

THE ISJA TOOL FACILITATORS' GUIDE

Introduction

The intersectional See Judge Act (ISJA) is a religious Sexual and Reproductive Health and Rights (SRHR) issues analysis tool¹. The tool will facilitate you to use religious texts to initiate a community centred analysis of SRHR issues, their impact, and actions that need to be taken to address any barriers identified, so that no one is left behind in accessing their SRHR. It may be used in diverse religious contexts since it aims to stir action towards personal, community, and systemic transformation; and not to convert people to a particular religious inclination.

Guidelines for Creating an ISJA Community Study

- ♦ Write down the objective(s) of an ISJA community study that you wish to facilitate.
- ♦ Select a SRHR topic.
 - You may read the context analysis done for the MW program to find out relevant SRHR topics for the context.
 - You may pick a topic that is dominant in a context at a particular time. For instance, Gender Based Violence, Teenage Pregnancies, etc.
 - Write down striking aspects (this will be your factsheet for use during the study).
 - Determine how you will introduce the topic in a manner that best suits the participants. For instance, a case study, a song, a video clip, a contemporary story, etc.
- ♦ Select a religious text that corresponds to the identified SRHR topic.
 - Invest time to study the text elaborately. Pay attention to the context of the text and write down striking aspects that characterise the historical, social, political, cultural, and religious setting of the text. Note down other striking details about the text. (This will be your factsheet for use during the study).

¹ The ISJA tool is founded on the Christian tradition, with example texts derived from the Bible. The approach of the tool may however be adopted in other religious traditions for use in SRHR advocacy. In such instances, during the community study, a religious text may be selected from the sacred book or texts of that particular religion. A comparative study, in which religious texts from different traditions are read simultaneously, may also be done. The guiding principle is to allow facilitators and participants to contribute to the community study from their religious knowledge, convictions, and experiences.

- Determine how you will introduce the text in a manner that suits the participants best. For instance, the text may be dramatized, you may use a song, story-telling, etc.
- ♦ Write down structured questions to guide discussions in the ISJA Community Study.
 - The set of questions should facilitate interpretation of the religious text in a manner that analyses *behind the text* (the context of the religious text), *within the text* (the actual text as written in the sacred book), and *in front of the text* (dialogue with the contemporary context).
 - There is no limitation to the number of questions; however, they should not be too few to limit conversations, or too many to tire participants. The proposal is to have a maximum of five questions within each phase, that is, *behind the text*, *within the text*, and *in front of the text*.
- ♦ Consult the enablers of intersectionality and the principles of the African Women's Hermeneutical Framework frequently and consistently as you frame the questions, in order to promote the realisation of intersectionality.

The Role of a Facilitator

- Divide the participants in groups. The study objective can influence the formation of the groups if necessary or you may randomly assign participants to groups.
- Enable the participation of all since everyone's voice (contribution to the conversation) is valid and valuable. As a facilitator, you are one of the voices and not the most important voice.
- Enable sharing of roles by participants at the small group level; these include a team leader, a note taker, timekeeper, reporter, etc.
- Manage conflict in case it arises.
- Provide information to participants when requested. The information should however be conveyed in a manner that taps into the participants' capacities as much as possible. You may ask for some time to research and consult (as necessary) then report back to the participants.
- Be sensitive to the diverse levels of literacy and capacities of the participants and facilitate explanation and repetition whenever necessary.
- Be sensitive to the needs of participants and be ready to respond to any needs. Topics that are discussed in the study could be painful and difficult, thus evoking emotions. You may make use of breaks to debrief participants.

- Invest in preparation before the study.
 - ✓ Read through the entire study.
 - Read your factsheets; on the SRHR topic chosen and on the religious text chosen.
 - Read through the entire religious text.
 - Read through all the questions.
 - ✓ Plan on how to present the study questions, for instance by printing them out, on flip charts, on PowerPoint, etc.
 - ✓ Gather all the materials that will be needed for the study. For instance, foolscap paper, pens, marker pens, cello tape, notecards, flip charts, projector, etc.

Selection of Participants

All people are welcome to participate in an ISJA communal study. The key guiding factor in the selection of participants is the objective (or objectives) of the ISJA community study.

Tips for the Facilitator²

The facilitator is a key player in ensuring that the ISJA Community Study achieves the desired transformation:

- i. An ISJA Community Study is facilitated and not taught. The facilitator should thus enable and stir debate and discussions among the participants. To ensure that discussions are not forgotten or lost in the conversations, the facilitator should record all the participants' questions and concerns in a flip chart or board, as necessary.
- ii. It helps to introduce the religious text and the SRHR topic under discussion. This helps in setting the scene and directing the discussion of the ISJA Community Study. It also helps the participants understand the topic under discussion.
- iii. There should be clear co-relation between the religious text and the context of the participants. The religious text should thus facilitate the participants to think about and identify social concerns related to the topic of choice within their context.
- iv. Create an atmosphere that encourages participants to feel free to interrogate the religious text. Often, religious people are socialised to trust religious texts. The ISJA

² These tips are borrowed from: The Fellowship of Christian Councils and Churches in the Great Lakes and the Horn of Africa (FECCLAHA). (2017). *Tamar Campaign: Contextual Bible Study Manual and Sermon Outlines on Gender Based Violence and Peace*.

Community study should thus create a safe space where participants are allowed to interrogate and question religious texts without being judged.

- v. Encourage discussions and analysis of the religious text, and issues related to the SRHR topic, by the participants. The participants should be encouraged to engage with the religious text. The facilitator may ask probing questions that will trigger deeper engagement. It is through these engagements that a foundation is laid for transformation to take place.
- vi. A complete ISJA Community Study in the MW program should take a minimum of six hours. It is recommended that the time may be split to three different sessions of at least two hours. The different sessions may be held on different days depending on contextual circumstances.
- vii. Sustained ISJA Community studies have better potential to cause greater transformation than having a one-off session only. This therefore means that the facilitator should seek to have multiple engagements with the same group of participants.

Strategies for a Successful ISJA Community Study³

- ♦ *Creative*: A facilitator should incorporate interesting activities in an ISJA Community Study. For example, storytelling, drama, poetry, singing, case studies, etc.
- ♦ *Challenging*: Facilitator should probe and challenge participants to think about the religious text and the topic chosen in new ways, using an intersectional lens.
- ♦ *Sensitive*: Participants should be sensitive to diverse religious convictions and traditions.
- ♦ *Neutrality*: The facilitator must be sensitive to the diversities of the group by demonstrating solidarity with the different participants.
- ♦ *Empowering*: The facilitator should write up all participants responses on the flipchart/board or verbally affirm the responses. Efforts should particularly be made to give space to those voices that are often not heard.
- ♦ *Measured Transformation*: When an action plan is implemented, it is a sign that the Community ISJA Study has been successful. For example, a community in response

³ These tips are borrowed from: The Fellowship of Christian Councils and Churches in the Great Lakes and the Horn of Africa (FECCLAHA). (2017). *Tamar Campaign: Contextual Bible Study Manual and Sermon Outlines on Gender Based Violence and Peace*.

to an ISJA Community Study may decide to adopt a policy or engage a particular duty bearer.

Practical Guidelines for Implementing an ISJA Community Study

You may use the following guidelines in the actual implementation of an ISJA Community Study:

- ♦ ***Act of Worship***

The session may be started by an act of worship – (silence, prayer, or another act of worship as preferred by participants).

- ♦ ***General Introduction***

Allow the participants to introduce themselves in a way they are most comfortable with. The facilitator also introduces themselves.

- ♦ ***Introduction of the ISJA Approach***

Give an overview of the ISJA approach and its steps. After that:

- Introduce the study of the day and outline its objective(s)
- Introduce the chosen SRHR topic.
- Involve the participants in a dramatic reading of the religious text for an initial familiarization.
- Introduce the religious text using insights from your factsheet.

- ♦ ***Issues Analysis (Community Study Section I)***

Assign participants to groups to discuss the first set of questions which focus on analysis of the chosen SRHR topic and related issues.

- ♦ ***Presentations of Analysis***

After completing the study section, participants gather and present their discussions. Time must be allowed for reactions and comments from all participants.

Once the presentations are over, recap the main issues raised. Give further information by sharing insights on the factsheet prepared before the study, as necessary.

- ♦ ***Action Planning (Community Study Section II)***

Introduce the next study section, that is, action planning. Ask the participants to go back once again into the small groups for the action planning section.

- ♦ ***Presentation of Action Plan***

You may harmonise the action plans in areas that they are similar; with proposals of each group being included.

- ♦ ***Set Dates for Follow Up***

Facilitate participants to agree on dates to meet for follow-up. The follow up meetings to track progress could be in-person or virtual.

- ♦ ***Act of Worship***

The community study session may be concluded again by an act of worship.

Appendix 1

Possible Texts for use in ISJA Community Studies to enable Intersectional SRHR L&A from a religious perspective:

TEXTS	THEMES	SUMMARY AND LESSONS
Genesis 1:26-28	Creation: ...be fruitful and increase in number....	<p>In the context of Genesis 1:26-28, an intersectional SRHR advocacy interpretation involve recognizing the diversity of humanity created in the image of God and acknowledging the equality of men and women. Faith-based advocacy ought to highlight the promotion of sexual and reproductive health and rights for all individuals, taking into account the different socio-cultural contexts and identities that influence their experiences.</p> <p>Within the context of Intersectional SRHR advocacy, some principles can be considered:</p> <ol style="list-style-type: none"> 1. Human Dignity and Equality: Intersectional SRHR advocacy can build on this principle, promoting equal rights and dignified treatment for all, irrespective of gender, race, or other identity markers. 2. Gender Equality: The verse specifically states, "male and female, he created them," suggesting the equal and complementary creation of both genders. Intersectional SRHR advocacy aligns with promoting gender equality, challenging stereotypes, and ensuring that reproductive health rights are accessible to all genders. 3. Reproductive Health and Well-being: The command to "be fruitful and increase in number" can be interpreted in the context of reproductive health. Intersectional SRHR advocacy recognizes the importance of reproductive health as a fundamental aspect of well-being, emphasizing the right of individuals to make informed decisions about their reproductive lives.. 4. Inclusive Family Planning: The command to "be fruitful and increase in number" also underscores the importance of family planning. Also, the call could be seen as a recognition of the inherent value of each person and a call to ensure their well-being and reproductive autonomy

		<p>5. Challenging Discrimination: Affirming that all individuals are created in the image of God challenges discrimination based on identity. Intersectional SRHR advocacy actively challenges discrimination and stigma related to sexual orientation, gender identity, race, and other factors, promoting inclusivity and equality</p>
Genesis 16:1-16	The Rape of Hagar	<p>In the context of Intersectional SRHR advocacy, this passage raises several points for consideration:</p> <ol style="list-style-type: none"> 1. Power Dynamics: The story highlights power imbalances between Sarai and Hagar. Sarai, as a woman unable to bear children, exercises her privilege over Hagar, a maidservant, by suggesting that Abram have a child with her. This reflects a power dynamic that intertwines gender and social status. 2. Reproductive Autonomy: Hagar's agency is compromised in this situation. She becomes a means to an end in Sarai's quest for a child. Intersectional SRHR advocacy would emphasize the importance of reproductive autonomy, ensuring that individuals have control over their reproductive choices without being exploited or subjected to coercion. 3. Intersecting Identities: Hagar's identity as an Egyptian adds a layer of intersectionality to the narrative. She is not only a woman but also a foreigner and a slave. Intersectional SRHR advocacy recognizes that individuals may face multiple forms of discrimination based on various intersecting factors such as race, gender, and social status. 4. Social and Cultural Context: The story occurs in a specific social and cultural context where societal norms and expectations influence the characters' actions. Advocacy efforts need to be sensitive to cultural contexts and address the complexities of how gender, race, and social status intersect in shaping individuals' experiences and access to reproductive health and rights.

<p>Genesis 19:1-11</p>	<p>Lot Offers His Daughters</p>	<p>In the context of Intersectional SRHR advocacy, this passage raises several points for consideration:</p> <ol style="list-style-type: none"> 1. Hospitality and Consent: Lot, initially portrayed as hospitable, invites the angels into his home. However, the passage takes a dark turn when the men of Sodom demand to have sex with the angels. This highlights the importance of consent and the violation of personal boundaries. Intersectional SRHR advocacy would emphasize the right to bodily autonomy and the importance of consent in all sexual interactions. 2. Violence and Oppression: The aggressive demand from the men of Sodom reflects a culture of violence and oppression. Intersectional SRHR advocacy considers how oppressive attitudes, including those based on gender or sexual orientation, can lead to harm and the denial of rights. It encourages efforts to challenge and change such attitudes to create a more inclusive and respectful society. 3. Inequality and Discrimination: The story may also be seen through the lens of inequality and discrimination, as the men of Sodom target the angels based on their perceived identity. Intersectional SRHR advocacy recognizes the interconnectedness of various forms of discrimination, including those based on gender, sexuality, and potentially other factors, and seeks to address them collectively. 4. Cultural and Historical Context: Understanding the cultural and historical context is crucial when interpreting biblical narratives. Advocacy efforts should be informed by an awareness of the social norms and values present in the narrative and work toward creating spaces that promote justice, equality, and respect for diversity
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<p>Genesis 21:1-20</p>	<p>Hagar & Son Sent Away</p>	<p>In the context of Intersectional SRHR advocacy, this passage raises several points for consideration:</p> <ol style="list-style-type: none"> 1. Power Dynamics and Marginalization: The story highlights power dynamics and the marginalization of Hagar, an Egyptian maidservant. Sarah's request to "get rid of that slave woman and her son" reflects the vulnerability of marginalized individuals, especially those with lower social status. Intersectional SRHR advocacy emphasizes the need to address power imbalances and work toward social justice in reproductive matters. 2. Reproductive Justice: Hagar's reproductive experience is marked by exploitation and vulnerability. Intersectional SRHR advocacy calls for a framework of reproductive justice that ensures all individuals, regardless of social status, have the right to make informed decisions about their reproductive health and that they are treated with dignity and respect. 3. Intersectionality of Identity: Hagar's identity as a woman, a foreigner (Egyptian), and a maidservant adds layers of intersectionality to her experience. Intersectional SRHR advocacy recognizes that individuals may face multiple forms of discrimination based on various intersecting factors such as gender, race, and social status. Efforts should address these complex intersections to ensure equitable access to reproductive rights. 4. Cultural and Historical Context: Understanding the cultural and historical context is essential when interpreting biblical narratives. Advocacy efforts should consider the societal norms and values present in the narrative and work toward creating spaces that promote justice, equality, and respect for the rights of all individuals.
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<p>Genesis 34:1-31</p>	<p>The Rape of Dinah</p>	<p>In the context of Intersectional SRHR advocacy, this passage raises several points for consideration:</p> <ol style="list-style-type: none"> 1. Consent and Gender-Based Violence: The story begins with the violation of Dinah's consent through rape. Intersectional SRHR advocacy emphasizes the importance of consent in all sexual interactions and condemns gender-based violence. This includes recognizing the impact of power dynamics, societal norms, and cultural expectations on individuals' experiences of violence. 2. Intersectionality of Identity: Dinah's identity as a woman within the patriarchal context, as well as the broader cultural and tribal identities represented by Shechem and Jacob, adds layers of intersectionality to the narrative. Intersectional SRHR advocacy recognizes that individuals may face multiple forms of discrimination based on various intersecting factors such as gender, cultural background, and social status. 3. Response to Violence: The passage also depicts the response to the violence inflicted on Dinah. Jacob's initial inaction and the subsequent fury of his sons highlight societal attitudes toward gender-based violence. Intersectional SRHR advocacy calls for proactive responses to violence, support for survivors, and the dismantling of structures that perpetuate such harm.
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<p>Genesis 38:1-30</p>	<p>Killed for Spilling Semen on the Ground</p>	<p>This passage raises several points for consideration in the context of Intersectional SRHR advocacy:</p> <ol style="list-style-type: none"> 1. Gender and Power Dynamics: The story illustrates the unequal power dynamics between Judah and Tamar. Tamar, as a widow, is subject to the decisions and actions of the male figures in her life. Intersectional SRHR advocacy recognizes and challenges gender-based power imbalances that affect reproductive choices and autonomy. 2. Reproductive Rights and Duty: The passage involves the complex issue of levirate marriage, where Onan is instructed to fulfill his duty by providing offspring for his deceased brother. However, his actions and subsequent death highlight the consequences of coercive reproductive practices. Intersectional SRHR advocacy emphasizes the importance of ensuring reproductive rights while acknowledging the potential misuse of traditional practices. 3. Intersectionality of Identity: Tamar's identity as a woman and a widow adds layers of intersectionality to her experience. She is navigating societal expectations, gender roles, and widowhood, which can intersect to shape her access to reproductive rights and influence her agency in making decisions about her own life. 4. Cultural and Historical Context: Advocacy efforts should consider the societal norms and values present in the narrative and work toward creating spaces that respect the rights and agency of individuals, especially those facing intersecting forms of discrimination.
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<p>Genesis 39:1-23</p>	<p>Potiphar's Wife & Joseph</p>	<p>In the context of Intersectional SRHR advocacy, this passage raises several points for consideration:</p> <ol style="list-style-type: none"> 1. Power Dynamics and Consent: The story illustrates power dynamics and the importance of consent. Joseph, despite being a slave, exercises agency and refuses the advances of Potiphar's wife, emphasizing the need for mutual consent in sexual relationships. 2. Gender and Patriarchy: It highlights the societal expectations and consequences for women who deviate from accepted norms, reinforcing the importance of challenging patriarchal attitudes in SRHR advocacy. 3. Sexual Harassment and Exploitation: Potiphar's wife attempts to coerce Joseph into a sexual relationship, which can be seen as an example of sexual harassment and exploitation. Intersectional SRHR advocacy addresses the experiences of individuals facing harassment and advocates for systems that protect everyone from such abuses. 4. Intersectionality of Identity: Although not explicitly mentioned in this passage, Joseph's identity as a foreigner (Hebrew) and a slave adds layers of intersectionality to his experience. Intersectional SRHR advocacy recognizes that individuals may face discrimination based on various intersecting factors, and efforts should address these complexities. 5. Repercussions of Reporting Abuse: Joseph faces unjust consequences when falsely accused. This reflects the broader issue of how reporting sexual harassment or assault can lead to negative repercussions for the survivor. Advocacy efforts should work toward creating supportive environments for survivors to come forward without fear of retaliation.
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		<p>6. Divine Justice: The narrative also highlights the theme of divine justice, where despite the unjust circumstances; the text indicates that the Lord was with Joseph. Intersectional SRHR advocacy might explore how faith traditions can be incorporated into efforts to promote justice, dignity, and respect for all individuals.</p>
Judges 11:29-40	Jephthah's Stupid Vow	<p>In the context of Intersectional SRHR advocacy, this passage raises several points for consideration:</p> <ol style="list-style-type: none"> 1. Gender Dynamics and Patriarchy: The story reflects patriarchal attitudes where Jephthah makes a vow without considering the potential consequences for his daughter. The daughter, in turn, feels compelled to fulfill her father's vow, highlighting the impact of patriarchal structures on the autonomy and agency of women. 2. Harmful Consequences of Vows: Jephthah's vow, made in a moment of triumph, results in a tragic outcome. Intersectional SRHR advocacy emphasizes the importance of informed and consensual decision-making, especially in matters that can have profound and irreversible consequences on individuals' lives. 3. Sacrifice and Autonomy: The daughter's willingness to fulfill her father's vow, even at great personal cost, raises questions about autonomy and the right to make choices about one's own body. Advocacy efforts should promote autonomy, consent, and the right to make decisions free from coercion or harmful traditions.

		<p>4. Virginity and Social Expectations: The emphasis on the daughter's virginity in the narrative reflects societal expectations and norms regarding women's purity. Intersectional SRHR advocacy challenges harmful cultural expectations that can contribute to the objectification and control of women based on their sexual status.</p> <p>5. Impact on Mental Health: The daughter's request to spend time with friends to mourn her fate indicates the emotional toll of patriarchal practices. Advocacy efforts should address the mental health consequences of harmful practices and promote supportive environments for individuals facing distressing situations.</p>
Judges 19:1-30	Hate Crime: A Levite and His Concubine	<p>In the context of faith-based Intersectional SRHR advocacy, this passage raises several points for consideration,</p> <p>1. Gender-Based Violence: The story vividly portrays gender-based violence, including the rape and abuse of the concubine. Intersectional SRHR advocacy emphasizes the need to combat all forms of violence against women and recognizes the intersectionality of factors such as gender, social status, and location that can contribute to vulnerability.</p> <p>2. Role of Men in Advocacy: The old man in the narrative initially offers his daughter and the concubine to the mob, reflecting a disturbing attitude towards women. Faith-based advocacy should encourage men to play a positive role in challenging harmful norms, promoting gender equality, and condemning violence against women.</p>

		<p>3. Social Justice and Ethical Leadership: The narrative exposes a lack of social justice and ethical leadership within the community. Faith-based Intersectional SRHR advocacy calls for leaders to take a stand against injustice, protect the vulnerable, and promote values of compassion, respect, and equality</p> <p>4. Inclusive Interpretations: Advocacy efforts should involve interpreting religious texts in a manner that aligns with ethical and inclusive principles. Faith-based Intersectional SRHR advocacy recognizes the importance of challenging harmful interpretations and promoting values that uphold the dignity and rights of all individuals.</p> <p>5. Trauma and Mental Health: The trauma experienced by the concubine is evident in the narrative.</p>
II Samuel 11:1-27	The Rape of Bathsheba	<p>In the context of Intersectional SRHR advocacy, this passage raises several points for consideration:</p> <p>1. Gender Dynamics and Power: The story highlights the power dynamics at play when King David uses his position of authority to exploit Bathsheba. Intersectional SRHR advocacy emphasizes the importance of addressing power imbalances and promoting relationships based on mutual consent and equality.</p> <p>2. Sexual Exploitation: Bathsheba is put in a vulnerable position, and her agency is limited in the situation. Intersectional SRHR advocacy calls for the prevention of sexual exploitation and the protection of individuals from abuses of power, irrespective of their social status.</p>

		<p>3. Reproductive Rights and Consequences: Bathsheba becomes pregnant as a result of the affair, illustrating the intersection of sexual and reproductive health. The consequences of actions such as unwanted pregnancies are part of the broader SRHR discourse, emphasizing the need for comprehensive reproductive rights and choices.</p> <p>4. Abuse of Authority and Accountability: King David's abuse of power leads to unethical actions, including the manipulation of the military to cover up his wrongdoing. Intersectional SRHR advocacy emphasizes accountability for those in positions of power, calling for consequences for abusive behavior and the protection of vulnerable individuals.</p> <p>5. Importance of Ethical Leadership: The narrative underscores the significance of ethical leadership and the impact of leaders' actions on the well-being of individuals. Faith-based Intersectional SRHR advocacy encourages leaders to uphold principles of justice, compassion, and respect for the rights of all individuals.</p>
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<p>II Samuel 13:1-21</p>	<p>The Rape of Tamar</p>	<p>In the context of Intersectional SRHR advocacy, this passage raises several points for consideration:</p> <ol style="list-style-type: none"> 1. Gender-Based Violence: The story depicts a clear instance of gender-based violence, as Amnon rapes his half-sister Tamar. Intersectional SRHR advocacy emphasizes the need to combat all forms of violence against women and recognizes the intersectionality of factors such as gender, familial relationships, and power dynamics. 2. Power Dynamics within Families: The narrative highlights the power dynamics within families, where Amnon, as a male figure, abuses his position of authority over Tamar. Advocacy efforts should address power imbalances within families and promote healthy relationships based on respect and consent. 3. Survivor Support and Justice: Tamar experiences victim-blaming and rejection after the assault. Intersectional SRHR advocacy emphasizes the need for survivor-centered support systems, justice for survivors, and the dismantling of cultural and societal norms that perpetuate victim-blaming. 4. Consent and Agency: Tamar explicitly expresses her refusal and lack of consent, underlining the importance of recognizing and respecting individual agency. Advocacy should focus on promoting a culture of consent and challenging attitudes that contribute to non-consensual actions. 5. Cultural Context and Stigma: Tamar's response to the assault involves public displays of grief and tearing her ornate robe. Advocacy efforts should consider the cultural context and address the stigmatization of survivors, aiming to create environments where survivors are
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		<p>supported rather than shamed.</p> <p>6. Importance of Allies: Absalom, Tamar's brother, provides some support, though limited. Advocacy should encourage allies to actively stand against gender-based violence, provide support to survivors, and contribute to changing harmful cultural norms.</p> <p>7. Fury and Accountability: King David's furious reaction highlights the need for accountability. Advocacy should address the importance of holding perpetrators accountable for their actions, regardless of their status or position.</p> <p>8. Mental Health and Well-being: Tamar's emotional state is evident, emphasizing the mental health consequences of gender-based violence. Advocacy efforts should work towards creating spaces that prioritize survivors' mental health and well-being.</p>
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II Samuel 21:1-14	Silent Protest: Rizpah's Story	<p>II Samuel 21:1-14 recounts a complex and historical incident involving the Gibeonites, a famine, and the actions taken by King David to address the situation. In the context of Intersectional Sexual and Reproductive Health and Rights (SRHR) advocacy, this passage may not directly address SRHR themes. However, it is important to consider broader principles that can be applied to SRHR advocacy. In terms of SRHR advocacy, several broader principles can be considered:</p> <ol style="list-style-type: none"> 1. Justice and Accountability: The passage reflects a sense of justice and accountability for past wrongs. Advocacy efforts can emphasize the importance of acknowledging and addressing injustices, including those related to sexual and reproductive health. 2. Recognition of Past Harms: King David recognizes the historical harm done by Saul to the Gibeonites. Similarly, SRHR advocacy involves acknowledging historical injustices and working towards redress, especially in situations where vulnerable populations have been affected. 3. Gender Dynamics: While the passage does not specifically address gender issues, the mention of Saul's concubine Rizpah, who takes a protective role over the exposed bodies, could be considered in discussions about gender dynamics and women's agency. 4. Compassion and Human Dignity: The actions of Rizpah, protecting the bodies from desecration, highlight themes of compassion and the recognition of human dignity. SRHR advocacy can draw on these principles to promote compassionate and dignified approaches to reproductive health.
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Esther 1:1-21	Queen Vashti – Dethroned for Refusing to Display Beauty Before Drunk Men!	<p>Esther 1:1-21 recounts events that take place in the Persian Empire during the reign of King Xerxes. The passage does not directly address Sexual and Reproductive Health and Rights (SRHR) issues, but it offers insights into power dynamics, gender relations, and the consequences of abusive behavior. In the context of Intersectional SRHR advocacy, several points can be considered:</p> <ol style="list-style-type: none"> 1. Gender Dynamics and Consent: The passage illustrates the unequal gender dynamics of the time, where Queen Vashti is summoned by the king to display her beauty without her consent. Intersectional SRHR advocacy emphasizes the importance of promoting gender equality, autonomy, and the right to make decisions about one's body. 2. Abuse of Power: King Xerxes' anger and the subsequent decision to banish Queen Vashti reflect an abuse of power. Advocacy efforts should address power imbalances, promote ethical leadership, and condemn the misuse of authority that can impact the sexual and reproductive rights of individuals.

		<ol style="list-style-type: none"> 3. Social and Cultural Expectations: The discussion among the king and his nobles reflects concerns about how Queen Vashti's actions might influence other women's behavior. SRHR advocacy should challenge harmful social and cultural expectations that contribute to the control and objectification of women. 4. Intersectionality of Gender Issues: While the passage primarily focuses on the experiences of Queen Vashti, advocacy efforts should recognize the intersectionality of gender issues, considering how factors such as class, ethnicity, and societal status can further shape individuals' experiences of SRHR. 5. Women's Agency and Empowerment: Queen Vashti's refusal to obey the king's command can be seen as an act of agency. SRHR advocacy should promote women's empowerment, acknowledging their right to make choices about their bodies and lives. 6. Cultural Sensitivity: Understanding the cultural context of the narrative is essential. Advocacy efforts should be culturally sensitive and work towards transforming harmful cultural norms that impede the realization of sexual and reproductive rights. 7. Consequences of Discrimination: The banishment of Queen Vashti carries consequences for her and sets a precedent for how women are treated in the kingdom. SRHR advocacy should address the potential consequences of discriminatory practices, emphasizing the importance of dignity, respect, and equality for all.
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Esther 2:1-	'Queenship' & Rape of Teenage Girls	<p>Esther 2:1-23 narrates events that follow the banishment of Queen Vashti and the search for a new queen in the Persian Empire during the reign of King Xerxes. In the context of Intersectional Sexual and Reproductive Health and Rights (SRHR) advocacy, this passage may not explicitly address SRHR issues, but it provides insights into gender dynamics, consent, and the societal context of the time.</p> <ol style="list-style-type: none"> 1. Objectification and Beauty Standards: The process of selecting a queen based on physical beauty reflects societal norms of objectification and the imposition of certain beauty standards. Intersectional SRHR advocacy should challenge such objectification and promote a more inclusive and respectful understanding of beauty. 2. Consent and Agency: Esther's entry into the king's harem raises questions about consent and agency. Advocacy efforts should emphasize the importance of women's agency and the right to make decisions about their own lives, including matters related to their bodies and relationships. 3. Secrecy and Identity: Esther keeping her family background and nationality secret highlights the pressure individuals may face to conform to societal expectations. Advocacy should encourage a society where individuals feel free to express their identities without fear of discrimination. 4. Health and Well-being: The beauty treatments and preparations the young women undergo raise considerations about societal expectations related to appearance and the impact on the well-being of individuals. Advocacy efforts should address unrealistic beauty standards and promote positive body image.
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		<p>5. Intersectionality and Social Status: Esther's background as an orphan and her adoption by Mordecai highlight issues of social status. Intersectional SRHR advocacy should consider how factors such as class, ethnicity, and family background intersect with reproductive health experiences.</p> <p>6. Loyalty and Consequences: The loyalty of Mordecai and the consequences faced by the conspirators underscore themes of loyalty and accountability. Advocacy should encourage ethical behavior and accountability while ensuring fair treatment and justice for all.</p> <p>7. Gender in Leadership: Esther's rise to become queen presents a rare example of a woman in a position of power. Advocacy efforts should work toward breaking gender stereotypes and promoting gender diversity in leadership roles.</p>
Mark 5:21-42	The Bleeding Woman and a Dying Girl	<p>Mark 5:21-42 narrates two interconnected healing stories from the Gospel of Mark. In this passage, Jesus responds to the pleas of a synagogue leader named Jairus and a woman suffering from a hemorrhage. While the passage does not explicitly address Sexual and Reproductive Health and Rights (SRHR), it contains elements that can be considered within the context of Intersectional SRHR advocacy.</p> <p>1. Access to Healthcare: The woman with the issue of bleeding had suffered under the care of many doctors without improvement. This highlights issues of access to quality healthcare, a key aspect of SRHR advocacy. Advocates can address barriers to healthcare, particularly for marginalized and vulnerable individuals.</p>

		<ol style="list-style-type: none"> 2. Economic Impact on Health: The woman had spent all she had on medical treatments. Economic factors can significantly impact an individual's ability to access healthcare, linking to broader discussions within SRHR advocacy about economic justice and the right to health. 3. Intersectionality of Health Issues: Both stories involve individuals facing health crises—one a young girl and the other an adult woman. Intersectional SRHR advocacy recognizes that health issues intersect with various aspects of identity, such as age and gender, and works towards comprehensive and inclusive healthcare solutions. 4. Faith and Cultural Sensitivity: Jesus acknowledges the woman's faith and addresses her as "daughter." Intersectional SRHR advocacy should recognize the intersection of faith and cultural beliefs with healthcare practices, emphasizing respect for diverse perspectives and beliefs in healthcare settings. 5. Gender Dynamics: The passage includes both a male (Jairus) and a female (the woman with the issue of bleeding) seeking healing for their daughters. It provides an opportunity to reflect on gender dynamics within healthcare, emphasizing equitable access and treatment for all, irrespective of gender. 6. Empowerment and Agency: The woman with the issue of bleeding demonstrates agency by reaching out to touch Jesus' cloak, believing in her own healing. SRHR advocacy often emphasizes the importance of empowering individuals to make decisions about their bodies and health.
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		<p>7. Social Support and Community: The communal aspect of the stories, with crowds gathering and the support offered by Peter, James, and John, highlights the importance of social support in health contexts. Advocacy efforts can explore the role of communities in fostering health and well-being.</p>
Luke 10:25-37	The Story of the Good Samaritan	<p>Luke 10:25-37 contains the well-known parable of the Good Samaritan. While this passage is not explicitly about Sexual and Reproductive Health and Rights (SRHR), it carries broader principles that can be considered within the context of Intersectional SRHR advocacy. Within the context of Intersectional SRHR advocacy, several principles can be drawn from this parable:</p> <ol style="list-style-type: none"> 1. Compassion and Care: The Samaritan's actions exemplify compassion and care for a person in need. SRHR advocacy can emphasize the importance of compassion in healthcare, ensuring that individuals receive dignified and respectful care, especially in vulnerable situations. 2. Inclusive Concept of Neighbor: The parable challenges the notion of who qualifies as a neighbor. In the realm of SRHR, an inclusive concept of neighbor encourages advocacy efforts to extend care and support to all individuals, irrespective of factors such as ethnicity, socioeconomic status, or gender identity. 3. Justice and Dignity: The Samaritan's actions promote justice and uphold the dignity of the wounded man. Intersectional SRHR advocacy should work toward justice in healthcare, addressing disparities and ensuring that everyone has access to dignified and respectful reproductive and sexual health services.

		<p>4. Breaking Stereotypes and Bias: The parable challenges stereotypes and biases, particularly against Samaritans. In SRHR advocacy, addressing stereotypes and biases is crucial to ensuring equitable access to services for all individuals, regardless of cultural, racial, or religious backgrounds.</p> <p>5. Collaboration and Solidarity: The Samaritan collaborates with the innkeeper, showcasing solidarity in caring for the wounded man. SRHR advocacy can promote collaborative efforts and solidarity within communities and healthcare systems to address reproductive health challenges effectively.</p> <p>6. Prevention and Intervention: The Samaritan not only provides immediate care but also takes steps to prevent further harm by bringing the wounded man to an inn. In SRHR advocacy, a comprehensive approach involves both preventive measures and interventions to address reproductive health issues.</p> <p>7. Economic Justice: The Samaritan's financial support for the wounded man reflects economic justice. SRHR advocacy should address economic barriers to healthcare, ensuring that individuals can access necessary reproductive health services without facing financial hardship.</p> <p>8. Education and Awareness: The parable emphasizes the importance of awareness and education about the needs of others. In SRHR advocacy, education is essential to empower individuals with knowledge about their reproductive rights and health.</p>
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		<p>9. Cultural Competence: The parable involves individuals from different cultural backgrounds. SRHR advocacy should emphasize cultural competence in healthcare delivery, recognizing and respecting diverse cultural perspectives on reproductive health.</p>
Luke 13:10-17	Bent Over for 18 Years	<p>Luke 13:10-17 recounts a healing miracle performed by Jesus on the Sabbath. While the passage does not explicitly address Sexual and Reproductive Health and Rights (SRHR), it raises themes related to healing, compassion, and societal expectations that can be considered within the context of Intersectional SRHR advocacy. Within the context of Intersectional SRHR advocacy, several principles can be considered:</p> <ol style="list-style-type: none"> 1. Compassion and Healing: Jesus' act of healing the woman with a long-term disability highlights the importance of compassion and the right to healthcare. In SRHR advocacy, compassion is crucial in addressing the diverse reproductive health needs of individuals, including those with disabilities. 2. Justice and Equality: The interaction between Jesus and the synagogue leader raises issues of justice and equality. SRHR advocacy should address disparities and advocate for equal access to reproductive health services for all individuals, regardless of societal expectations or conditions.

		<p>3. Challenging Societal Norms: The healing on the Sabbath challenges societal norms and expectations. SRHR advocacy involves challenging harmful norms that restrict access to reproductive health services, particularly for marginalized or stigmatized groups.</p> <p>4. Intersectionality of Health Issues: The woman's long-term disability adds an intersectional dimension to her health. Intersectional SRHR advocacy recognizes that reproductive health is influenced by various factors, including disability, and aims to address the unique needs of different individuals.</p> <p>5. Dignity and Personhood: Jesus refers to the woman as a "daughter of Abraham," emphasizing her dignity and personhood. SRHR advocacy should uphold the dignity of individuals, recognizing their agency and right to make decisions about their reproductive health.</p> <p>6. Cultural Sensitivity: Jesus' response emphasizes the common practice of caring for animals on the Sabbath. SRHR advocacy should be culturally sensitive, acknowledging and respecting diverse cultural perspectives on reproductive health.</p> <p>7. Public Awareness and Education: The passage involves a public setting where Jesus addresses the crowd. SRHR advocacy involves public awareness and education to dispel myths, challenge misconceptions, and promote informed decision-making about reproductive health.</p>
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		<p>8. Inclusivity: The healing miracle includes a woman who may have been marginalized due to her condition. Intersectional SRHR advocacy should strive for inclusivity, ensuring that reproductive health services are accessible and inclusive of all individuals, regardless of their health status.</p> <p>9. Ethical Healthcare Practices: Jesus challenges the leader's perspective on healing on the Sabbath, highlighting the ethical dimension of healthcare. SRHR advocacy should advocate for ethical healthcare practices that prioritize the well-being and rights of individuals.</p>
Luke 18:1-18	A Cry for Justice	<p>Luke 18:1-18 contains two parables: the persistent widow and the Pharisee and the tax collector. While these parables do not explicitly address Sexual and Reproductive Health and Rights (SRHR), they carry broader principles that can be considered within the context of Intersectional SRHR advocacy. Within the context of Intersectional SRHR advocacy, several principles can be considered:</p> <ol style="list-style-type: none"> 1. Persistence and Advocacy: The persistent widow's actions highlight the importance of persistence in seeking justice. In SRHR advocacy, persistence is crucial in addressing systemic issues, advocating for policy changes, and ensuring that the rights of marginalized groups are recognized and protected. 2. Justice and Equity: Both parables touch on themes of justice and equity. SRHR advocacy should strive for justice and equity in healthcare, ensuring that all individuals, regardless of their background or identity, have equal access to reproductive health services and rights.

		<p>3. Community Engagement: Both parables involve interactions within a community context. SRHR advocacy should engage with communities, considering their unique needs and perspectives, and involving them in decision-making processes related to reproductive health.</p> <p>4. Faith and Cultural Sensitivity: The mention of faith in the parables reminds us of the importance of being culturally sensitive. SRHR advocacy should acknowledge diverse religious and cultural beliefs, promoting dialogue and understanding to address reproductive health issues effectively.</p> <p>5. Challenging Self-Righteousness: The parable of the Pharisee and the tax collector challenges self-righteousness. SRHR advocacy should actively challenge stigmas, biases, and judgmental attitudes that can affect the delivery of reproductive health services and the recognition of rights.</p> <p>6. Advocacy for Marginalized Groups: The persistent widow represents a marginalized voice seeking justice. Intersectional SRHR advocacy should prioritize the needs of marginalized groups, including women, minorities, and individuals with intersecting identities, ensuring that their specific challenges are addressed.</p> <p>7. Ethical Leadership: The parable of the unjust judge prompts reflection on ethical leadership. SRHR advocacy should advocate for ethical leadership within healthcare systems, promoting leaders who prioritize justice, equity, and the well-being of all individuals</p>
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John 3:1-10	A Night Visit	<p>John 3:1-10 narrates the encounter between Jesus and Nicodemus, a Pharisee and member of the Jewish ruling council. While this passage primarily focuses on the concept of spiritual rebirth, it does not explicitly address Sexual and Reproductive Health and Rights (SRHR). However, within the context of Intersectional SRHR advocacy, several principles can be considered:</p> <ol style="list-style-type: none"> 1. Concept of Rebirth and Transformation: The notion of being "born again" in the spiritual context can be metaphorically applied to the idea of transformation and renewal. SRHR advocacy, particularly from an intersectional perspective, aims for transformation and renewal in the way societies perceive and address reproductive health issues. 2. Inclusivity and Spiritual Equality: The teaching of being "born again" is open to everyone, irrespective of their background or status. Similarly, SRHR advocacy should embrace inclusivity, recognizing the diverse needs and rights of individuals across different backgrounds, identities, and social statuses. 3. Dialogue and Education: Nicodemus approaches Jesus seeking understanding. In SRHR advocacy, promoting open dialogue and education is essential. Advocates can engage with communities, policymakers, and religious leaders to foster understanding and address misconceptions surrounding reproductive health. 4. Metaphorical Interpretation: The passage uses metaphorical language to convey spiritual truths. In the context of SRHR advocacy, understanding and interpreting metaphors can be crucial in communicating complex concepts related to reproductive health, rights, and justice.
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		<p>5. Acknowledging Diverse Perspectives: Jesus challenges Nicodemus to understand spiritual concepts. In SRHR advocacy, recognizing and acknowledging diverse perspectives, including those rooted in cultural, religious, or traditional beliefs, is important for effective communication and collaboration.</p> <p>6. Spiritual and Physical Realms: The passage discusses both the spiritual and physical aspects of birth. In SRHR advocacy, recognizing the interconnectedness of spiritual, cultural, and physical aspects in reproductive health is important for comprehensive and inclusive advocacy efforts.</p> <p>7. Leadership Responsibilities: Jesus points out Nicodemus' role as a teacher. Similarly, leaders, including religious and community leaders, have a responsibility in SRHR advocacy to guide their communities toward understanding and promoting reproductive health and rights.</p> <p>8. Intersectionality in Understanding: Jesus challenges Nicodemus' lack of understanding. In SRHR advocacy, an intersectional approach involves understanding how factors such as gender, race, socioeconomic status, and more intersect to impact reproductive health experiences.</p> <p>9. Holistic Approach: The passage emphasizes both water and the Spirit. In SRHR advocacy, a holistic approach to reproductive health involves addressing both the physical (water) and the broader societal and cultural contexts (Spirit).</p>
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John 4:1-42	A Samaritan Woman and Jesus	<p>John 4:1-42 recounts the encounter between Jesus and the Samaritan woman at the well. This passage has rich narrative elements that can be considered within the context of Intersectional Sexual and Reproductive Health and Rights (SRHR) advocacy. Within the context of Intersectional SRHR advocacy, several principles can be considered:</p> <ol style="list-style-type: none"> 1. Breaking Cultural Barriers: Jesus engages in a conversation with a Samaritan woman, breaking cultural norms and stereotypes. In SRHR advocacy, breaking cultural barriers is crucial for promoting open dialogue and understanding diverse perspectives on reproductive health. 2. Respecting Diverse Identities: The encounter acknowledges the Samaritan woman's identity and history without judgment. Intersectional SRHR advocacy should respect diverse identities, acknowledging the unique reproductive health experiences of individuals without stigmatization. 3. Empowering Women's Voices: Jesus respects and engages with the Samaritan woman, empowering her voice. SRHR advocacy should empower women to share their reproductive health experiences and concerns, recognizing the importance of women's voices in shaping policies and services. 4. Addressing Stigma and Judgment: The Samaritan woman had a history of multiple marriages, but Jesus responds without judgment. In SRHR advocacy, addressing stigma and judgment associated with reproductive choices is essential for creating a supportive and inclusive environment.
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		<p>5. Inclusive Spiritual and Cultural Perspectives: The conversation extends to spiritual and cultural perspectives. Intersectional SRHR advocacy should be inclusive of diverse spiritual and cultural perspectives, recognizing the impact of these factors on individuals' reproductive health decisions.</p> <p>6. Community Engagement and Education: The Samaritan woman engages her community, sharing her experience with Jesus. SRHR advocacy involves community engagement and education, promoting awareness and understanding of reproductive health issues within communities.</p> <p>7. Spiritual and Physical Well-being: Jesus addresses both spiritual and physical aspects, offering "living water." Intersectional SRHR advocacy should adopt a holistic approach, recognizing the interconnectedness of spiritual, mental, and physical well-being in reproductive health.</p> <p>8. Leadership and Advocacy: The Samaritan woman becomes an advocate, inviting others to learn from Jesus. SRHR advocacy involves leadership and advocacy efforts that inspire positive change and empower communities to address reproductive health challenges.</p> <p>9. Intersectionality in Belief Systems: Jesus acknowledges different belief systems. In SRHR advocacy, recognizing and respecting diverse belief systems is essential for creating inclusive and culturally competent reproductive health services.</p>
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		<p>10. Testimonies and Experiences: The Samaritan woman's testimony influences her community. SRHR advocacy can benefit from sharing personal testimonies and experiences to humanize reproductive health issues and create empathy within communities.</p>
John 7:53-8:11	A Woman Caught Committing Adultery Alone!	<p>John 7:53-8:11 contains the story of the woman caught in adultery, where Jesus intervenes and challenges the crowd ready to stone her. While this passage is primarily a narrative about forgiveness and compassion rather than Sexual and Reproductive Health and Rights (SRHR), it offers some principles that can be considered within the context of Intersectional SRHR advocacy.</p> <ol style="list-style-type: none"> 1. Non-Judgmental Approach: Jesus' response challenges the crowd's judgmental attitude. Intersectional SRHR advocacy should adopt a non-judgmental approach, recognizing that individuals have diverse experiences and challenges related to sexual and reproductive health. 2. Empathy and Compassion: Jesus shows empathy and compassion toward the woman. SRHR advocacy should be rooted in empathy and compassion, considering the unique circumstances and needs of individuals, particularly those facing stigma or discrimination. 3. Challenge to Hypocrisy: Jesus challenges the crowd to reflect on their own shortcomings before passing judgment. In SRHR advocacy, addressing societal hypocrisy and double standards is crucial to promoting equitable access to reproductive health services.

		<p>4. Gender Sensitivity: The woman is singled out, and Jesus addresses the issue with sensitivity. Intersectional SRHR advocacy should be gender-sensitive, recognizing the unique challenges and vulnerabilities faced by individuals based on their gender identity.</p> <p>5. Inclusive Decision-Making: Jesus invites those without sin to cast the first stone, promoting inclusive decision-making. SRHR advocacy should involve diverse voices, including those of marginalized groups, in decision-making processes related to reproductive health policies and services.</p> <p>6. Dismantling Systemic Oppression: The crowd's attempt to trap Jesus highlights systemic oppression. Intersectional SRHR advocacy should aim to dismantle systemic barriers and oppressive norms that affect individuals' sexual and reproductive rights.</p> <p>7. Promoting Agency: Jesus acknowledges the woman's agency by telling her to go and leave her life of sin. SRHR advocacy should promote the agency of individuals in making decisions about their reproductive health, free from coercion or judgment.</p> <p>8. Addressing Stigma: The crowd stigmatizes the woman, but Jesus responds with compassion. SRHR advocacy should actively work to address and eliminate stigma surrounding reproductive health issues, ensuring that all individuals receive respectful and dignified care.</p>
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I Timothy 2:8-15	Women will be Saved Through Bearing Children	<p>First Timothy 2:8-15 is a biblical passage that addresses instructions for worship and the roles of men and women in the church. Within the context of Intersectional Sexual and Reproductive Health and Rights (SRHR) advocacy, some principles can be considered, although it's crucial to approach these interpretations with sensitivity to diverse perspectives:</p> <ol style="list-style-type: none"> 1. Modesty and Decency: The passage emphasizes modesty and decency in dress for women. Intersectional SRHR advocacy can acknowledge and respect diverse cultural expressions of modesty while advocating for individuals' autonomy in their clothing choices. 2. Diverse Expressions of Worship: The passage addresses how men and women should pray, emphasizing a focus on holy hands without anger or disputing. Intersectional SRHR advocacy can recognize and respect diverse ways individuals express their spirituality and engage in worship. 3. Education and Submission: The passage suggests that women should learn in quietness and full submission. Intersectional SRHR advocacy should support and promote equal access to education for all individuals, irrespective of gender, and advocate against any form of subjugation. 4. Leadership Roles: The passage restricts women from teaching or assuming authority over men in the church. Intersectional SRHR advocacy may emphasize equal opportunities for leadership and decision-making roles in all aspects of life, including religious institutions.
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Appendix 3

ISJA ToT TRAINING CONTENT

Topic 1	Introduction to ISJA Tool	<ul style="list-style-type: none">• Explain how the tool guides a thoughtful and inclusive approach to understanding, assessing and acting upon issues through intersectional lens• Discuss how the faith/religion and bible can be integrated into the intersectional framework to foster a holistic approach to justice and inclusivity
Topic 2	Intersectionality in SRHR Advocacy	<ul style="list-style-type: none">• Define intersectionality and its relevance to SRHR.• Explore how various identities intersect and influence individuals' experience
Topic 3	Cultural Sensitivity and Faith Perspectives	<ul style="list-style-type: none">• Discuss the diversity of faith-based views on SRHR.• Provide strategies for engaging with different religious communities.
Topic 4	Legal Frameworks and SRHR	<ul style="list-style-type: none">• Examine national and international laws related to SRHR.• Explore how legal frameworks intersect with issues of gender, sexuality, and faith.
Topic 5	Effective Communication Strategies	<ul style="list-style-type: none">• Develop skills in communicating SRHR topics sensitively.• Emphasize active listening and dialogue with diverse audiences.

Topic 6	Advocacy Strategies for Intersectional SRHR	<ul style="list-style-type: none"> • Explore successful advocacy campaigns and strategies. • Discuss how to tailor approaches to different cultural and religious contexts.
Topic 7	Health Education and Inclusivity	<ul style="list-style-type: none"> • Discuss the role of inclusivity in ensuring that information and resources are accessible and relevant to diverse individuals and communities • Share resources that consider diverse faith perspectives.
Topic 8	Addressing Stigma and Discrimination	<ul style="list-style-type: none"> • Discuss strategies to challenge and reduce stigma around SRHR. • Explore ways to counter discrimination based on intersecting identities.
Topic 9	Self-Care and Well-being in SRHR Advocacy	<ul style="list-style-type: none"> • Recognize the emotional and mental challenges in SRHR advocacy work. • Discuss tools for self-care and stress management.

Appendix 4

Some Online Resources to aid Background Study of Religious Texts:

- ♦ www.blueletterbible.com
- ♦ www.biblos.com
- ♦ www.stepbible.org
- ♦ www.biblegateway.com
- ♦ www.easyenglish.info/bible-commentaries/