGLICANA DO BRASIL**

### **Introduction**

This report contains information gathered from my own observations, experiences and those reported to me. I focus on the current state of Brazil both inside and outside of the Anglican Episcopal Church of Brazil (IEAB) and how this environment affects initiatives related to women's empowerment and sustainable development within the region.

### **Government and Non-Governmental Programs**

The level of education of women in Brazil is growing in relation to that of men. From 2003 to 2013, within an enrollment level of 6 million people, 3.4 million were women and 2.7 million were men. Furthermore, 55% of individuals who entered university were women. Among those who completed their degrees, 60% were women.

At the national level, my research has revealed that there is a prevalent group of female leaders who are actively engaged in issues related to women's empowerment and sustainable development in Brazil. Furthermore, this group is open to collaboration with other feminist organizations. Over the years, various achievements have been made towards the empowerment of women and the elimination of gender-based violence. At the governmental level, these initiatives include the creation and implementation of the Maria da Penha Law, as well as the presence of specialized police stations and other spaces for women who suffer from gender-based violence.

Sustainable development depends on empowerment. Many females will become mothers, which brings another dynamic to feminist movements both inside and outside of the church—the perspective of a female as a mother. According to my research, 80% of people engaged in ecological causes are women. I believe that the Brazilian reality is no different. Being part of Mother Nature approximates female values to forms of ecological development intended not to destroy, but rather to enrich life. This year, Brazil's ecumenical fraternity has taken on the motto, "Our home, our responsibility", as part of their campaign for basic sanitation. Many women participated in the preparation and distribution of materials. For the first time, the General Secretary of the National Council of Christian Churches—a key promoter of the campaign—is a woman. Furthermore, the theme for 2016, "Seeds", was coordinated and reviewed by a woman. The previous edition was dedicated to the 30th anniversary of female ordination in IEAB.

### **Challenges**

Despite progress, various challenges must be overcome for the sustainable development goals to be realized in Brazil. On average, women receive a salary that is 30% lower than that of men in equivalent positions. In the elections of 2014, 30.7% of those who ran were women, but only 10.6% of individuals with positions in Congress are women. Although there are 27 states in Brazil, only one woman is governor other than the president.

An important part of women's empowerment is linked to access to statistical information and other data that reveals the status of women. Data shows that the number of violent deaths of black women has increased by 54% and that of white women has decreased by 9.8%, 3 out of 5 young women have suffered violence in a relationship and 56% of men admit to perpetrating some act of violence against women. In relation to this topic, a booklet called "Preventing and Combating Gender-Based Violence against Women" was launched in 2014 in the IEAB. Statistical information is also released by human rights organizations outside the IEAB. Information is disclosed on social media about the struggles of women, girls and members of the LGBT community. Among the most striking is the campaign, "I do not deserve to be raped", that emerged through the statistic that most Brazilians believe that the clothes that women wear allow blame to be placed on a woman for rape. This statistic was "corrected" after the campaign. Currently there is a campaign against "corrective rape", a form of sexual violence claiming to "cure" homosexual women through rape. Through the attention that social media networks provide to these prevalent issues, it is possible to consider them a channel of empowerment for women and girls.

### **Anglican Provincial Response**

The Church has a reception house known as the "Casa Noeli dos Santos", which is in Ariquemes, Rondônia state. In the city of Canoas, Rio Grande do Sul state, the Church has been part of the Municipal Council of Women's Rights since its inception. These spaces help foster an open dialogue and support for the empowerment of women, especially those who are at risk.



## **MRS CLAUDETTE KIGEME, ANGLICAN CHURCH OF BURUNDI**

### **Introduction**

Burundi is a small landlocked country in Eastern Africa, neighboring Rwanda, the Democratic Republic of Congo and Tanzania. Its size is 27,834 square kilometers, including 2,000 kilometers of lakes. The last General Census of Population and Housing (RGPH 2008) counted 8,053,574 inhabitants—51% female and 49% male. With an annual population growth rate of 3% and a fertility rate of 6.1 per woman, the current population is estimated at 10,500,000 (UNFPA source). 90% of individuals live in rural areas, where the majority earn less than a dollar a day. Women play an important role in the national economy as active contributors to the agricultural sector and account for 90% of the food production within the region.

According to the 2015 Human Development Report, Burundi is one of the poorest countries in the world. Further, since April 2015, the country has been experiencing a sociopolitical crisis that puts the population at a high risk of civil war and other forms of insecurity.

### **Key Concerns**

The constitution of Burundi ensures that women make up 30% of the individuals with positions at all political levels, including parliament, the Government and the Senate. This policy enables women's participation in politics. Furthermore, constitutional laws have been amended in order to improve the rights of women related to family issues, physical abuse, resources and assets, and civil liberties. However, despite policies and Government efforts, many important aspects of these issues are still governed by customary law, which leaves women disadvantaged and marginalized. They have little financial autonomy, and their participation in decision-making at the household and community levels is limited. The majority of women cannot meet their own basic needs; they are not able to obtain an education, a basic standard of health, adequate food, housing, or social security. Violence against women remains one of the most critical challenges faced in Burundi. Women and girls are daily victims of all forms of violence, and the majority of women do not report these abuses.

**Inheritance rights:** Although the national constitution, international conventions ratified and other legal frameworks promote gender equality and non-discrimination, women still face discrimination regarding land inheritance rights, which are reserved to men only. In an agriculturally focused country like Burundi, where land is the most valuable resource, women's lack of access to this resource leaves them economically and socially vulnerable.

**Impunity of perpetrators:** Despite the law, the impunity of perpetrators is a salient reality that contributes to increased violence against women. Entrenched social attitudes and gender biased criminal justice systems mean that most victims suffer in silence, with little to no access to justice, care, or support.

### **Anglican Provincial Response**

It is the mission of the Church to speak up for the oppressed so that all 'may have life in its fullness' (John 10:10). Therefore, the Anglican Church has decided to stand up and fight violations of human rights through the formation of partnerships and initiatives that address violence against women. These programs aim to increase women's empowerment by improving their access to information that enables them to analyse and make decisions that directly affect their lives, meet their basic economic needs, while mobilizing stakeholders to address the issue of violence against women. These initiatives have increased the sensitivity of both church and community members towards the issue by encouraging them to break the silence and to speak out.

The Church is active in providing prevention, protection, caretaking and advocacy initiatives for victims and survivors, in partnership with other actors. Additionally, we would like to promote gender justice in parenting and further collaboration with men. We take this opportunity to express our deep gratitude to all partners who have collaborated with us, both morally and financially, as we develop programs that aim to restore human dignity. May God bless and reward them all eternally.



## **CANON JENNY HUMPHREYS, CHURCH OF ENGLAND**

### **Introduction**

England is part of the United Kingdom of Great Britain and Northern Ireland, which also includes the nations of Wales, Scotland and Northern Ireland. The population of the UK in January 2016 was estimated to be 65 million, with approximately 32 million males and 33 million females. In the 2011 census, England contained around 84% of this population. The average life expectancy is around 79 years for males and 81 years for females.

### **Key Concerns**

Key concerns for women in England related to the SDGs include sustainable development and its environmental impact, accessible healthcare and social care (especially for an increasingly aging population), and gender equality in financial matters. Violence against women and girls remains a problem for all parts of society and includes domestic violence, grooming, trafficking, the vulnerability of female refugees and asylum seekers, and the so-called “honor culture” that affects women and girls within certain ethnic and faith communities.

### **Government Programs**

Prime Minister David Cameron was the Co-Chair of the UN High Level Panel, which worked to put together the SDGs adopted at the UN in September 2015. A report by BOND (UK membership body for NGOs working in International Development) suggests that the UK Government should now I) create a national-level body with membership drawn from academia, business and civil society to review progress against the UK’s SDG strategy; II) create a cross-party SDG and sustainable development select committee, bringing together representatives of other select committees including health, education, environmental audit, energy and climate change, international development, defense, foreign affairs, home affairs, justice and women and equality; and III) support the development of a multi-stakeholder network— similar to the Open Government Civil Society Network it cooperates with—on reviewing the UK’s progress against the SDGs and national indicators.

Information from BOND states that the UK Office of National Statistics is getting extra resources to develop SDG national indicators; a new all-party group has been established to focus on SDG implementation; and a new SDG lead in the Cabinet Office is working on UK implementation plans, although The Department for International Development (DFID) is still the lead department. It is acknowledged that the SDGs only formally came into force in January, and the Government has not felt compelled to develop clear plans until now. BOND members will continue to lobby on this and to encourage Government to maintain its commitment of 0.7% of GDP to the overseas aid budget.

It was announced on 21 January that the Rt Hon Justine Greening from DFID has joined the first High Level Panel on Women’s Economic Empowerment. This panel consists of leading politicians, economists, charity leaders and business leaders and is intended to jumpstart a global movement on women’s economic empowerment. Its first meeting was held during CSW60.

The Government Equalities Office is responsible for equality strategy and legislation. It is coordinating the UK’s negotiations at the UN. The office works to take action on the government’s commitment to remove barriers to equality and help build a more just society, leading on issues relating to women, sexual orientation and transgender equality. In February, Women and Equalities Minister Nicky Morgan announced a law requiring companies with over 250 employees to reveal how much more they award male employees in pay and bonuses. New league tables will show which companies are the worst offenders. The first league table will be published in 2018.

### **The Response of the Church of England**

The Church of England does not have a national SDGs strategy, and 42 autonomous dioceses will formulate their own responses. Gender equality in the Church has made progress with the appointment of 8 women to the Episcopate to date (2 Diocesan and 8 Suffragan bishops). Other equality issues— including the use of inclusive language and the appointment of partnered gay and lesbian ordained and lay people to roles in the Church— are ongoing. The Church has improved its attitude to safeguarding in recent years following some high-profile cases of the sexual abuse of children, which have included clergy as well as politicians and entertainers.

The Church of England has been instrumental in changing public and political opinion on ‘pay-day lending’, and tougher government regulations on high interest rates have been introduced. This has been helped by the work of the Archbishop’s task group on responsible credit and savings and the promotion of credit unions, including the Churches’ Mutual Credit Union— set up together with the Church of Scotland, the Church in Wales, the Methodist Church and the Scottish Episcopal Church in February 2015.

Work in raising awareness of the SDGs continues to be done in the UK and globally by the Anglican Alliance through campaigns on development, relief and advocacy from their base in London. For example, the coalition Action 2015 engaged in advocacy on the shaping of the SDGs and is currently working to spread further awareness and engagement.

### **Other Denominations and NGOs**

Many Christian denominations are involved with projects related to the SDGs. For example, Christian Aid (an ecumenical Christian NGO based in the UK) is part of “Side by Side”, a global movement for gender justice. The Salvation Army is campaigning against trafficking and modern day slavery. The Baptist Churches have the Dignity Coalition, which leads campaigns against gender-based violence in the UK and around the world. A Rocha UK has launched “Eco Church” with the support of Christian Aid, Tearfund, the Methodist Church and the Church of England. FaithAction and Restored have together issued a Faith Leaders’ Declaration on Domestic Abuse and have produced resources to help faith communities recognize abuse and take appropriate action. These organizations work with the White Ribbon Campaign, which encourages men to work to end violence against women and has the support of the Islamic Society of Britain.



## **MRS EVELYN LAMPTEY, THE CHURCH OF THE PROVINCE OF WEST AFRICA**

### **Introduction**

The Republic of Ghana is centrally located on the West African coast and has a total land area of 238,537 square kilometers. Its administrative and political capital is Accra. The total population is 24,658,823 people (PHC 2010). The distribution of the population by sex indicates that the male population is 12,024,845 and female is 12,633,978. Ghana has a youthful population; 44% of its citizens are under 15 years of age.

### **Key Concerns**

It is well documented that the empowerment of women leads to the economic, political and social growth of developing countries. Although Ghana had achieved some targets under the MDGs, it has become crucial for the country to ensure improvement in its implementation of the SDGs. Having been applauded as the first country in Sub-Saharan Africa to achieve the targets of eradicating poverty—ensuring universal education and access to justice—Ghana has taken the necessary steps to ensure a smooth migration from the Millennium Development Goals (MDGs) to the Sustainable Development Goals (SDGs). Key concerns that affect women and girls in Ghana from among the 17 SDG's include: ending poverty, ensuring the health and promotion of well-being for all, achieving gender equality and the empowerment of all women and girls, the promotion of inclusive and sustainable economic growth and full and productive employment for all.

### **Government Programs**

The Ministry of Gender, Children and Social Protection has the mandate to ensure gender equity and promotion of the welfare and protection of children, whilst empowering the vulnerable, elderly and disabled. In response to its mandate, the Cabinet has approved five policies to be enacted by the Gender Ministry: the National Social Protection Policy, School Feeding Policy, Justice for Children Policy, Child and Family Welfare Policy and the National Gender Policy.

As a key proponent of the SDGs, the government has established the National Social Protection Policy, which provides the framework for a coherent social protection system in the country. This policy targets some of the SDG's through its commitment to reducing of the number of men, women and children living in all forms of poverty by more than half; achieving full and productive employment for all and increasing access to formal social security. The implementation of the policy is addressed through five flagship programs: The Livelihood Empowerment Against Poverty (LEAP), the Labour Intensive Public Works (LIPW), The School Feeding Program (SFP), the National Health Insurance Scheme (NHIS) and the Basic Education Capitation Grant. The SFP policy provides nutritionally adequate, locally produced food to disadvantaged school children, and aims to foster local economic development in food production, marketing and processing.

Combating all forms of violence against women and girls remains a key priority for Ghana. There cannot be sustainable development without women's empowerment, and this cannot be achieved without the elimination of all forms of violence against women and girls. In 2007, the Ghanaian government passed the Domestic Violence Bill, which implements legal proceedings to prosecute men who abuse women.

### **Challenges**

A low level of knowledge of the SDGs among key national stakeholders could hinder the implementation of the development goals. Potential pitfalls also depend on national institutions' abilities to fully grasp and internalize the 17 goals and the need to integrate the SDGs into the national framework. Other challenges include uncoordinated institutional arrangements and the fragmentation of social protection interventions, as well as the gaps between these various programs.

### **Anglican Provincial Response**

The Anglican Diocese of Accra is a member of The Christian Council of Ghana, which advocates for the rigorous implementation of the SDGs. The Council has cautioned that progress could be made in meeting targets related to the SDGs if militating factors to the MDGs are removed. In addition, the Anglican Alliance is encouraging the Provinces of the Communion to join in the call for the ambitious implementation of the Sustainable Development Goals in all countries.



## **MS WENDY LEE, HONG KONG SHENG KUNG HUI**

### **Introduction**

Hong Kong is a Special Administrative Region of the People's Republic of China ("Hong Kong SAR") with a high degree of autonomy in accordance with the principle of "One Country, Two Systems". Hong Kong SAR exercises its own executive, legislative and judicial powers. The region has a total area of 1,104 square kilometers and its total population is about 7.241 million as of 2014, among which 3.896 million were female and 3.345 were male.<sup>1</sup>

### **Government Programs**

To protect gender equality, the Hong Kong SAR has legislation that outlaws domestic violence, sexual harassment and gender-based discrimination. The Equal Opportunities Commission was established in 1996 to work towards the elimination of discrimination and harassment and to promote equality of opportunity between men and women. In 2001, the Government established Women's Commission, tasked to engage in an overview of women's issues, develop a long-term strategy for the development and advancement of women and advise the government on policies and initiatives concerning women.

Since 2002, the Government has started to adopt gender mainstreaming within different policy and program areas. Since 2015, the Government has required all departments to apply gender mainstreaming to the formulation of major government policies and initiatives.<sup>2</sup> In the 2016 Policy Address, the Government aimed to implement a pilot scheme to encourage NGO's to apply gender mainstreaming when formulating policies and programs.<sup>3</sup>

### **Challenges**

#### **Education and employment**

Women have equal educational opportunities in Hong Kong SAR. However, the older generation of women tends to have lower education attainment when compared with men. The education of the population irrespective of gender has improved. There are an increasing number of females receiving higher education, and the percentage of female students enrolled in funded education programs has increased from 50.1% in 1997 to 53.9% in 2014-15. In particular, the number of female students enrolled at the postgraduate level has increased from 36.2% in 1996-97 to 60.6% in 2014-15.

The proportion of female employees working as managers and administrators, professionals and associate professionals has increased from 19.6% in 1993 to 31.4% in 2014, although the corresponding proportion of male employed persons was still much higher at 44.1% in 2014.<sup>4</sup>

In civil service, although the number of female directorate officers has increased from 35 in 1981 to 445 in 2014, it is still much lower than that of their male counterparts.

#### **Participation in Public Affairs**

Although the number of women participating in public affairs has increased significantly in recent years, the number is still much smaller than that of their male counterparts. For example, in the Executive Council of Hong Kong SAR, only 20% of members are female. Following the 2012 Legislative Council election, the number of elected members was 11 female and 59 male.<sup>5</sup> The number of women who act as representatives in governmental advisory and statutory bodies is much lower than that of their male counterparts. In 2014, only 27.6% of non-official members serving on the public sector advisory and statutory bodies were women.<sup>6</sup>

## **Poverty**

There are more women than men living in poverty in Hong Kong SAR. According to the Hong Kong Council of Social Service (HKCSS), the percentage of women living in a household with income below the poverty line was 18.1% in the first half of 2012, while the corresponding percentage of males was 17%.<sup>7</sup>

## **Violence against Women**

The number of sexual harassment complaints received by the Equal Opportunities Commission of Hong Kong SAR has always ranked high.<sup>8</sup> Although there is legislation in force in Hong Kong to protect women from violence, and offenders may face civil or criminal law sanctions, it remains important to prevent violence against women and to educate women (in particular the foreign domestic helpers and the ethnic minority groups in Hong Kong SAR) about their rights.

## **Anglican Provincial Response**

The Province of Hong Kong Sheng Kung Hui consists of three dioceses and was established in 1998 as the 38th Anglican province in the worldwide Anglican Communion. It has a long history of advocating for gender equality on behalf of women and girls through education and welfare services. The Province is now operating more than 100 schools that provide education to both males and females. The Welfare Council is the social welfare arm of Hong Kong Sheng Kung Hui as it provides comprehensive social services in the Hong Kong SAR.

Furthermore, Hong Kong Sheng Kung Hui has gender equality within its constitution and currently has 12 women priests out of a total of 76. It was also among the first areas where women priests were ordained in the Anglican Communion. The Hong Kong Sheng Kung Hui Women's League ("Women's League") has a long history of uniting women within the Province. Furthermore, it has established a foundation to support women seminarians and to encourage more women to respond to the calling of ministry.<sup>9</sup>

1 Women and Men in Hong Kong Key Statistics 2015 Edition p.xxv

2 The 2015 Policy Address paragraph 149

3 The 2016 Policy Address paragraph 182

4 Women and Men in Hong Kong Key Statistics 2015 Edition p.86

5 Women and Men in Hong Kong Key Statistics 2015 Edition p. 323

6 Women and Men in Hong Kong Key Statistics 2015 Edition p.322

7 [http://www.poverty.org.hk/sites/default/files/121018\\_p\\_no\\_%20sex\\_01-12\\_1H.pdf](http://www.poverty.org.hk/sites/default/files/121018_p_no_%20sex_01-12_1H.pdf)

8 The Third Report of the Hong Kong Special Administrative Region of the People's Republic of China under the United Nations Convention on Elimination of All Forms of Discrimination against Women, Submission from the Equal Opportunities Commission, Hong Kong 21 July 2014

9 <http://www.hkskh.org/content.aspx?id=53&lang=1>



## **MS MAKIKO FUKUZAWA AND MS NOBUKO UESAWA, THE NIPPON SEI KO KAI**

### **Introduction**

Japan has a land size of 377,962 square kilometers and the total population is 126,820,000 people. Of 65,150,000 of women, 7,830,000 are girls under 15 years of age. Of 61,670,000 men, 8,220,000 are boys under 15 years of age.

### **Key Concerns**

Among the 17 Sustainable Development Goals, key concerns affecting women in our country include Goal #5: “Achieve gender equality and empower all women and girls” and the Review Theme regarding violence against women and girls.

### **Government Programs**

Government programs that address concerns related to the SDGs in the region include the decision to host the 3rd World Conference on Disaster Risk Reduction, which took place in Sendai in 2015.

Regarding Goal #9 (build resilient infrastructure, promote sustainable industrialization and foster innovation) and the realization of Goal #11 (make cities inclusive, safe, resilient and sustainable), the government, local governments and private sectors are advancing various practical efforts in response to lessons from the Great East Japan Earthquake.

There has also been progress made towards the realization of the goal to raise the ratio of female government officials more than the enactment of the bill on the promotion of Women’s Participation and Advancement in the Workplace of 2015 did. In 2015, the “Emphasis Policy”, focusing on acceleration of women’s active participation, was enacted. The policy works towards positive change related to pregnancy discrimination and the statutory penalty of sexual offenses, among other issues. Furthermore, in 2015, the Supreme Court ruled on the unconstitutionality of the remarriage prohibition period (that only women must comply to a 6-month prohibition period).

### **Challenges**

Despite the agenda, “Leaving No One Behind”, the number of individuals left behind by the government is increasing, such as women and children living in poverty, victims of the nuclear power plant incident, part time workers, the elderly and individuals with disabilities. In order to reduce the burden of child care and the care of other family members, which prevents women’s social advancement, we must reduce males’ long working hours so they can provide further assistance.

Regarding the issue of development and natural disasters, we need to develop a vision of energy policy without nuclear-dependence and aim for the development and utilization of renewable energy. In some regions, such as Fukushima, initiatives have already been launched towards the achievement of this goal. The government should also promote the sustainable activity and safety initiatives provided by grassroots organizations and individuals who support women and girls in developing countries.

The Government of Japan has abandoned the policy of peacebuilding through the adoption of a resolution that authorizes the use of force. The United States military’s heliport relocation plan to Henoko, Okinawa, has been strongly promoted. We should protect peace and the environment by resisting these policies.

The Supreme Court ruling of constitutionality to the system of marriage related to surnames is a step in the right direction, but we need to correct other prevalent inequalities related to marriage and divorce. Although “Act on Punishment of Activities Relating to Child Prostitution and Child Pornography, and the Protection of Children” (1999) and “Second Comprehensive Measures to Eliminate Child Pornography” (2013) have been established, a low level of consciousness about these issues is one of the greatest problems of child pornography in Japan.

### **Anglican Provincial Response**

In July 2015, the Women’s Desk of the Anglican Church in Japan met with the Liaison Council of Women’s Organizations and issued a joint statement against security-related laws. Through joining the International Women’s Year Liaison Group, they expand opportunities for the exchange of information and cooperation with other groups.

The Anglican Church in Japan launched “Project on Nuclear Power and Radiation” in 2013 and defined its clear position as a source of support for mothers, as stated by the 59th General Synod. Furthermore, the Women’s Association has supported women and children whose lives are compromised in Japan, Thailand, India, Bangladesh, Kenya and Israel through the development of face-to-face relationships with these individuals.

The Women’s Desk also held a workshop on the prevention of violence against women and girls, facilitated by ECPAT (End Child Prostitution, Child Pornography and Trafficking). They are calling for the cooperation of all bishops in supporting women’s equal participation in the decision-making process and ‘The 16 Days of Activism against Gender Violence Campaign’, while recognizing that the percentage of women in decision-making positions within the Church is increasing. Moreover, Women’s Desk will encourage bishops to embrace the SDGs—especially as they relate to gender concerns—and to hold workshops co-hosted by the organizations mentioned above.



## **MRS RHODA WABUKALA, THE ANGLICAN CHURCH OF KENYA**

### **Introduction**

Kenya has a land size of 581,309 square kilometers and a population of 45,010,056 people<sup>1</sup>. Of that number, 9,435,795 are girls under the age of fifteen and 9,494,983 are boys under the age of fifteen.

### **Key Concerns**

Key concerns affecting Kenya include poverty, health challenges, gender equality challenges and access to water and clean energy sources. According to the Kenya Demographic Health Survey, in 2014, neonatal mortality was at 22 deaths per 1,000 lives and infant mortality was at 52 deaths per 1,000 lives. Furthermore, immunization coverage was at 68%, exclusive breastfeeding was at 61% and only 62% of births occurred with the assistance of a skilled health provider. Regarding gender equality challenges faced in 2014, 41% of women suffered gender-based violence committed by their spouses. Furthermore, 21% of women between the ages of 15 and 49 experienced genital mutilation. Concerning clean access to water and clean energy, 71% of households have access to improved water sources, more than half (56%) of households use wood for fuel and only 64% of households have access to electricity. 58% of women between 15 and 49 years of age are employed.

### **Government Programs**

Government programs that respond to the SDGs in Kenya include the presence of the National Gender and Equality Commission and a National Women's Charter. Furthermore, Kenya observes international days against gender-based violence, such as International Women's Day and 16 Days of Gender Activism, among others. The Constitution also provides for affirmative action and the two-thirds majority rule.

### **Challenges**

Challenges faced in Kenya towards the widespread adoption of the SDGs include the prevalence of female genital mutilation, adult literacy levels for women that are still lower than that of men, gender-based violence and maternal health challenges, such as lack of access to contraceptives.

### **Anglican Provincial Response**

Initiatives taken on by the Church in order to combat these challenges include advocacy for gender justice—especially through the platform of Mother's Union, the promotion of energy-saving and hygienic cooking stoves, water and sanitation projects, micro-finance programs for both genders and the development and implementation of gender policy.

<sup>1</sup> Index Mundi: [http://www.indexmundi.com/kenya/demographics\\_profile.html](http://www.indexmundi.com/kenya/demographics_profile.html)



## **MRS FIDES YOU SEON CHOI AND MS THERESA WON KYUNG CHOI, THE ANGLICAN CHURCH OF KOREA**

### **Introduction**

The Republic of Korea (South Korea) has a land size of 100,210 square kilometers and a population of 51,529,338 people. 3,717,701 are males under the age of fifteen and 3,424,490 are females under the age of fifteen. The rest of the population includes adult males and females over the age of fifteen.

### **Key Concerns**

Economic and political conditions have a great impact on the status of women in any country and Korea is no exception. Among 17 measurable Sustainable Development Goals (SDGs), Goals 5, 8 and 10 are closely related to women's social, cultural, economic and political status in Korea. Therefore, this report uses those goals as the means of assessment.

### **Government Programs**

Several laws, policies and services have been implemented in Korea to create gender equity, such as the Labour Standards Law, the Maternity Protection Act and the Different Life Stage Support Service. The Gender Equality Law is the most recently enacted legislation derived from the Framework Act on Women's Development and is intended to close social and economic gaps between the genders. This law aims to expand women's participation in every level of social, political and economic life. It also aims to enhance women's rights and welfare. This law includes policies beyond those that provide legal and financial support to women who have careers shortened by pregnancy and child-care. It also supports fathers during their spouse's pregnancy, childbirth and child-care periods.

Furthermore, it is suggested that any reports on gender equality performances to interested organizations such as the Convention on the Elimination of All Forms of Discrimination against Women are to be submitted to National Assembly beforehand. This action is expected to promote gender-sensitivity awareness among people in decision-making positions.

### **Challenges**

#### **Economic**

"The Global Gender Gap Report 2015" by the World Economic Forum presented shocking results about the status of women in Korea. According to the report, Korea is at 117th place in the Gender-Equality-Index with a score of 0.651, and the wage differential between genders is extreme.

Furthermore, in the 'Glass Ceiling Index', Korea has been positioned the bottom of 28 OECD countries for the last three years in a row. These indicators show that despite its economic achievements (Korea placed 27th in GDP per capita), Korea's gender equality does not align with such advances.

#### **Political**

The rate of women's participation is central. In Korea, this rate increased from 18.3% (1999) to 41.6% since the Gender Quota System was introduced in 2002. However, this system is only a recommendation and is not legally binding as it is in some Northern European countries. As a result, in last two of Korea's Presidential administrations, the rate of women in cabinet positions has fallen.

### **More to be done**

One of the ways to reduce gender gaps— especially in economic and social participation— is through the reinforcement of gender-sensitivity education. Gender equality education and support systems, services and policies for both women and men have to be developed and widely implemented.

Another way to encourage women's participation at all levels is to develop more reliable childcare systems. In 2013, more than 77% of young children were looked after in private care centers and only 10% in state-run care centers. These figures indicate that child-care is still expensive and considered a responsibility of individual parents. Due to a costly and unreliable system, many women abandon their careers, leading to career discontinuance as well as social and economic isolation. In addition, an old, cultural notion that women are responsible for childcare contributes to such career discontinuance. Therefore, building reliable, affordable and quality child-care systems is one of the key means to encourage women's participation in economic and political activities.

### **The Response of the Anglican Church of Korea**

Since the first ordination of a woman priest in 2001, more than 20 women priests have been ordained in the Anglican Church of Korea (ACK). However, women leadership is not the strongest feature of the ACK. For example, there are only 76 women out of 174 lay representatives in the diocese of Seoul (2015). This figure becomes lower (1 out of 22), in the National Standing Committee; the higher the level of decision-making, the lower the rate of women's participation. Nevertheless, as a Church, the ACK is encouraging women to develop, become empowered and thrive.

One such initiative is the Community Child Center provides children with homework-help, meals, activities and other required services while their parents are at work. There are dozens of Community Child Centers run by the ACK. Another includes the education center for migrant women by marriage. Through the center, women who have married Korean men can learn Korean language, cooking skills and customs. The center provides Korean learning courses for various levels of the official Korean Language Test. Furthermore, Café Grace was opened in 2010 through the Girls' Friendly Society Project Fund. Café Grace helps North Korean defectors—especially women and children— by providing them with employment, job training and scholarships.

For the last 20 years, women's organizations in the ACK have been fundraising to establish the Women's Mission Centre. Recently, the establishment of a physical center is becoming more imminent and real. Women's organizations are determined to use the center to empower women, develop women's leadership, educate both genders on gender-sensitivity, and provide a support system for deprived women and children and to help those marginalized in the Church and society.

*I will be swift to bear witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired workers in their wages, the widow and the orphan, against those who thrust aside the alien, and do not fear me, says the LORD of hosts. (Malachi 3:5)*



## **REVD LINEA P. HAUFIKU, ANGLICAN CHURCH OF NAMIBIA**

### **Introduction**

Namibia covers a landmass of 823,290 square kilometers. The population of Namibia is 2,198,406 people. This number includes 743, 215 women over fifteen, 757, 230 men over fifteen and 345, 593 girls and 352,268 boys under fifteen.

### **Key Concerns**

The Sustainable Development Goals that directly affect Namibian women include those addressing gender-based violence, the effects of HIV and AIDS, gender parity in Parliament and all other organizations, and business inequalities based on gender.

### **Government Programs**

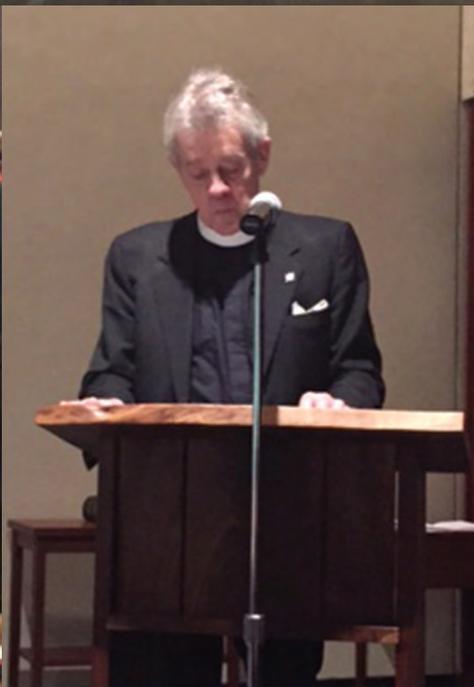
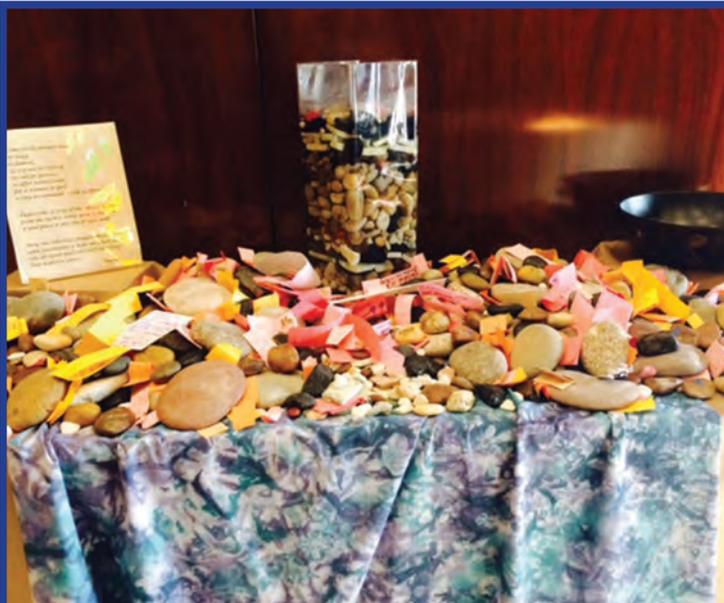
Namibia has made some commendable efforts in addressing these challenges. Amongst these four issues, gender-based violence stands out as the most serious manifestation of society's attitude towards women and girls. Be that as it may, greater focus has been placed on this theme. Namibian legislators have enacted the following policies in order to mitigate and safeguard women: the Combating of Domestic Violence Act, the Combating of Rape Act and the Children's Act. Additionally, the government has created the Ministry of Gender Equality and Child Welfare to spread awareness and further mobilize civil organizations to tackle such issues.

### **Challenges**

There is a major problem in Namibia whereby women are seen as property instead of equal partners. For example, some wealthy men take advantage of poor girls through sexual abuse. When these girls are able to gain independence, some are met with gender-based violence that can be fatal. Additionally, cases of domestic abuse and violence are underreported, mostly due to a prevalent socio-cultural ideology that disfavors women. Although the government is fighting gender-based violence, there is more that needs to be done.

### **Anglican Response at the Provincial and Diocesan Levels**

The Anglican Church has been involved in dialogue with other Churches and members of the government in order to work to change the perceptions that most Namibian men hold towards women. Furthermore, the Anglican Church has also participated in marches and National Prayer meetings designed to fight against gender-based violence. The Church also has a gender desk mandated to deal with such issues when they arise within the Church and includes the topic of gender-based violence in its conferences and synods.







## **ARCHDEACON MERE WALLACE, THE ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND & POLYNESIA**

*Tena koutou Nga Wahine o Tenei Rohe, Nga mihi aroha kia koutou  
Wahine Ma E Te whanau a Te karaiti Naumai haere mai,  
Women, Family of Christ Welcome,  
Ko tatou nei tona Tinana, e mahi nei I Te ao,  
We are Christ's body, Christ work in the world*

*Kia hari tahi tatou  
Christ is the light  
Ko Ihu karaiti te maramatanga  
The joy of our salvation  
Te matapuna o Te Ora*

Nga Mihi aroha kia koutou, Greetings to the Anglican Provincial Delegates, Me sa nomuni na lolomu, kei na vakacegu mai vua na kalou.

### **Introduction**

We, the whole church of Aotearoa, New Zealand and Polynesia, continue to be proactive in working towards the elimination of all forms of gender based violence. We are also seeking gender equity in leadership roles. Our challengers are to have more gender based equity across all liturgical governing and consultative trusts and committees within our church. The context of our church can be sourced from Arch-Deacon Carole Hughes' report to the Anglican Communion, the United Nations Commission on the status of Women 59th Session.

We are working towards the selection of a New Zealand woman within our three tikanga church, elected to the position of Bishop, while supporting all other Bishops.

Women's groups are actively responding to gender based issues through organizations such as the Mothers Union, Association of Anglican Women (AAW), Kahui Wahine, Anglican Women's Studies Council, and Young Women's and Mothers Group (Polynesia).

There have been many successes within each tikanga at the Amorangi/Diocese Level, where women are in leadership roles.

### **Key Concerns**

Within New Zealand itself, the government has used their knowledge to ensure that policymakers' and practitioners' understandings and approaches to primary prevention of violence are meaningful. The Anglican Woman's studies council has worked alongside "the house of Sarah", who have been working in the area of gender based violence for some time. In 2015, 'the house of Sarah' facilitated a workshop where recommendations were written. In 2016, we hope to present two motions to General Synod/Te Hinota Whanui (GSTHW); the first one is to ask that there is a continuation of work for equal representation resolution (SR49). The GSTHW encouraged tikanga episcopal and parochial units to give effect to the millennium development goal of equal representation of women and men in decision making at all levels, when appointing representatives to governing and consultative bodies in this church and beyond. The church is seeking liturgical leadership and an increased number of women in attendance at official gatherings of this church.

Motion 2, violence prevention, is our church's business. We want general Synod/Te Whanau Hinota 2016 to establish a working group to implement the recommendations from the "Violence is our church's business", held 26th-28th May 2015.

Affirm that in working towards transforming unjust structures "Violence Prevention is our church's business"

**Recommendations**

1. The implementation and compliance with motion 19 of GSTHW 2014 safe church's charter and group at Hui amorangi/Diocese level.
2. We recognize that the key responsibility of the church is to the survivors of abuse as outlined in the Anglican Communion Safe Church Charter.
3. Title D canon 1 that awareness is raised of the canon and in particular education around title D 1 and 2 at all church levels.
4. Provision of adequate training for appropriate people clergy and lay to care, support and refer victims/survivors of violence.
5. That the church shall be a strong and consistent advocate for the prevention of violence against all people, particularly women and children as an Anglican Church initiative or in partnership with others.
6. That each Hui Amorangi/Diocese provides a mechanism to disseminate relevant information resourcing parishes and ministry units to address the issue of violence against all people particularly women and children.

Examples break the silence, 16 days of Activism, White Ribbon Campaign, Community Mobilizations.



## **DR SARATU DIKKO-AUDU, THE CHURCH OF NIGERIA**

### **Introduction**

Nigeria is a country in West Africa, bordered by Benin Republic on the west, Cameroon on the east, Niger on the north and the Atlantic Ocean on the south. It covers a landmass of 923,768 square kilometers and has a population of 177,155,754 (World Bank, 2014) consisting of 24.67% men, 24.08% women, 26.3% boys (0 -17yrs) and 24.9% girls (0-17yrs).

### **Key Concerns**

Nigeria has made substantial progress in the attainment of the MDGs, particularly in the areas of universal primary education enrollment, achieving gender equality in education, reducing the spread of HIV and AIDS, reducing maternal death, and reducing the percentage of people living in absolute hunger by half. However, some of the targets were not met in the areas of poverty, insecurity, social inequality, absence of inclusive growth and youth unemployment. Therefore, the implementation of the MDGs in Nigeria remains unfinished and will likely be rolled over to the SDG framework. The first five of the 17 SDGs (poverty, hunger, good health, education and gender equality), as well as the issue of violence and the suppression of rights, all have a direct impacts on women and girls in Nigeria. Men are typically considered to be the breadwinners of the home; however, women sustain most homes. Consequently, issues related to poverty, hunger, health and education—as well as gender equality—are central concerns at the heart of the Nigerian woman.

### **The Review Theme: Prevention of Violence against Women and Girls**

Domestic Violence in Nigeria—as in other parts of the world—is a huge problem. Several factors, including poverty, lack of empowerment, marginalization and certain cultural practices can place women at risk of violence. For example, in certain cultures in Nigeria, it is accepted to hit a woman as a form of discipline. There have been reports of husbands maiming and even killing their wives. Studies have shown that as many as 50% of married women are battered by their husbands (This Day: Nigerian Newspaper, 2011). Educated women seem to be even more vulnerable than uneducated women.

### **Government Programs**

Concerning the review theme, “Prevention of Violence against Women and Girls”, the Nigerian government has enacted legislation against rape and other forms of violence against women and girls that prescribes harsher punishment for offenders, at a maximum of 10 years of imprisonment. This piece of legislation is known as the “Violence against Persons Prohibition Bill” (2015) and was sponsored by Hon. Abike Dabiri Erewa in the seventh assembly. Furthermore, NGOs such as “The Wellbeing Foundation, Nigeria”—championed by the wife of our Senate President, Toyin Saraki—create awareness and push for harsher penalties for offenders, as well as empowerment for the survivors. The 25th of November is marked in Nigeria—along with the international community—as the International Day for the Elimination of Violence against Women and Girls. Other Government programs, such as the G-Win initiative, aim to empower women as leaders in sustainable growth. These programs encourage women to present sustainable business proposals funded by government grants as a way of encouraging them to contribute meaningfully to the development of their communities. These measures enhance the capacity of women and girls to take ownership of their future through sustainable development.

In the area of health, giant strides have been made in the effort to eradicate polio. In fact, Nigeria is expected to be declared Polio- free by 2017. In the area of education, several states are implementing the free Basic Education program, which provides the first nine years of schooling at no cost—including books, uniform and one meal for each child daily.

### **Challenges**

Over the past several years, oil revenue has been the mainstay of Nigeria's economy. The crash in the international price of crude oil has created a great challenge for the Nigerian economy, leading the country to look elsewhere to raise funds to sustain its economy and encourage development. The Government is investing in solid minerals and agricultural sectors to meet these needs. Other challenges faced are cultural, as men—who are at the forefront of policy making—lack the willpower to pursue and enforce legislation that protects the rights of women and girls.



## **MRS REBECCA WILSON-JOHN, THE CHURCH OF PAKISTAN**

### **Introduction**

Pakistan is located in South Asia. It covers 796,095 square kilometers of land and water. Its total population is 188.2 million (2014). The disaggregated records from 2009 show 82, 596 million women and 88, 238 million men of the total. The youth population from 15-29 years records that 14.3 % are girls and 15.3% are boys.

### **Key Concerns**

The country faces challenges in reference to all 17 SDGs. However, women are more affected in the areas of SDGs 1, 2, 3, 4, 5, 6, 7, 8, 13 and 16. In reference to SDG #5, the “Gender Goal”, gender inequality has been the key factor towards violence against women and girls in Pakistan. Inequality towards women leads to injustice and violence in many forms, shapes and circumstances. Pakistan has adopted a number of key international commitments to gender equality and women’s human rights such as the Beijing Platform for Action, the Convention on the Elimination of all Forms of Discrimination Against Women, the Millennium Declaration and the Millennium Development Goals. Despite these commitments, Pakistan ranks very low in its maintenance of gender equality.

Women and girls, especially minorities, suffer religious persecution and forced conversion. They are often refused jobs, loans, housing, etc. The testimony of women is not admissible in cases under Islamic Law (Hudood Ordinance) punishments. Asia Bibi suffers and awaits justice after becoming a victim of Blasphemy. Women lack identity and power within their own homes, societies and religious circles. A parliamentary commission of inquiry for women has criticized this Law and recommended its repeal.

Honor killing (and acid spilling on the faces of women) is on the rise from the past decade. This crime has spread from rural spaces to towns and cities. Pakistan’s legal system fails to criminalize this common but very serious form of domestic violence. Furthermore, natural disasters cause gender discrimination and the poverty of women and girls in the province of Baluchistan. Tribal Affairs and the Provincial Disaster Management Authority have committed to advocate within the provincial government for better planning and responses to the needs of women and children in such emergencies.

### **Government Programs**

Over 200 male parliamentarians and youth activists made commitments to UN Women’s He-For-She solidarity movement for gender equality by saying “No” to discrimination and violence against women and girls. A motorbike training initiative by Lahore Traffic Police is increasing women’s mobility and fighting street harassment and violence experienced by women and girls in public spaces.

For the first time, The Sindh Assembly has passed the Sindh Child Marriage Restraint Act, prohibiting the marriage of children below the age of 18. In this province, 7% girls become mothers by the age of 15.

Political participation of women at all levels has increased in last few years. Educational opportunities are being created through various initiatives and programs for all, especially for women and girls. However, appropriate resources need to be created and maintained. Additionally, further capacity building, skill development, entrepreneurship and business opportunities are also being created.

Pakistan is making great achievements in education and the creation of business opportunities. Despite these achievements, there are many issues that need to be addressed vigorously in order to improve gender equality and women’s empowerment, such as those related to cultural, social, religious and healthcare arenas. The judiciary system must be reviewed and made strong to provide justice to women who are victims of discrimination, persecution, honor killing and other violent acts.

### **Anglican Provincial Response**

The women desks of 8 dioceses within the Church of Pakistan are well aware of the SDGs and women’s issues. However, only few Desks are proactive, such as the Lahore diocese. The main reasons for this lack of involvement are lack of leadership and finances. The active dioceses hold seminars, conferences, workshops and trainings for women and girls.



## **MS RACHAEL FRASER, THE SCOTTISH EPISCOPAL CHURCH**

### **Introduction**

Scotland has a land size of 77, 933 square kilometers and a population of 5,295,403 people. 2,728,000 (51.5%) are females, 2,567,400 (48.5%) are males. 2,219,378 are women, 2,033,694 men, 508,622 girls, and 533,706 boys (Source: 2011 Census).

### **Key Concerns**

Gendered expectations in education (especially discouragement from STEM), sport, employment aspirations and goals affect the way that girls think about their possibilities in the future. These concerns include, but are not limited to: maternity leave and a lack of access to affordable childcare; feeling the need to apologize frequently for being assertive in the workplace; pay inequalities; and sexism and sexual harassment in the workplace.

With respect to political representation, 35.1% of Members of the Scottish Parliament (MSPs) are female, but Scotland is the only country in the world (at time of writing) where the leaders of all the main parties in parliament are female. However, members of the press are continually preoccupied with female politician's haircuts, clothing, etc.

Forms of violence against women, such as street harassment, domestic, physical, and sexual abuse are hugely problematic, especially for young women. Furthermore, the objectification of women in mass media outlets is widespread, which perpetuates female stereotypes and creates inequalities.

### **Government Programs**

As a devolved power, Scotland's progress on women's human rights in Scotland is often invisible and is included under the umbrella of the United Kingdom. Equally Safe is Scotland's Strategy for Preventing and Eradicating Violence Against Women and Girls. This cohesive plan from the Scottish Government was put into motion in 2014.

### **Key Gaps and Challenges**

Key gaps in Scotland include the need to combat structural sexism and gendered constructs—from the most basic levels all the way up to the top levels—in order to transform societal expectations and improve the outlook for women. Furthermore, there is little to no mention of the rights of transgender women or men in Scotland. Female genital mutilation in Scotland is a bigger problem than many would assume and needs to be tackled.

### **Anglican Provincial Response**

Beyond a gender audit of the Church, there is little to no effective engagement with gender issues in Scotland from the church as a whole. There is need for more engagement with gender issues, as well as ways in which the role of women in the church can be better realized.



## **MS JULIA AYALA HARRIS, THE EPISCOPAL CHURCH**

### **Introduction**

The United States of America (USA) covers roughly 3.8 million square miles. Major cities include the capital of Washington D.C., New York City, Los Angeles, and Chicago. In 2015, the population reached over 320 million people, making it the third most populous country in the world. Over 80% of individuals reside in urban centers, which is much higher than the average global rate of urbanization of 52%. According to the US Census in 2014, 50.8% of the population is female while 49.2% is male. 26.3% of the population is under the age of 20. The median age is 37.4 years old.

Within this population, race and ethnicity can be broken down to illustrate a dynamic country. Whites make up 73.8%, Blacks 12.6%, Asians 5%, Multi-racial 2.9%, and Native Indian/Hawaiian are less than 1%. Those claiming Hispanic/Latino ethnicity regardless of race make up 16.9% of the total population. The US Census projects that the Hispanic/Latino current minority will become the ethnic majority by 2043.

### **Key Concerns**

**Feminization of Poverty:** An increasing number of women are raising children as single mothers, with varying percentages for each race. For example, in 2013, 25% of White children and 67% of Black children were raised by a single mother. This issue is combined with income inequalities for women. According to the Center for American progress, a White woman would make \$0.78 for each dollar that a man would make. For Black women the rate is \$0.64 and for Hispanic women it is \$0.54. These single mothers are more likely to live in poverty and have poor access to high quality health care, child care, and education, perpetuating generational cycles of poverty.

**Violence against Women:** According to a UN Women report regarding violence against women, released in 2013, 35.6% of women in the USA have been victims of physical and/or sexual violence. Rates of violence for indigenous Native Indian women are as high as 54%. Furthermore, the National Coalition of Anti-Violence Programs states that transgender women of color are 6 times more likely to be the victim of a violent crime compared to statistics of other violent crimes based on gender, race, or sexual orientation. Additionally, another year has passed and the USA has yet to ratify the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW).

### **National Response**

President Obama signed into law the Lilly Ledbetter Fair Pay Restoration Act, which extends the time period that women can claim wage discrimination from their employers. Furthermore, the USA passed the Violence Against Women Reauthorization Act of 2013, which provides funding for violence prevention programs, protection for victims, and services to survivors. Key Gaps include a general cultural lack of understanding that wage inequalities and intimate partner violence are not just women's issues, but also familial, human issues that harm society as a whole. A polarized political climate inhibits meaningful legislation from breaking through to benefit society as a whole.

### **Anglican Provincial Response**

The Church Pension Fund has been looking at how wage discrimination affects female clergy within The Episcopal Church. Furthermore, the Church has joined with the Anglican Communion to bring We Will Speak Out (WWSO) to faith leaders in the USA.



## **MRS ASHELLA TSHEDZA NDHLOVU, THE CHURCH OF THE PROVINCE OF CENTRAL AFRICA**

### **Introduction**

Located in Central Africa, Zambia is a land locked country that borders Angola, the Democratic Republic of the Congo, Tanzania, Malawi, Mozambique, Zimbabwe, Botswana and Namibia. The population is estimated at 14 million. Almost 40% of individuals live in urban areas. Zambia's mixed economy includes a modern urban sector and a rural agricultural sector. Copper mining dominates the economic sector, although efforts have been made towards diversification. Zambia has experienced reasonable economic growth in recent years. Despite development, poverty remains high—especially in rural areas—with over 60% of people living below the poverty line.

### **Key Concerns**

Zambian society is largely conservative and patriarchal, where girls are valued less than boys, especially in rural areas. Women are groomed for submission in marriage and household chores from an early age, while juggling housework and school-related responsibilities. Cultural perceptions and societal attitudes contribute to the differences in gender roles in the home and society. These perceptions and attitudes play a big role in maintaining the challenges and barriers that women continue to face. They also perpetuate issues of gender-based violence. This reality could explain why the Demographic and Health Survey (2013-14) found that nearly half of women and one-third of men agreed that a husband was justified in beating his wife for at least one of the following reasons: if she burnt the food, argued with him, went out without telling him, neglected the children, or refused to have sex with him. The fact that more women than men agreed to this is a sad one. For these reasons, gender-based violence in its different forms remains a critical and pervasive issue.

Further, sexual violence as it relates to schoolgirls has been on the rise in recent years. Schoolgirls are routinely raped, sexually abused, harassed and assaulted by teachers and male classmates. They are also subjected to sexual harassment and attack while travelling to and from school. Such abuse is a devastating and often overlooked manifestation of gender-based violence that occurs in numerous settings throughout Zambia. Girls who experience incidents of sexual abuse in school rarely report them, fearing stigma, blame, retaliation, or unresponsiveness on the part of school authorities. These fears are well justified; school and civil officials often fail to respond effectively to sexual harassment and violence in schools, and girls who do report are frequently unable to obtain redress. Yet, these patterns of conduct cause serious physical and emotional injuries to young girls, discourage them from continuing their education and reinforce discriminatory patterns within the family and society. As a result, early childhood marriage is one of the worrying offshoots of sexual violence in schools, and the reason that many girls drop out. In 2012, research showed that one in ten Zambian women married before age 15 and 45% married by the age of 18, as compared to 5% of men that married by the age of 18. Most families fail to report sexual violence because they hope to trap the perpetrator into marrying the girl.

### **Government Programs**

Zambia's Constitution and national legislation obligate the government to protect women and girls from gender-based violence and provide redress when it occurs. The Zambian Parliament has enacted several important pieces of legislation, such as the Zambia Police Act of 1999, which established the Victim Support Unit (VSU) to respond to cases involving child abuse, property grabbing, sexual offenses, abuse of the elderly, rape, and sexual violence; the Anti-Gender-Based Violence Act of 2011 and the Education Act, which provide heightened protection and support for girls who experience school-based sexual abuse. In addition, the Ministry of Education has drafted a National Child Protection Policy for Schools. This initiative—among others—establishes guidelines for preventing and responding to sexual violence in schools. The government has also collaborated with civil society partners to establish girls' clubs and programs that empower girls to protect themselves from and seek redress for sexual violence perpetrated by teachers or fellow students. A coalition of Zambian civil society organizations has also established a "safe spaces" program in schools, where adolescent girls can learn about and realize their rights.

**Challenges**

As mentioned earlier, cultural and traditional perceptions, including teachings at initiation and pre-marital ceremonies, continue to pose challenges to the eradication of gender-based violence. Other challenges include the fact that few women report or seek help regarding the violence they face inside or outside of the home. According to Demographic and Health Survey, (2013-14) more than 40% of women who have ever experienced physical or sexual violence have sought help to stop the violence; however, 42% of women have never sought help or told anyone about the violence. A different survey found that girls who experience sexual violence at school face multiple obstacles to pursuing redress through the formal justice system, beginning from the point when they approach the police for assistance.

**Anglican Provincial Response**

The Anglican Church has been involved in several programs that seek to highlight the pervasive nature of gender-based violence and the impact it has on families and society as a whole. The Church also participates in and contributes to national initiatives to combat gender-based violence. However, given the challenges that continue to haunt the nation around gender-based violence, more ought to be done.



# **APPENDICES**



## **STATEMENT TO THE ANGLICAN CONSULTATIVE COUNCIL MEETING IN LUSAKA, APRIL 2016.**

### **FROM THE ANGLICAN DELEGATION TO THE 60TH SESSION OF THE UNITED NATIONS COMMISSION ON THE STATUS OF WOMEN, MARCH 2016.**

We gathered in New York as women from 14 countries across the Anglican Communion – a diverse delegation of priests, social workers, parents, theologians, artists, human rights activists, community development workers, sexual assault experts, university students, and so much more.

We have been profoundly changed by this encounter with one another, and the inspiration of so many other women and men who gathered for the 2016 Commission.

In a context of daily worship, deep conversation, and prayer, we considered together “women’s empowerment and its link to sustainable development” and progress and barriers to “ending violence against women and girls”.

#### **Sustainable Development Goals – a vision of God’s kingdom come**

The UN’s Sustainable Development Goals (SDGs) were agreed to in 2015. They are a framework for seeking the well being of all people and the earth, with every country challenged to examine and address injustice, poverty, and climate change in their own context, and to support others in their efforts also. You can read more about the 17 SDGs here: <https://sustainabledevelopment.un.org/sdgs>

The SDGs are a unique and remarkable platform for action on a vision that affirms our longing as Christians to work for the kingdom of God on earth. They reflect deep biblical themes of mutual responsibility for living well together, seeking the equality of all people created in the image of God, the responsibility to care for God’s earth, and God’s concern for the vulnerable and marginalized.

No commitment since the UN Declaration of Human Rights was adopted in 1948 has had such universal buy-in on a global agenda, nor resulted from such extensive consultation with governments and with civil society, including faith-based organizations.

We note that some Anglican churches around the world have already recognized the God-given vision of the SDGs and adopted the framework for Church action.

#### **Anglican Church – vital partners in achieving the SDGs**

“Faith-based organizations” are identified as vital partners – of Governments, United Nations agencies, and civil society organizations – in achieving the SDGs. We were reminded afresh that each of us in the global Anglican family has a vital role to play in achieving the SDGs.

As Anglicans, some of us are ourselves among the most marginalized in our global community. Many of our parishes and agencies are “on the frontline” every day in caring for those most vulnerable.

As Anglicans, we can both act for change and also speak up when our governments are not meeting their responsibilities. As Anglican people –parishes, agencies, networks, leaders, thinkers, activists, prayers, listeners – we are uniquely placed to be effective agents of change for v with faith-based organizations in nearly 150 countries around the world, UNICEF have concluded that although faith-based organizations “are often uniquely placed to reach the most vulnerable, and often have the networks, resources and capacity for social mobilisation to do so” ... “a lack of trust and understandingbetween[churchesandso-calledseculardevelopmentorganisations]canunderminecooperation...andthepotential benefits of collaboration often remain elusive.”

### **Inequality – the root of poverty and violence.**

Through presentations of evidence-based research and programs from Governments, UN agencies, development agencies, and faith-based organizations, we learned about the extent of gender-based violence that plagues all countries, at great cost to every society.

We heard that entrenched cultures of silence and collusion enable violence and exploitation to continue, and we wrestled with the need to examine our own lives, churches and workplaces in the context of family violence and gender inequality.

We were encouraged to learn that, across the world, the political intent to achieve gender equality and prevent violence against women and girls has never been higher. It is clear that a fundamental shift is needed to ensure that societies invest in women and girls.

We draw confidence from Scripture that, in God’s kingdom, equality has been decreed, noting that “there is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus’ (Gal 3:28).

As Anglicans, we have many people and resources immediately at hand to “change the story” of inequality and violence.

### **A place at the table for all**

As women gathered from across the Anglican Communion we named the reality that we are often not included in decision-making that affects our churches and our communities - despite our expertise, wisdom and deep commitment to the future of vibrant churches and communities.

We commit to speaking up in our own contexts, to enabling others who are often excluded from being heard, and to taking our place at decision-making tables wherever possible. We look forward to the day when ACC resolution 13.31, which affirms the goal of “equal representation of women in decision making at all levels of the Church”, is a reality. We invite all across the Communion to partner with us in making this so.

### **New conversations at the table**

As women gathered from across the Anglican Communion, we named the reality that the legacies of colonialism, paternalism, and wealth disparity continue to diminish our relationships with one another, despite our best intentions and efforts to pursue long-term partnerships.

We commit to finding new ways to relate to one another; to seeking out new paradigms that are based on equality and respect; and to having courageous conversations that engage with our differences in humility and love, as we relate to one another as a global Anglican family. We invite all across the Communion to partner with us in making this a reality.

### **An invitation:**

We invite you to join us in having these courageous conversations about what it might look like to be part of achieving the Sustainable Development Goals. How can we each play our part?

We invite you, all Anglicans – people, parishes, agencies, networks, theological colleges, and decision-making groups - to prayerfully join with us in seeking God’s kingdom here on earth through achieving the SDGs.

We invite you to have courageous conversations with new potential partners who have a shared commitment to the SDGs, but do not acknowledge a religious faith.

We invite you to share success stories of Anglicans already working towards the SDGs.

We invite you to have courageous conversations about the violence and exploitation happening in our homes, our churches, our workplaces and to do what you can to speak out and prevent violence.

We invite you to join us in addressing the realities of gender inequality in Anglican Churches across the world.

We invite you to join us in having courageous conversations about what it means to be a global Anglican family together.

We commit to start with transforming our own lives.

**With gratitude:**

We are thankful for the gift of being a member of this delegation, and give thanks to God for all who enabled this opportunity – both in our own countries and in the Anglican Communion Office to the UN.

The commitment to sending an Anglican delegation to the UN Commission on the Status of Women each year is a significant investment in seeking God's kingdom on earth, and in enabling women across the Anglican Community to more effectively lead and empower others in their own communities.



## ACRONYMS

**SDGs:** Sustainable Development Goals

**GNI:** Gross National Income

**IEAB:** Anglican Episcopal Church of Brazil

**LGBT:** Lesbian Gay Bisexual Transgender

**RGPH:** General Census on Population and Housing

**UNFPA:** United Nations Population Fund

**BOND:** UK membership body for NGOs working in International Development

**DFID:** Department for International Development

**GDP:** Gross Domestic Product

**CSW60:** The 60th Commission on the Status of Women

**NGOs:** Non-Governmental Organizations

**MDGs:** Millennium Development Goals

**PHC:** Population and Housing Census

**LEAP:** Livelihood Empowerment Against Poverty

**LIPW:** Labor Intensive Public Works

**SFP:** School Feeding Program

**NHIS:** National Health Insurance Scheme

**SAR:** Special Administrative Region

**HKCSS:** Hong Kong Council of Social Service

**ECPAT:** End Child Prostitution, Child Pornography and Trafficking

**OECD:** Organisation for Economic Co-operation and Development

**ACK:** Anglican Church of Korea

**STEM:** Science Technology Engineering Mathematics

**MSPs:** Members of the Scottish Parliament

**CEDAW:** Convention on the Elimination of All Forms of Discrimination against Women

**WWSO:** We Will Speak Out

**VSU:** Victims Support Unit



Anglican Communion Office at the United Nations  
The 60<sup>th</sup> Session of the United Nations Commission on the Status of Women  
**Program Schedule**

Some Details of CSW60 Events are often subject to change. Check in each day.  
Please see final page for required and recommended Daily Events & Guidelines.

**Friday March 11<sup>th</sup>: Arrivals throughout the day.**

If you plan to take a cab, direct it to your accommodations, Roosevelt Hotel, 45 E 45<sup>th</sup> St. Please refer to the 'CSW Practical Guide' sent to you with the February mailing which included information regarding transport from the airport to your accommodations.

If you arrive early, you can drop your luggage at the hotel and then come to our office as Friday is a good time to pick up your UN CSW60 Pass. The Anglican Communion Office at the UN is located at 815 Second Ave., 4<sup>th</sup> Floor. Rachel will then provide you the necessary paperwork for acquiring your UN Pass. Note: the Office will close at 5:00pm to move to our dinner/tutorial preparations at Morgan, Lewis & Bockius. See directly below.

**Dinner/Tutorial and Introductions - Anglican Communion Delegates (ACDs)**  
*Time:* 6 – 8:00pm  
*Location:* Morgan, Lewis & Bockius, LLP  
101 Park Avenue  
1 212 309 6000

**Saturday March 12<sup>th</sup>: Ecumenical Women Orientation**

*Time:* 8:30 – 5:00pm  
*Location:* Salvation Army  
221 E 52<sup>nd</sup> – between 2<sup>nd</sup> & 3<sup>rd</sup> Aves.  
New York, NY 10022

**Sunday March 13<sup>th</sup>: NGO CSW60 Consultation Day**

*Time:* 8:00 – 3:00pm  
*Location:* Meet in Lobby of the Roosevelt Hotel, 45 E 45<sup>th</sup> St to travel to the 92<sup>nd</sup> St together,  
1395 Lexington Ave., New York, NY

**Monday March 14<sup>th</sup>: Welcome reception and Opening UNCSW webcast**

*Time:* 9:00 – 12:00pm  
*Location:* Hospitality Space & Chapel of Christ the Lord  
815 Second Ave.

*Time:* 10:00am Webcast of Opening Plenary  
*Location:* Chapel of Christ the Lord, 815 Second Ave

Plenary Session – Opening Ceremony of CSW60

Attendance is open to one person per our Delegation - with your UN CSW60 Badge

Time: 10:00 -12:00pm

Location: United Nations Headquarters, Conference Room TBD, enter at 46<sup>th</sup> St. on First Avenue

Opening Eucharist of CSW60

Time: 12:10pm Eucharist

Location: Chapel of Christ the Lord, 815 Second Avenue

The Episcopal Diocese of New York Task Force against Human Trafficking

*“Unbind and Let Go: Mobilizing Faith Communities to Combat Human*

*Trafficking”*

Time: 7 - 8:30pm

Location: Church of the Incarnation, 209 Madison Ave. at 35<sup>th</sup> St

Tuesday March 15<sup>th</sup>:

Please use your CSW60 Handbook or CSW60 App to select Parallel Events to attend today and each day when not pre-scheduled for ACC events.

*(Parallel Events are scheduled through each day in CCUN, Salvation Army, etc.)*

AWE Lunch & Learn

Time: 1 – 2:30pm

Location: Hospitality Space  
815 Second Ave.

The Most Revd Dr Josiah Atkins Idowu-Fearon to meet and greet the Anglican Delegation

Time: 4:30 – 5:15pm

Location: Chapel of Christ the Lord - TEC

Episcopal Relief & Development Event

Time: 6:00 – 8:00pm

Location: Chapel and Hospitality Space  
815 Second Ave.

NGO CSW Reception (for those who requested tickets)

Time: 6:00 – 8:00pm

Location: Rosenthal Pavilion  
NYU Kimmel Center  
60 Washington Sq. South  
New York, NY 10012

*“Canadian High Level UN Event on Gender Equality & the End of Gender Violence”*

*A High Level Ministerial Review organized by Canada & The Working Group on Girls, with confirmation of seven Ministers speaking from various Nations, and intervention by the Secretary General’s Special Rapporteur on Violence against Women.*

Time: 6:15 – 7:45pm

Location: UN Headquarters Conference Room, enter at 46<sup>th</sup> St. on First Avenue  
All CSW60 Badge - holders may attend. This is an open event, first come, first served.

Wed. March 16<sup>th</sup>: "Keynote Speaker – Sanam Naraghi-Anderlini"  
Author and Consultant to the United Nations on the subject of  
Women and Conflict  
*"Unarmed Truth: Promoting Rights, Peace & Pluralism"*  
Time: 10:00 – 11:30am  
Location: Chapel of Christ the Lord

"Keynote Speaker - the Most Reverend Dr Josiah Atkins Idowu-  
Fearon"  
Secretary General of the Anglican Communion  
*"Leave no one behind"- Anglicans, Women's Empowerment, and the SDGs*  
Time: 2:00 – 3:30pm  
Location: Chapel of Christ the Lord

"Sustainable Development: The Power Tool for Women and Girls"  
*Organized by Rosemary Williams & Anglican Women's Empowerment*  
Time: 4:30 – 6:00pm  
Location: Salvation Army Auditorium,  
221 East 52<sup>nd</sup> Street, NYC

Ecumenical Women dinner  
Time: 6:00 -7:00pm  
Location: Church Center for the United Nations

Reception in honor of the Most Revd Dr Josiah Atkins Idowu-Fearon  
*Hosted by the Rt Revd Andrew Dietsche at his residence*  
Time: 6 – 8:00pm  
Location: Ogilvie House  
1047 Amsterdam Ave  
New York, NY 10025

Thursday, March 17<sup>th</sup>: Ecumenical Women Morning Worship led by the ACDs  
The Most Revd Dr Josiah Atkins Idowu-Fearon – Preacher  
Time: 8:00 – 8:30am  
Location: Church Center for the United Nations (CCUN)

Meet Presiding Bishop Michael B. Curry  
Time: 3 – 4:00pm  
Location: Chapel of Christ the Lord

Celebration of Eucharist  
*Preacher, Presiding Bishop Michael Curry, Celebrant, Archbishop Josiah*  
Time: 5:00 – 6:00pm  
Location: Chapel of Christ the Lord

Reception in honor of The Most Revd Dr Josiah Atkins Idowu-Fearon  
*Hosted by the Presiding Bishop Michael Curry and Mrs. Curry*  
Time: 6:00 – 8:00pm  
Location: The Presiding Bishop's Residence, The Penthouse at 815 Second Ave., NYC

Friday, March 18<sup>th</sup>:

Please use your CSW60 Handbook or CSW60 App to select Parallel Events through the day

- Rally for Gender Equality  
*(Open to all - Speakers from UN Women, CSW60 Officers, City of New York, Musicians)*  
Time: 12Noon - 1:30pm  
Location: Dag Hammarskjold Plaza (E 47th St between 1st and 2nd Ave)
- Brown Bag Lunch  
*Highlights on the writing of the Statement to the Anglican Consultative Council by the UNCSW60 Delegation*  
Time: 2:00pm  
Location: TBD
- Ecumenical Women debrief  
Time: 6:00 – 7:00pm  
Location: TBD
- “Women of Faith leading Change”  
*The event will have a panel of speakers from a range of contexts*  
Time: 6:16 – 7:45pm  
Location: Church Center at the United Nations (CCUN), Boss Room

- Saturday March 19<sup>th</sup>: Protect Life and the Environment; making a bridge between Women from Fukushima -  
*Japan under the Threat of Radiation and Bangladeshi Indigenous Women in a Disaster-Prone Area*  
Time: 12:30pm  
Location: Church Center at the United Nations (CCUN)

The Evening is Open

- Sunday March 20: The Global Women’s Fund of the Episcopal Diocese of New York and the Church of the Epiphany Choral Evensong  
Honoring Anglican Communion & Episcopal Church Delegates  
Revd Terrie Robinson - Preacher  
Time: 5:00pm  
Location: 1393 York Ave. at East 74<sup>th</sup> Street

We can provide a list of area Churches and their Palm Sunday Services.



During the week of March 21 – 24, please use your CSW60 Handbook, the on-line listing of Events, or the CSW60 App to select and attend Parallel Events provided throughout this week.

Monday March 21<sup>st</sup>: Country Reports (Day 1) among ACDs (and Guests)

*Time:* 4 - 6:00pm  
*Location:* Hospitality Space

*Time:* Ecumenical Women debrief  
6:00 – 7:00pm  
*Location:* TBD

Tuesday March 22<sup>nd</sup>: Country Reports (Day 2) among ACDs (and Guests)

*Time:* 4-6:00pm  
*Location:* Hospitality Space

*Time:* Ecumenical Women debrief  
6:00 – 7:00pm  
*Location:* TBD

Wednesday March 23<sup>rd</sup>: Outcome Discussion. What will you take home? Goals and Actions

*Time:* 4 – 6:00pm  
*Location:* Hospitality Space

*Time:* EW Dinner  
6 - 7:00pm  
*Location:* Church Center at the United Nations (CCUN)

*Time:* Ecumenical Women debrief  
TBD  
*Location:* Church Center for the United Nations (CCUN)

Thursday March 24<sup>th</sup>: Departures by the Anglican Communion Delegates\*

*Time:* Closing Eucharist – CSW60  
12:10pm  
*Location:* Chapel of Christ the Lord

\*Should you have any travel questions, transit questions, or needs on making connections with others in the area, please give the office advance notification of how we may assist you.



**Important Guidelines for AC Delegates**  
Please read and keep in mind throughout the UNCSW60 Session

Each Weekday: All ACDs are expected to attend at least one Parallel Event from the Listings in the NGO CSW60 Handbook (received at Consultation Day event, on-line and via CSW60 App).  
Each Week: Delegates should also attend at least one UN Plenary Session in the UN building – which is likely to be open session this year (No extra passes required to get into UN Headquarters)

Beginning Tuesday, March 15<sup>th</sup>, we recommend that you attend:

8:00am: Morning Service, Church Center for the United Nations (CCUN), First Avenue at 44<sup>th</sup> Street

(30 min Eucharist is also provided at 12:10pm daily at the Chapel of Christ the Lord,  
815 Second Ave.)

9:00am: Daily Morning Briefing for CSW60 Delegates, Second Floor of CCUN - Tentative  
There you will receive morning updates by members of NGO CSW Executives & UN Women

6:00pm: Evening Debrief Sessions of the ACDs and/or Ecumenical Women Delegates  
(Debrief Times may change as needed or by agreement of the group)  
EW Dinners will be provided on March and March, 6 – 8:00pm

**Throughout the Two -Week Session:**

Through the days of March 14 – 24<sup>th</sup>:

Parallel Events by Non-Government Organizations (NGOs), Conversation Circles, and Caucuses are open to all. It is our hope and expectation that you will attend many events – to bring back ideas and input to your sister Delegates and to your work at home. Timings of events are listed in the NGOCSW Handbook & on-line. [www.ngocsw.org](http://www.ngocsw.org)

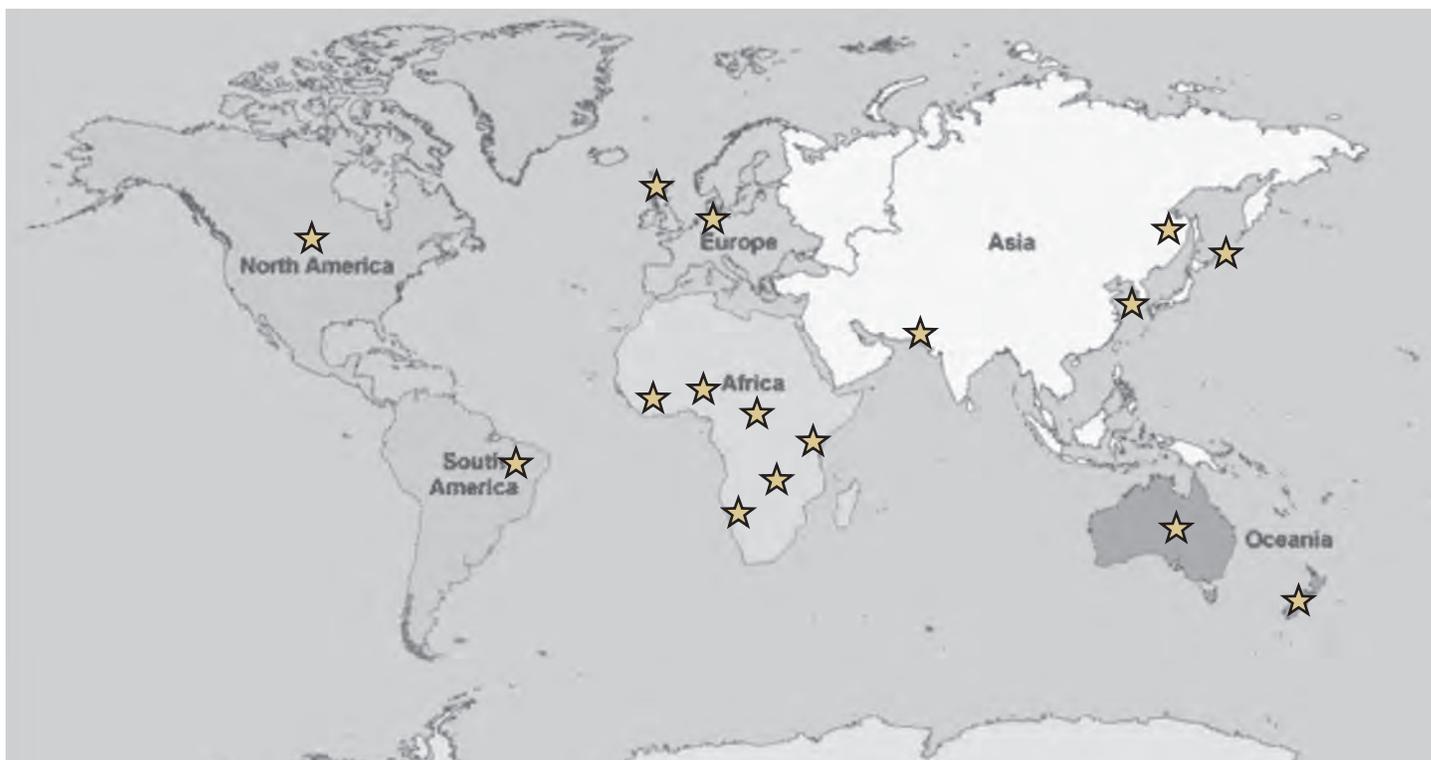
At the time of this writing, the United Nations headquarters will remain open to all CSW Delegates – except during the Opening Ceremony of the Commission – which must limit attendance to one ticket per organization. (Some Events are also by Invitation.)

Please abide by all rules and guidelines: non-government organizations and faith-based groups such as ours are allowed a rare privilege into the United Nations with specially-issued badges for CSW60 based on many years demonstrating that we consistently compose ourselves with decorum alongside the United Nations dignitaries.

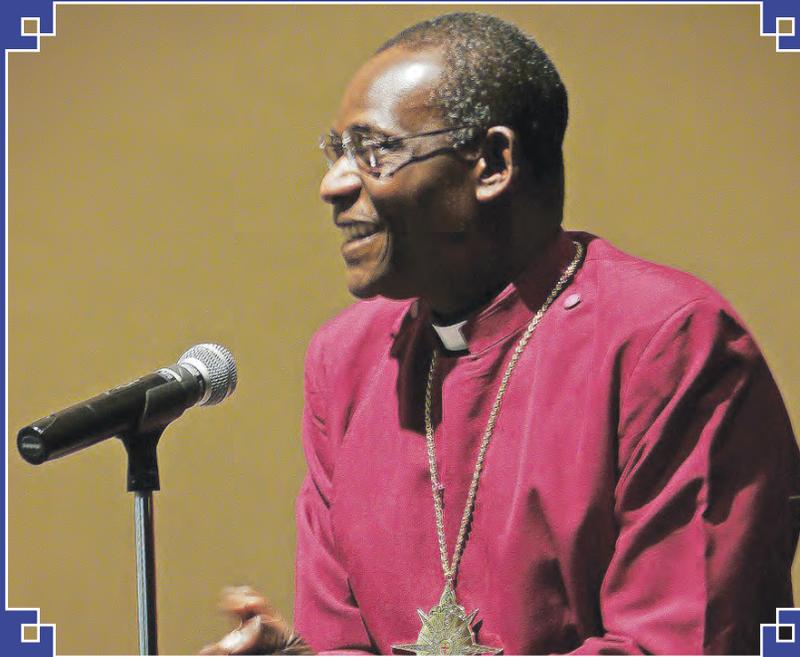
The Anglican Communion Office at the United Nations is eager to assist you in arranging meeting(s) with your Country Mission.

These Mission Advocacy meetings are a tremendous opportunity provided to you – to discuss your concerns about gender issues in your own work experience.

Many Country Missions expect to interact with Delegates from home, and will utilize your concerns and examples at the UN discussion tables. We hope you will consider such a visit, in which you can be joined by others of our Delegates and supported by Advocacy leaders of the Ecumenical Women's leadership team. Contact Rachel (+1 212) 716 6262 for assistance in setting a time to meet with your country's Mission.



<b>Name</b>	<b>Country</b>
Ms Alison Preston	Australia
Ms Natalia Feldens Maiztegui	Brazil
Mrs Claudette Kigeme	Burundi
Canon Jenny Humphreys	Church of England
Mrs Evelyn Lamptey	Ghana
Ms Wendy Lee	Hong Kong
Ms Makiko Fukuzawa	Japan
Ms Nobuko Uesawa	Japan
Mrs Rhoda Luvuno Wabukala	Kenya
Ms Theresa Won Kyung Choi	Korea
Mrs Fides You-Seon Choi	Korea
Revd Linea P. Haufiku	Namibia
Archdeacon Mere Wallace	New Zealand
Dr Saratu Dikko-Audu	Nigeria
Mrs Rebecca Wilson-John	Pakistan
Ms Rachael Fraser	Scotland
Mrs. Lungelwa Makgoba	South Africa
Mrs Julia Ayala Harris	United States
Mrs Ashella Tshedza Ndhlovu	Zambia



*The Most Revd Dr Josiah Atkins Idowu-Fearon  
Archbishop and Secretary General of the Anglican Communion*

*Photo credit - Episcopal News Service*



*Sanam Naraghi-Anderlini*

*Photo credit - Tara Moller*

**THE ANGLICAN COMMUNION OFFICE AT THE UNITED NATIONS**

**815 Second Avenue, New York, NY 10017**

**Telephone (212) 716-6262**

**E-mail: [unoffice@anglicancommunion.org](mailto:unoffice@anglicancommunion.org)**

**Website: <http://www.anglicancommunion.org>**