

Presbytery Gender Equity Audit

The Presbyterian Church (U.S.A.) is committed to gender justice and intentional change that encourages the full participation of women in the leadership of the church. The denomination has supported through its 218th General Assembly the decade of Hearing and Singing New Songs to God: Shunning Old Discords and Sharing New Harmonies. This initiative calls for the church to be transformed by focusing on the intersections of gender, race, power and privilege. Gender Equity Audits allows the church to assess its partnership in this effort. We strongly encourage congregations, mid-councils, and the larger church to use the results of this audit in prayerful discernment as you plan for the future.

HOW TO USE THIS RESOURCE

A *gender equity audit* is a tool to collect comprehensive, accurate and timely information on the status of women in an organization. This tool is specifically designed to assess the implementation of policies and procedures germane to gender and racial equality in the PC(USA.). The complexities and challenges to becoming a “gender-just church,” as may be revealed through the results of this audit, present an opportunity for prayer, study and the redirection of ministry goals. Thus, questions in this resource are intentionally probing. The objective is to encourage further conversation and the implementation of policies that create environments in which all can freely share their gifts in service to the church. Presbyteries are encouraged to talk about the disparities between confession and practice where gender justice is concerned. Additionally, presbyteries are encouraged to use data from this tool to empower women and racial ethnic persons in their area.

The audit is recommended to presbytery executives, stated clerks, the Committee on Ministry, the Committee of Representation, and local councils. For best results, the most recent statistical reports should be used to collect data for this audit.

Five indicators of the representation, power and status of women are included in this resource:

1. Representation of staff and leadership
2. Recruitment, retention and utilization of staff and leadership
3. Policies, processes and practices
4. Compensation comparability
5. Leadership management sensitivity and cultural competency

The annual use of this tool is encouraged among all organizations of the church for study, prayer, planning and the implementation of human resources policies.



INSTRUCTIONS

Please complete the form by answering each question with the most recent data available. Space is provided at the end for additional comments.

DEFINITIONS

Cross Cultural Calls – a person of a minority cultural group serving a majority cultural group.

Call and Fit – refers to a person's appropriateness to serve a particular position.

Racial Ethnic person– non Euro-American people i.e., African American, Latino/Latina American, Asian American, Middle Eastern, Native American and all other non-Euro groups.

Dominant Culture – refers to the cultural group with the greatest power in a given context.

Ethnic Group – a socially defined group based upon characteristics such as language, religion, kinship, organization, place of origin.

Call Package – the salary, benefits and additional funding provided to staff working for the denomination.

Mid-Councils – the new term for Middle Governing Bodies

QUESTIONS

(Please provide answers as closely related to your ministry setting as possible.)

1. How many Cross-Cultural pastoral calls do you have in your presbytery?

Provide number here: _____

2. How many Cross-Cultural pastoral calls in your presbytery are served by women?

Provide number here: _____

3. How many Cross-Cultural calls in your presbytery are served by Racial Ethnic women?

Provide number here: _____

4. Are the call packages of ethnic persons in your presbytery comparable to non-racial ethnic colleagues in the same field and with the same experience?

Yes No

Other Comments:

5. Is there equality within Cross-Cultural Pastoral Calls between men and women?
 Yes No
6. What percentages of women serving in your presbytery receive only the Minimum Terms of Call?
 75%
 50%
 25%
 15%
 5 %
 less than 3%
7. What percentages of Racial Ethnic women serving in your presbytery receive Minimum Terms of Call?
 75%
 50%
 25%
 15%
 5 %
 less than 3%
8. When was the last time your presbytery conducted an audit of salaries in your area to determine if salaries paid to congregational staff are equitable?
 In the last 12 months
 More than 12 months, but less than 2 years
 More than 2 years, but less than 5 years
 No such audit ever conducted
9. Do you have a process in place to search for Racial Ethnic women to serve in your vacant positions?
 Yes No
10. Does your presbytery have a requirement that at least one Racial Ethnic person is among the final candidates for vacant positions?
 Yes No
11. Does your presbytery have a requirement that at least one Racial Ethnic woman is among the final candidates for vacant positions?
 Yes No
12. Does your presbytery have a requirement that at least one woman is among the final candidates for vacant positions?
 Yes No
13. Does your presbytery have a leadership succession plan? *(If no, skip to Question 15.)*
 Yes No
14. If so, does the leadership succession plan include goals for achieving equity for women and men in filling executive leadership positions?
 Yes No

15. In evaluating a person's appropriateness for a particular position, is demographic information used to discern the best possible candidate for positions?

- Yes No

16. In evaluating a person's appropriateness for a particular position, what percentage of the demographic data is used to determine the best candidate? *(Select the range that most closely fits your situation.)*

- 75% or more
 50% - 40%
 30% - 25%
 15% - 10%
 5 %
 less than 3%

17. Can you identify any situations in your presbytery that place undue stress on women staff persons serving in your area?

- Yes No

If yes, what steps are being taken to address the situation?

18. On average, how many reports of undue stress result in clergy women seeking new calls?

- 75%
 50%
 25%
 15%
 5 %
 less than 3%

19. Does your mid-council (MGB) have a Maternity Leave Policy?

- Yes No

20. Within the last 5 years how many ordained women serving in your presbytery have submitted complaints of sexual harassment or discrimination?

Provided number of complaints here: _____

21. What percentage of racial ethnic clergy women serving in your presbytery at a greater rate express dissatisfaction with their Call Package because they feel they have inadequate income to care for self and or family?

- 80%
 50%
 30%
 20%
 10% or less

22. How does your presbytery promote gender justice concerns? *(Mark all that apply.)*

- Sensitivity training
- In training with Pastor Nominating Committees, COMs, CPMs
- In Worship
- On special days such as All Women of the Church Sunday or Domestic Violence Sunday

23. Are Gender Justice resources such as Hearing and Singing New Songs to God used in orientation with Pastor Nominating Committees, Officer Training, and or commissioner training?

- Yes
- No

24. Are there clergy women support networks in your presbytery?

- Yes
- No

25. How many women from your presbytery are serving in the following positions?
(Provide the number in each category.)

Pastors _____

National Staff _____

Chaplains _____

Academic/Seminary Faculty _____

Synod or Presbytery Executives _____

26. How many racial ethnic women from your presbytery work in the following positions?
(Provide the number in each category.)

Pastors _____

Presbytery executives _____

Synod executives _____

National Staff _____

27. Have your congregation and/or organization leaders undergone training in White Privilege, Cultural Proficiency or Anti-Racism in the last three years?

- Yes
- No

28. How many women serving as pastor in your area are between the ages of:
(Provide number in the appropriate category.)

25-30 _____ 31-40 _____ 41-55 _____ 56- 62 _____ 63 and over _____

29. How many women serving as elder in your congregation are between the age of:
(Provide number in the appropriate category.)

25-30 _____ 31-40 _____ 41-55 _____ 56- 62 _____ 63 and over _____

30. How many racial ethnic persons serve on your presbytery council?

1 2 3 4 5 or more

31. How many racial ethnic women serve on your presbytery council?

1 2 3 4 5 or more

32. How many racial ethnic women serve on your COM (Committee on Ministry)?

1 2 3 4 5 or more

33. How many racial ethnic women in your presbytery serve on the CPM (Committee on Preparation for Ministry)?

1 2 3 4 5 or more

Use this space to add other comments or questions:

NEXT STEPS

Developing next steps after the completion of this audit is an important process in creating a denomination that fully values the gifts of all its members regardless of gender and racial ethnic background. For many, the outcome of this audit will highlight the progress the church has made since the ordination of deacons in 1906, the ordination of elders in 1930 and the ordination as ministers of Word and Sacrament of Margaret Towner, the first woman, in 1956, and Katie Geneva Cannon, the first African American woman, in 1974. For others, the results of the audit will provide opportunity to further discuss current practices, policies and cultural norms that prevent the full inclusion of the gifts of women and racial ethnic persons in your area. National data from the General Assembly Mission Council's Research Services can provide comparative data for your study.

See resource: **PDS 65100-05290** for this information.

We encourage you to consider the following discussion questions to begin a conversation around gender equity issues in your area.

DISCUSSION QUESTIONS

1. What do the results of this audit tell you about the presence of women in your presbytery?
2. Based upon the audit results, who has the majority of the decision-making power in your presbytery?
3. In what way does geographical and/or cultural identity impact your audit results?
4. What are some practical next steps that you can take to increase the power and presence of women in your area?
5. What are some practical steps you can take to provide greater support to women in general and to racial ethnic women in particular in your presbytery?