

**WOMEN
IN
DEVELOPMENT**

REPORT OF FIRST PCC WOMEN'S CONSULTATION

Women in Development

The role of women
in
Church and Society



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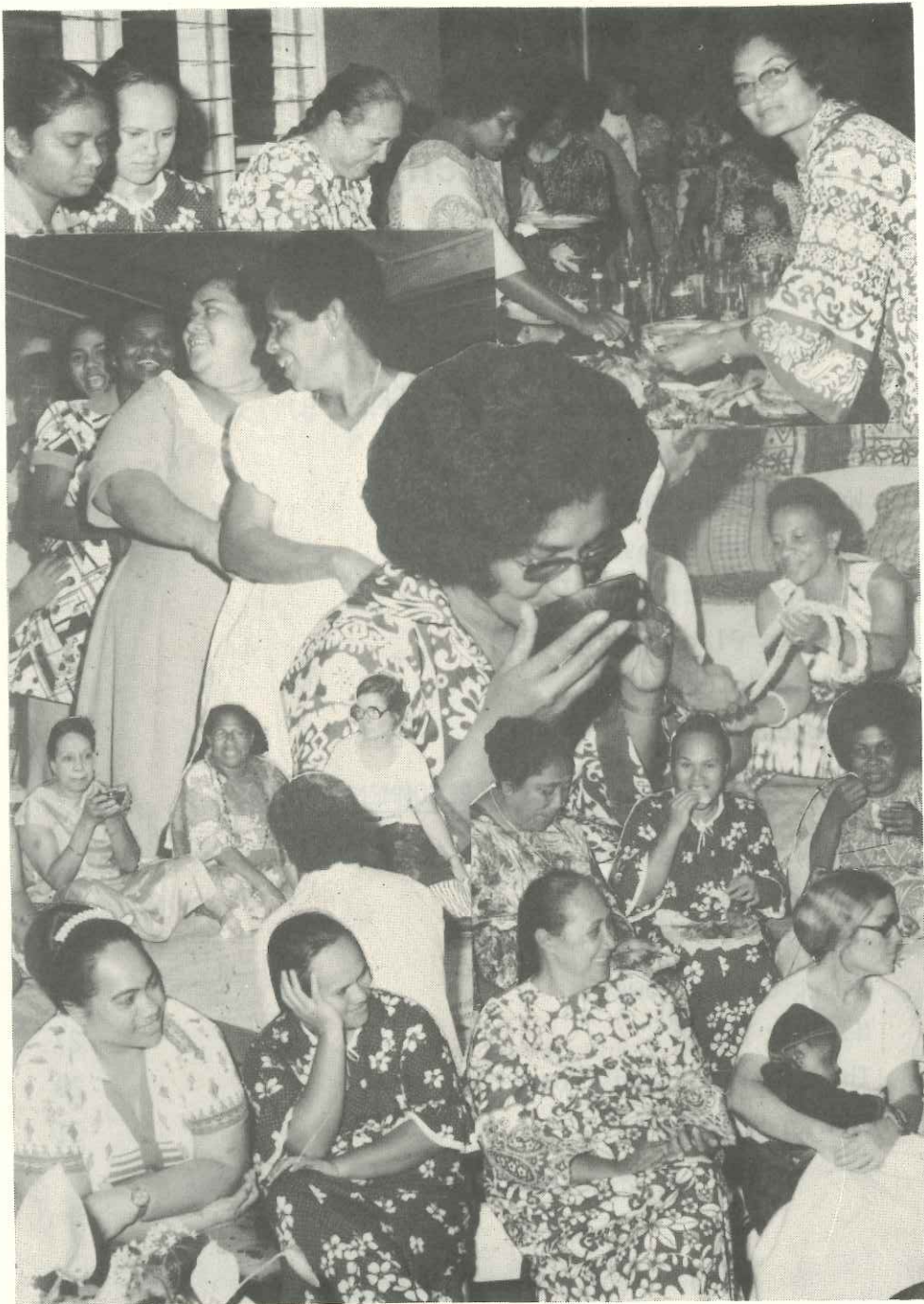
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CONFERENCE SCENES

Preface

In 1971, prior to the Second Assembly of the Pacific Conference of Churches, the first Pacific Churches Assembly of Women was held in Suva. Resolutions from that meeting encouraged the formation of National Councils of Churches where they had not yet been formed; interdenominational co-operation in youth projects and training; interdenominational guidance in the study of Christian family, marriage and urbanization problems and the establishment of educational programmes for the laity.

At the Third Assembly of the Pacific Conference of Churches held in Port Moresby in 1976, the following resolution was passed:

'We urge the member churches of PCC and the Councils of Churches in the Pacific to do a study of their life and structures to ensure that:

(a) the laity of every church, both men and women, have ample opportunity to take part in the decision making and carrying out of decisions at all levels of our churches and councils.

(b) Each church and congregation carry out a self study with special reference to the gifts which the Holy Spirit has given to Christian people, men and women, ordained and lay, for the upbuilding of the Christ.

(c) team ministries of clergy and laity may be chosen and trained to carry out Evangelistic teaching, worship and service ministries of the church and that each church and congregation establish small groups for prayer, bible studies, witness and service.'

The P.C.C. Executive Committee gave further discussion in its meeting at Noumea in February, 1977 to the implementation of this resolution and agreed concerning the role of women:

* that Consultations on the Role of Women in the Pacific should be organised by PCC at regional and sub-regional levels.

* that PCC staff try to bring the role of women and the recommendations and requests of Commission 2 of the last Assembly to the attention of the Churches.

* that research be undertaken, possibly by the Pacific Churches Research Centre in co-operation with the theological colleges, into the role of women in the Pacific.

As a result, from 25 September to 5 October 1977, women from ten Pacific countries met in Suva, for a consultation organized by the P.C.C. They discussed the role of women in church and society and out of the discussions seven major issues, where action needed to be taken, were identified.

- * Leadership training for women
- * Solidarity, cooperation and partnership
- * Teaching equality of men and women through schools and books
- * Politics and power
- * Nuclear power in the Pacific
- * The liberated and liberating family
- * Church structures and ministry of women

The recommendations for action, which are printed in full in this booklet, fall into two categories, national and regional. On a national level the women themselves were to decide on what action could be taken through their own churches and national councils. On the regional level the consultaion asked the P.C.C. to carry out its recommendations.

Outlines of the major addresses and Bible studies of the Consultation are given in the first part of this booklet.

In publishing the report in booklet form, it is hoped that the ideas, discussions and experiences of the participants can be shared with many other women throughout the Pacific and that they may be stimulated to see their role in the development of church and society.

To Be Fully Women

I have great faith that the Pacific can move far ahead into a real loving Pacific, for the world to know, and for us to experience, if we women take our role seriously.

Papua New Guinea is a great country where the Pacific women are really moving ahead. Their government has realised the strong potential and power that Papua New Guinea women have. So it has become genuinely accepted by their leaders that women have to have their say. Our task, therefore is to work together to enable Pacific women to be fully women.

It has been stated that Pacific women are still treated as second-class citizens. There is oppression - they are suppressed and they are the under-privileged group. If we are to work towards enabling Pacific women to be fully women we must believe that God puts both men and women into the world to be partners and stewards of his creation. Are we doing as God wants? The answer in most of the Pacific today will be 'No'.

The salvation of the Pacific cannot be attained unless Pacific women participate fully in the decision-making at top level, so that the sort of society that is wanted in the Pacific can be achieved. 45% to 50% of the population of the Pacific - the women - are not sufficiently taking part in this decision-making. So we realise that the development of the Pacific is only half done - half cooked - because the men are those who mainly take the leadership role. For the salvation of the Pacific we need the women - the 45% - to take their places together with men for the development we want the Pacific to experience. I believe that we can play a role in committing ourselves to work and influence the society in which we live. For a woman to be fully a woman she has to be the person she is meant to be, free to express herself.

How much freedom do the women who come from our churches really have. For the person to be really a person we need that freedom which comes from the experience of Christ in our lives. We see our example in Christ, when he himself

went against authorities and traditions, because to him the important thing was the salvation of the person.

God is challenging us now to see where we should go. We struggle together to see our role in society, the church, politics, culture and the total development of the Pacific countries.

Lorine Tevi, General Secretary, Pacific Conference of Churches

This was the theme of the key-note address which stimulated the participants as they looked forward to the ten days in conference together. Through Bible studies, worship and prayer, discussion and debate, freetime and work, the women began to share their own experiences, their hopes and joys and sorrows. In learning from one another in studies and over mealtimes, they came to realise the needs and hopes that were common to all.

They listened to one another and to the main addresses which were given each day. They talked together in ones and twos and in organized discussion groups. They thrashed at issues that Pacific region countries are facing today. They looked at the past, saw the reality of the present and planned for the future.

A spirit of fellowship and caring was experienced throughout the whole conference, and this is why the statements and recommendations, which take up half this booklet, were made.

'God is challenging us now to see where we should go,' said Lorine Tevi in her opening address.

'I ask God's guidance to help me carry out this important work in my church and country,' was the response of one of the delegates at the end of the meeting.

Women in the Churches

I am only a 'grass-root' housewife. I am a husband follower. I just follow my husband to places where he is appointed. For twenty-five years the housewife of a teacher. For nearly three years as a baby-sitter while my husband was away in a seminary in the United States. Then I became a Bible translator's wife for a few years. Then a church leader's wife for six years, now a 'housekeeper' at the Pacific Theological College, Suva. I am only a simple woman who has tried to live together with her husband under the 'umbrella' of the Church.

What I have to say may not be found in a book; they are only experiences gained through tears, sweat and blood, at most times behind the scene, and at home.

The role of women in the Church reminds me of what the African leader, Dr Aggrey once said of the role of women,

*Raise a man and you raise an individual
Raise a woman and you raise a nation*

The role of a woman in the church is to maintain her womanness. She has no regret that she was born a girl in a family. She was born to be free and responsible. When God made the Woman the Man said, 'At last here is one of my kind. Bone taken from my bone, and flesh from my flesh' (Gen.2:23). God made her a woman because he had a plan for her, and this is one of them, that she maintains her womanness. She has a role to play in God's creation, in society and in the Church.

Both in practice and theory history has proved specific roles that women have played and played well. I think of Elizabeth Fry in Sunday School; Florence Nightingale as a nurse; Susan Wesley as the mother of two brothers who saved Britain from wars and revolution; of Monica the mother of Saint Augustine whose prayers followed her son even to his death. In the Pacific we remember great women, Seluvaia who was murdered and buried at Panaeati in Papua New Guinea; of wives of missionaries such as Margaret Sotutu, of state leaders like the late Queen Salote; of Lolohea of Fiji. But there are others - they are 'behind the scene' women -

*There are fragrant flowers not scented
because they only bloom in the forest*

There are delicious sea-shells not acknowledged because they are in the deep.

Looking to the past we see that great women played a dual role of living and giving. Hannah the mother of Samuel; Mary the mother of the Lord; Mary of Bethany with her precious oil. They were women who did not count the cost of living but looked more to making life.

But what about today? What is the role of women today in the Church? May I suggest these roles:

Recognition and Respect

Traditionally women have been the scapegoats who bear all the blame of mankind. The Woman had been responsible for the fall of Man. She gave the fruit of the tree to the Man. She was cursed by God and driven out of the garden. The curse has been living with us as if we are still in the Old Testament period. We need to look more to the Gospel. The mother of our Lord, Mary was a woman. When the Lord rose from the dead he first appeared to a woman. So, we are entitled to a role of recognition and respect. These roles require training, prayer and outreach.

Equality and Power

We must prove that we are created to be equal. We are not secondary productions. We possess qualities that fulfil life as much as men contribute to life's fulfilment. But equality without power cannot make progress. We must struggle to have our womanhood recognised, and that we possess power that God meant for the fulfilment of life in the world.

Service and Fulfilment

Jesus showed us the example. He came not to be served but to serve. This service reached its fulfilment on the Cross. This fulfilment is reached by sacrifice. Jesus said that unless a seed is put into the soil and is dead, it cannot grow. We must accept the consequences of death in order to live to the fulfilment of our roles.

So our role is not traditional but contemporary. We learn from the past, share the present and plan for the future.

Conference address by the late Mrs. Etina F. Havea, wife of the Principal of the Pacific Theological College, Suva, Fiji.

Family Relationships

The family and its purpose

What is a family? It can be the nuclear family with parents and children; the extended family including the relations as well; the joint family, a link up of a few nuclear families; or the one parent family caused by death, divorce or the unwed mother.

The purposes a family serves in our lives are reproduction and the meeting of sexual need in marriage, it serves as an economic unit, functions as a social unit and gives physical and psychological protection to its members. It is a service to community needs and acts as a decision-making unit.

Marriage is normally the beginning of a family. In marriage all the family functions can be fulfilled. But marriage can become less than that and some have become just an arrangement only to be tolerated, some have broken up. Marriage is a very important social unit to strengthen in order to have a healthy and happy family.

There is some authority in the family that keeps the family life together and co-ordinates family activities. Such control usually lies with the father, or the mother, or the most senior member or the strongest member.

The role of women in the family

In every one of those functions of the family and marriage the woman plays some role. Some are happy ones, some are not. Let us look at women's traditional and emerging roles in the marriage and family functions.

A woman has to bear children and to meet her husband's sexual needs. In her traditional role as a wife and mother she must have many children and she must have sons. Nowadays in the woman's emerging role as a wife and mother she can make her own choice whether to have children or not. She can choose how many children she would like and when to have them. She also claims some right over her own sex life.

As her traditional role a woman will be responsible for bringing up girls in a woman's role and skills whereas the husband is responsible for bringing up boys in the

men's role and skills. As time changes we see that women are sometimes responsible for bringing up all the children. The father is involved in a business life and taking part in public life outside the home. Sometimes too, the working wives are only involved with their children in spare time, before and after work.

In her traditional role the woman did not have much say in the running of the finances, as the husband and father is the breadwinner for the family. Now we see some working wives, who are increasing in number, working outside the home. Some work to supplement the husband's earnings.

Traditionally the woman's role is nurturing, mothering, comforting, caring, nursing and tenderly loving her children, whereas the father protects with physical strengths. Now we see that sometimes the mother gives all the protection needed. Sometimes the father does share in the 'soft' caring ways.

Community needs and services, traditionally, are organized by men and not so much by women. Now, as an emerging role, we see that women are involved in supporting their husbands in the public role. A woman now involves herself in all areas of public life and service, even in politics and all professions, along with men.

Traditionally the husband makes all the decisions while the woman follows submissively. Now asserting women's rights to make major decisions is increasing. Sometimes, sharing between the husband and wife in the control of the family is developing.

Conference address of Mrs. Sainimere Niukula

TRADITIONAL CULTURE

The role of women in preserving the traditional culture of the islands of the Pacific cannot be over emphasized ... Traditional culture is part of our inheritance ... Are we aware of it? ... Are we prepared to hand it over to the next generation? Are we preserving our handcrafts and culture?

Mrs. Makereta Sotutu, Principal of the Methodist Handcraft and Farming School, Delainavesi, Suva, Fiji

Women in Society

The role of women in society has always been centred in the family. The family, as a basic unit of society, providing the primary needs of individuals, is of course very important.

All women, except a few, marry and settle down, having children. Taking this reality into consideration, the role of women in society must also be closely related to the central interest and problems of family life.

It seems that the changing demands of woman and her role is to enlarge her consciousness and interests from the scope of the family to the community and country. This task certainly cannot be done individually. It needs cooperation with her neighbours and fellow citizens. The development of any community is a collective effort, therefore it must be approached communally.

Dependence on the Community has increased

The family is not an autonomous unit. The family and individuals have always depended on the community to some degree for the provision of common needs and protection. Traditionally, the family maintained its autonomy to a great extent as the economic function of production and consumption was carried out self-sufficiently. Consumption was limited to the things they produced themselves or whatever they could exchange with neighbours.

To some extent, such an autonomy was possible due to the fact that the family unit was based on the extended kinship, or the families were living surrounded by relatives, so that there was much cooperation between individual households. On the other hand, under our modern economy structure, the family's economic function cannot be self-contained, for a husband is not usually self-employed, but has to go outside the home to work.

Children's education would be another good example of dependency upon the community. Traditionally, a girl's education was given by her mother or other women members in the family. She had to learn only the knowledge and skills concerning the role of women as a daughter, daughter-in-law,

wife and mother, so that education she could receive at home was complete. It is no longer so, for girls need to go to school for the long years of education that the family cannot possibly provide.

Changes in household structure

Modern marriages are based on the affectional relationships of husband and wife and not on the establishment of a relationship between two families. Accordingly, a household structure is in general no longer the extended unit of a couple living together with parents-in-law. A newly married couple usually wishes to start a new household altogether. The relationship of a wife to the mother-in-law, under such circumstances, is maintained on a courteous, friendly basis and not in subjugation as was the case traditionally. Today's family is becoming very small in size as family planning is practised widely. No longer does a woman let her reproductive function continue until it stops naturally. Fewer children are desired and the children are planned. This change in the family structure reflects the change in the Family cycle which has radically affected the life of women in society.

As soon as children go to school the hours the parents spend outside the home become longer and they get more interested in friends than in family life. Such changes in the life cycle of women present serious problems and the constructive approach to the problems demands the development of new and enlarged roles for women in society through wide and active participation in the community.

New Psychological needs of women

The uplifting of educational standards for women has made some changes in their needs. For highly educated young women the value of self development and realization becomes important so that they seek occupations or social activities to satisfy their needs. Woman's role in the family therefore becomes only a part of the total role women have to play in society in order to find fulfilment of their own needs.

For a small proportion of women, the challenge of professional activities may be attractive and a woman can make some meaningful contribution to the larger society and experience the satisfaction of social participation.

For the majority of women, the ways to participate constructively in society are through organized community activities. These activities have to be expanded in a way that will not conflict with their basic role in the home and their new roles should be relevant and beneficial to the family interests. An individual's self-realization is possible only through meaningful participation in society.

Voluntary participation in national life

While there is the inner need for social participation on the part of the individual, there are also social demands for the individual's wider participation. The rights and duties of democratic citizenship call on the individual to participate in political elections. The political right has allowed women, not only to vote but further to be elected to public office and this is a challenging area where women must participate more actively for national development.

With their political rights, women are also given the right to work in all occupations. This new right goes with the national demand for manpower. Industrialization provides services and occupations that are better fitted to women's aptitudes and also many jobs that have been occupied by men previously are now in great need of women to replace them.

The modern idealism of equality and freedom combined with the social demand for mutuality requires also radical changes in the role of women in society. Mutuality presupposes co-partnership between men and women and only this mutuality can constitute the basis of the cooperative relationship we want to see established in our homes and society.

Conference address by Mrs. Jokapeci Koroi

Women's Place in the Bible

WOMEN IN FAMILY LIFE

1. What do the following readings show us about the way women were regarded in their families in Old Testament times?

Exodus 20:17
Judges 19:20-24
Genesis 29:15-19
Deuteronomy 25:5
Leviticus 12:1-5

2. What do you think about women's position in family life as described in Deuteronomy 24:1?
3. Do the above Bible pictures fit in with home life in your country now? Or in the past?
4. Study Mark 10:2-8. What differences between the traditional Jewish attitude to women and Jesus's attitude to women can you see here?
5. Are there any changes in the position of wives or daughters which you think Jesus would encourage to take place in your country.

WOMAN'S VALUE AS A PERSON

Genesis 1:20-31

1. (a) Read Genesis 2:18-24. List points that strike you.
(b) What is the position or value of woman in Genesis 2:18-24?
(c) What is the position of woman in relation to man in Genesis 1:26-27?
2. Read Jeremiah 3:6-10. What picture of woman is given here? Read Matthew 1:5,6. Can you see any importance in the inclusion of Rahab and Uriah's wife (Bathsheba) in the list of ancestors of Jesus Christ?

3. Have groups dramatize the following passages and ask those who take the women's parts to say how they felt about the way Jesus treated them.

Matthew 15:21-28

Luke 10:38-42

John 8:3-11

WOMAN AS A RELIGIOUS PERSON

1. What do we find about woman as a religious person from:

Numbers 30:1-13

1 Samuel 1:9-12, 24-28; 2:1

2 Kings 22:11 to 2 Kings 23:3

Read together Joel 2:28-29. Find a way in song or mime to express it.

2. How were women involved in the events regarding Jesus?

Luke 1:26-38, 46-48

Luke 8:1-3

Mark 15:40-41

Acts 1:12-14

John 4:19-26; 11:20-27; 20:11-18

3. Study the general principle with regard to women which St. Paul lays down in Galatians 3:27-28. How can this become real in the church in the Pacific?

WOMAN AS A PERSON IN SOCIETY

Exodus 1:8 - Exodus 2:10

1. Study Exodus 1:8 to Exodus 2:10 and evaluate the actions of women and the results of their actions. What does this say to you about women in society and about ourselves?
2. Read John 2:6-12 and Philipians 2:1-11. What do these passages say about:
 - (a) our future as Christian women
 - (b) our living among other people?

These are outlines of the Bible Studies given at the Consultation by Miss Pauline Campbell, Supervisor of the Deaconess Order of Fiji.

'Quotable Quotes'

If we talk about women's liberation it is very important to realize that the only worthwhile weapon for such a battle is the word of God. It renews, it helps, and it gives the real answer for our struggle.

Participants from French Polynesia

Woman's attitude must be changed to accept her community as her home and her role as a community-maker and keeper.

Mrs. Jokapeci Koroi

... the fault of our being oppressed is within us because we underestimate ourselves or we have very little faith in our capabilities ... it is the task of our different churches to come out of the traditional idea that women are inferior ... The churches have the task to point to the way in which women can best serve the churches, community and nation ... Jesus Christ is the champion of liberation; he came to put us back to our right position in life. He liberated the woman of Samaria by restoring her self-identity so that she became someone to be respected because she was God's creation ... I believe that the key to all these is to have a personal belief in Christ who promised us a life of freedom, a life of self-esteem, a life of equality with others and a life in which we can dedicate ourselves for the betterment of our homes, churches and countries.

Mrs. Ilisapeci Jovili

... we believe we are the church, being called to bring the Kingdom of God into the world ... for the Kingdom of God to come does not only mean praying and singing and working towards a kingdom that we'll get to later. It is to enable the society that God wants to be happening now.

Mrs. Lorine Tevi

... the role of forgiveness must start from the person who is ready to forgive first. Forgiveness can save a nation from disaster.

The late Mrs. Etina F. Havea

Pledges

On the last day of the Consultation, a group of women led the final worship. After the opening hymn and a Bible reading, messages on Women's Involvement in Church and Society, Leadership, and Unity and Cooperation were given.

Coconut sharing then followed. A green coconut was passed around for each person to drink from, then the soft flesh of the coconut was passed for them to eat. Pledges were placed in a coconut bowl and offered to God, then the women pledged themselves to God.

Following intercessory prayer, a flower exchange took place. Flowers placed on the floor were taken by each participant and exchanged with the person beside her with a greeting. Worship concluded with a hymn and the Benediction.

I pledge ...

... to listen to and understand what the Bible tells us about our role in our Church and our country. To involve myself and work for my Church and people in order to fight against the injustices that families are suffering today

... that I will try to pray for the work of the Pacific women for at least fifteen minutes every day at 10.45 p.m.

... to try my best to be more involved in women's work.

- * May the Lord give me strength and courage to be prepared to make other women aware of our needs in our communities and our role in all aspects.
- * You know Lord I have so much to do, so many burdens to carry, but help me keep contact with Pacific women that they too should get a chance in the world scene.
- * In this conference I have shared a lot with my sisters, thus I have learned a lot. The work I will do in my country is to encourage women to communicate with other Pacific countries. It is the only way to help us to be open to others and to accept other ideas.
- * By the grace of God I can do all things.

Leadership Training

1. Leadership training is relevant to every woman to enable her to be well-equipped in all the responsible roles in all of life, so that her talents can be more useful within the church and society.
2. We affirm that leadership training in the Pacific at the moment needs to concentrate on volunteers with special emphasis on rural leaders and ministers' wives.
3. We believe that women need to be made aware of their roles in churches, communities and society at the national and international levels.

Recommended Training

1. Enable women to use group work methods and to analyse group dynamics creatively and effectively.
2. Enable women to discuss theology - theology of the past and as it is developing in our present situations.
3. Build women's communication skills and their understanding of the methods and theories of communication.
4. Facilitate physical, educational, social, and spiritual growth for the wholeness of our being.
5. Enable women to be resource persons so that they are prepared to give help or ideas wherever is needed.
6. Enable women to reinforce the importance of their own traditions, customs and culture.
7. Raise the awareness of women leaders to the importance of understanding and working with politics.
8. Encourage self-development of women.
9. Enable leaders to appreciate the diversity of religious beliefs in the Pacific, understand their own beliefs and deepen their faith and sense of oneness in Jesus Christ.
10. Increase the administrative skills of women.

The Issues – Recommendations

The consultation discussed the role of women in Church and Society and out of these discussions seven major issues were identified. Statements and recommendations concerning these issues are published here in full.

Solidarity

We believe that the PCC can work effectively if national councils of churches are strengthened in each area. We also believe that before we look outside for partnership we must first establish partnership in the Pacific.

Recommended Action

1. We recommend that women explore and enter into different ways of ecumenical cooperation among themselves.
2. We recommend that women encourage their churches to plan and work for ecumenical development through the national councils of churches.
3. (a) We recommend that PCC establish a programme for women's work and appoint a coordinator. The purposes for this are as follows:
 1. That the voices of the women be heard and that their needs be met.
 2. That the coordinator be responsible for leadership training for women's programmes within the region.
 3. That she be a source of information for the women of the Pacific.
 4. That she be responsible for organizing and running consultations and meetings for women.
 5. That she coordinate with existing women's organizations within the region.
- (b) We recommend that this department be a separate programme of the PCC and that the person appointed be dedicated to the women's work and to the church.
4. We encourage women's groups to utilize what is available in their surroundings to help in the raising of funds; for example, handcrafts and vegetable crops can be sold at bazaars, 'Bring and Buy' sales and white elephant stalls.
5. We encourage women to launch agricultural projects such as vegetable production.

Equality

1. The theological basis for understanding the equality of men and women is Galatians 3:21-28.
2. We strongly feel that the basis of children's awareness of their environment begins in the home. Therefore, parents need to be educated about the importance of the equality of men and women in homes, community and the society.

Recommended Action

1. That a book be written to educate parents to teach their children about the equality of men and women and that the book be introduced in different languages.
2. That women request the education departments to teach equality of men and women as a part of their cultural programme, religious instruction syllabus and other curricula.
3. That some books be published for all the regions of the Pacific regarding the importance of women's awareness of their role and involvement in the emerging world. These books would discuss the equality of men and women in all walks of life and the relevance of raising this issue in our present situations.
4. That a companion book should be introduced to go alongside the book, "How to Make your Husband Happy", for example, "Be Aware of Women's Role in your Society".
5. That a committee prepare a book about the place of women in various levels of society, including applications to our present situations.
6. That women compile and send out a list of books available in bookshops and libraries dealing mainly with women.
7. That vocational schools give equal opportunity, opening all courses to both boys and girls.

Politics and Power

1. Struggles for political change pose a formidable challenge to Christians today. In striving to meet it, the church has no other foundation on which to stand than Jesus Christ. From him it has received its mandate to witness to the truth which judges and proclaim the good news that brings freedom and salvation.
2. Whenever a Christian is confronted by injustices and takes part in liberation struggles, she experiences the grip of destructive forces at work. Such forces help us to understand the 'principalities and powers' which Paul spoke of.
3. Our concern for political change and for human rights is based on our conviction that God wants a society where all can exercise full political, social, cultural and economic rights. All humans are created in God's image. Jesus binds us to one another by his life, death and resurrection.

Recommended Action

1. We recommend that the church participates in politics and seeks its place in today's struggle for social justice, in which we believe it must be fully involved.
2. The church and church women's organizations should provide opportunities for political education (make women aware of how their governments are run, of the oppression that exists in the Pacific countries and of the liberation groups). They should encourage women to observe their parliaments and district governments in session.
3. The seminaries should include political, social and cultural courses in their curriculum.
4. Political education should be part of leadership training.
5. The churches should identify themselves with the movements engaged in the struggle for political justice.
6. The church should financially assist these movements.
7. The churches should mobilize public opinion against injustice and violations of human rights.
8. The churches should make people aware that power struggles exist not only in governments but in churches, business/labour relations, families and marriages. Women need help to act politically in these relationships.

Nuclear Power

1. Persons who are in covenant with God are protectors of life and to us this means guaranteeing the fully human being of our children and the preservation of our life-giving surroundings.
2. Here are some facts of life and death:
 - (a) The French are continuing to carry out nuclear testing in French Polynesia.
 - (b) U.S. nuclear submarines with nuclear missiles are cruising the Pacific waters.
 - (c) The U.S. has deceived the people of the Marianas to get Tinian land for an Air Force base and storage of nuclear weapons.
 - (d) The people of Rongelap and Utiirik atolls in the Marshall Is. who were victimized in the 1940s by experimental nuclear testing are still suffering.
 - (e) The suffering of Marshallese people includes leukemia, thyroid, cancer, miscarriages, birth deformities, skin lesions and many other physical and psychological effects.
 - (f) Radioactivity from nuclear tests has contaminated the fish in the lagoons and waters surrounding the testing areas.
3. The majority of people of the Pacific are not aware of the facts and threats to life in the Pacific. We feel that mobilization and education of the people on this issue would help us to understand our power and in this way encourage our rural development and self-reliance.

Recommended Action

1. We need to pressure our own governments to take a firm stand although we realise that economic ties with western powers may inhibit them from cooperating in this action.
2. We recommend building committed groups in each country to speak to our governments and educate our people. We ask PCC Issues Committee to implement this proposal at once.

3. For education we recommend the creation of a slide series that will help people to see themselves in danger of what happened to people in the Marshalls.
4. We recommend that posters and pamphlets be made available by PCC to women's groups for distribution to clinics, schools, community centres, churches, Sunday schools, youth council magazines, trade stores and bookshops. We also recommend techniques such as match-box covers and T-shirts to advertise our concern.
5. We recommend that nurses' schools especially, but all schools incorporate a unit on nuclear radiation in science, health or social studies curricula, including information about presence of nuclear powers and the immediate threat they pose to the people of the Pacific.
6. We recommend a focus of attention on the racist actions of the U.S. in Micronesia where the U.S. government is ignoring the rights of people as they seek ways to obtain land for military bases and storage of nuclear weapons.
7. We request the Nuclear consultation to organize a visitation by Micronesia men and women to Melanesia and Polynesia to help in our educational programme.
8. (a) We request PCC to send a delegation, including women, to the UN Special Session on Disarmament next May.
(b) We believe the American people need education as much as Pacific Islanders about U.S. nuclear activity in Micronesia and recommend that the PCC request the National Council of Churches in the USA to sponsor a delegation of Pacific islanders to the U.S. prior to the UN Special Session to raise awareness of American churches as they prepare their stands on this issue.
(c) We further recommend that NCCCUSA provide opportunities for both teams to appear before the U.S. Congress.
9. We recommend that island committees approach medical departments to obtain the assistance of doctors in explaining the effects of radiation on our people.
10. We recommend that PCC affirm this document and a proposal be made to the World Council of Churches to programme action taken here in their coming meeting on militarism.

The Liberated and Liberating Family

1. A liberated family means that husband and wife are equal partners in discussions and development of the family life that they understand each other and their role, both in the family and outside the home.
2. Children have an equal place in the family. Family education must prepare children for their future as members of a liberated family.
3. The theological foundation for our stand and our action is Galatians 5:1 and Ephesians 6:1-4.

Recommended Action

1. We recommend creating awareness of the problem of inequality and injustice through the following:
 - (a) Ministers' sermons and Bible studies.
 - (b) Visits by ministers and wives to individual families to talk to parents and children.
 - (c) Teaching of children in Sunday school.
 - (d) Looking again that our own families are liberated families and an example to others.
 - (e) Arranging courses and meetings for the community using existing meetings for all groups - children, youth, women and men.
2. We recommend that people be helped to analyse their own problems with the help of specific questions to find a solution by themselves.
3. We encourage women to speak. We recommend instilling confidence in women by discussing community questions in women's groups and encouraging them to take part in meetings with men.
4. We recommend the distribution of information to men and women on family planning, nutrition, home economics, local problems, marriage relations and education.

5. We encourage women to do things outside the home - handi-crafts, social work, community affairs, jobs and visits to other countries.
6. We encourage the use of various means to enable children to speak in Sunday Schools, for example, the giving of verses.
7. We recommend that children be encouraged to express their opinions and feelings in the home and to participate with adults in all of life.
8. We support the International Year of the Child and recommend that members take this up in their own organizations. We request the Family Life Programme of PCC to help us implement this resolution.
9. We recommend using every opportunity to explain to men why women can be involved in work outside the home.

CULTURE

In this consultation we affirm the importance of culture as a part of our Christian life, for it is our root and gives us our identity. Through culture we can express ourselves as individuals and as members of a community. Through cultural education and experience we can grow in our appreciation of other cultures.

We can also encourage our leaders and members to look into our cultural traditions which are not beneficial in the modern situation.

Church Structures and the Ministry of Women

1. We believe that women have the same right as men to decide what is good for the church and society.
2. These rights include women's participation in decision making at all levels. For this to be a reality at this time in the Pacific, churches need to change their structures to enable more women to participate fully.
3. At present most of the churches have mainly men at the highest levels of decision-making. It is a necessity that women should fully participate in decision-making at all levels.
4. We take our stand as we believe what our Lord Jesus Christ commanded us in Matthew 28:18-20. If we are Christians we must fulfil the command that Jesus gave to all human beings, to go into the world preaching the Good News and baptizing them in the name of the Lord.
5. In 2 Corinthians 5:20 it is clearly stated that we are God's ambassadors in the world. In Matthew 28:1-10 a woman is the first messenger to go and tell Jesus' disciples that he is risen. Therefore, we believe we have equal rights with men as ambassadors and messengers of Christ at all levels and at all times.

Recommended Action

1. We recommend that this consultation write a letter to the heads of churches with copies to the leaders and secretaries of women's committees and groups asking them to organize educational awareness-raising programmes regarding women's role and participation in churches and societies.
2. We recommend that we write to the leaders of the church women's organizations encouraging them to work towards seeing that more women become members of their synods and that they encourage both lay-women and ministers' wives.
3. We request PCC to gather information from participants of this consultation on what follow-up they are undertaking and to share this throughout the region.

4. We encourage and support attempts in islands where there are no divisional conferences for women's committees to be established, for example, Tahiti.

THE ORDAINED WOMEN

5. We recommend that we write to the heads of churches and women's committees to organize consultations where ministers, women and lay leaders can thoroughly look at this issue of women being ordained in the ministry.
6. We recommend that PCC carry out research into the attitudes and policies regarding the ordination of women.
7. We recommend writing to the Principal of the Pacific Theological College commending him for his interest in the ministry of women and recommending that he works towards the appointment of a woman lecturer within the next two years.
8. We recommend writing to the principals of all theological colleges sharing our concern and encouraging them to include the women's role in church and society in their curriculum.



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