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Integrating HIV/AIDS into Ethics Curriculum

Suggested Modules



Edited by

Charles Klagba

Integrating HIV/AIDS into Ethics Curriculum

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Suggested Modules

Edited by
Charles Klagba



Zapf Chancery
Eldoret, Kenya
for
Ecumenical HIV/AIDS Initiatives in Africa
(EHAIA)
World Council of Churches
Geneva

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PREFACE

Introduction to the Workshop Series and the Porto Novo Workshop

Background

For two years now there has been a series of workshops taking place at theological training institutions across Africa. These workshops aim at training the trainers on the issues of HIV/AIDS in order to integrate the HIV/AIDS issues in the theological programme. Skills are provided for these institutions to mainstream HIV/AIDS in their curriculum. As a result, Churches have begun to free themselves from their uneasiness to talk about this tragedy that is endangering the future of our continent.

The small but significant initiative of holding these workshops could be compared to the "sowing of the mustard seed". Now we needed to "water" the seed and make it "grow" in the places that benefited from this training, and to continue to sow more seeds in other places.

Consolidation of the Gains

For the period from September to December 2004, my aim was to start consolidating the gains from the previous workshops. I suggested three fields of work with the theological institutions at the continental level.

- Ethics and HIV/AIDS
- Pastoral Care and HIV/AIDS

- Christian Education and HIV/AIDS

The Ethics Workshop at Porto Novo

The main objective of the workshop was the exploration of viable strategies for a Christian ethics in the era of HIV/AIDS in the African context.

A. Implementation:
The main objective was achieved by gathering lecturers and scholars in Ethics from across the continent in a workshop of four or five days with the challenge to see how in a concrete way the Churches could tackle the issue of HIV/AIDS from ethical perspectives in a manner that would go beyond the approach of condemnation and stigmatisation.

B. Objectives:
The main objective of the workshop was paraphrased as follows for the ease of tackling it:
To produce tools of reflections as references on how to speak and to deal with the challenge of HIV/AIDS in the areas of:

- Prevention
- Pastoral care
- Treatment

These tools must be practical and easily usable not only in theological institutions but also in church communities by pastors, lay trainers (women's leaders, youth and Sunday schools).

C. Participants
Twenty to twenty-five professors in Ethics (women and men) from theological institutions across the continent were invited to the workshop

- Southern Africa: 5
- Central Africa: 5
- Western Africa: 5

- Eastern Africa: 5

D. The Workshop
The workshop had three main articulations:

First articulation: **The harvest of ideas**

1. One medical doctor specialist on HIV/AIDS gave factual information on the pandemic with its social consequences

2. One person gave a paper on the ethical issues from philosophical perspectives taking into account the African context.

3. One participant from each region gave a paper on the topic taking into account the cultural dimension (traditional values, gender issues) biblical and theological dimensions. The papers suggested concrete possible ways of dealing with HIV/AIDS in Theological trainings as well as in church community levels.

Each presentation lasted 90 minutes maximum followed by one-hour debates.

NB: We thought that It would be appreciable to have at least one paper presented by a catholic theologian.
Each presentation was in a written form and possibly publishable.

Second articulation: **Confrontation**
Participants first, in regional groups, and then in mixed groups, confronted ideas and approaches shared in the different presentations.

Third articulation: **Elaboration of tools**
Participants at this last stage designed tools that could be used as signposts in dealing with HIV/AIDS.

E. Date: 04-08 October 2004

F. Venue: Institut Protestant de Théologie de Porto-Novo (BENIN)

G. Publication: First Term 2005

H. Translation:
The workshop was bilingual: English and French. Translation services were provided.

So here is the book embodying the proceedings of the Porto Novo Workshop. I gratefully acknowledge the generous sponsorship of the Ecumenical HIV/AIDS Initiatives in Africa (EHAIA) and the World Council of Churches (WCC) to publish this book. I am further grateful to M/S Zapf Chancery Research Consultants and Publishers, PO Box 4988, Eldoret, Kenya and especially Rev. C. B. Peter, Senior Publishing Consultant, Zapf Chancery, for undertaking to edit the book and providing the publishing consultancy to produce the workshop proceedings in book form.

I hope that theological institutions and individuals involved in HIV/AIDS education across Africa, will find this book helpful in the Training of Trainers (ToT) and also in in the integration of HIV/AIDS into the ethics curricula.

Rev. Charles Klagba,
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World Council of Churches.

Easter 2005

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1. ETHICS OF PREVENTION
(French Speaking Group)

Introduction

What do we understand by Prevention? In reality it is to take measures or rather a group of measures, which aim at warning an individual or the society about the imminent danger of contracting HIV.

Ethically, it is to think about all measures that can help a person or the society to adopt an attitude appropriate to the current context characterised by the threat of AIDS. This will include the relationship of men and women with one another. Prevention also calls for education and responsibility in order to limit the spread of the pandemic. Thus prevention is meant to protect those who are not yet infected on the one hand ,and challenge those living with HIV not to worsen their situation on the other.

However, prevention does not merely target those suffering from HIV/AIDS. It targets the entire society.

Objective

The main objective is to protect , as long as we can, the life of people at all levels. In that perspective, we strive to meet the following objectives:

- Socially, our objective is to maintain and to develop the solidarity, the cohesion and communication in the society by urging the PLWHA in the society to share their experiences and to offer useful knowledge on the problems of this vice. Also, by Prevention we aim at breaking the taboos that reinforce the barrier of silence

encouraging reflection on the future and enthusiasm of the person and the society.

- § To bring the members of our societies to get rid of such elements of our traditions as levirat and sorority which,in the context of HIV/AIDS become, risky behaviours
- § To educate the public on the economic and political consequences of HIV/AIDS.

Main Themes to Be Tackled

- § The meaning of life
- § Personal and collective responsibility
- § Sexual, moral and spiritual education

Methodology

Training (familial, school, academic, cultural, spiritual), songs, sketches, narrations, proverbs, sculpture.

Duration

Permanent training until the final victory against HIV/AIDS.

Assessment

- § Permanent evaluation until the final victory against HIV/AIDS
- § Evaluation of the outcome

Bibliography

- § Reading of the Proverbs
- § Leviticus and Laws on sexuality

2. ETHICS OF PREVENTION
(ENGLISH SPEAKING GROUP)

Introduction
In spite of the fact that the modes and means of transmission are well known, HIV/AIDS cases continue to increase in many parts of African continent;

This module highlights the preventive strategies of HIV/AIDS in light of insights from Ethics and theology in the 21st Century.

Aim
This module aims at critiquing the philosophical and Ethical foundations of the current HIV/AIDS prevention strategies with the view to helping the learner to come up with more task focused, result oriented and effective strategies.

Learning Objectives
By the end of this module, students should be able to:

1. Define Ethics of prevention
2. Identify Ethical theories underlying preventive strategies
3. Highlight the strengths and weaknesses of Ethical theories underlying preventive strategies
4. Formulate life affirming and effective strategies for prevention of HIV/AIDS in the African context

Course Content
1. Definition of terms and key concepts

2. Current preventive strategies in relation to modes of transmission via:
    a) Sex
    b) Blood
    c) Mother to child
    d) Etc
3. Ethical theories underlying each preventive strategy
    a) Deontology
    b) Consequentialism
    c) Situationism
    d) Emotivism
    e) Determinism
4. A critique of Ethical Motivations
    a) Individual survival
    b) The context of relationship
    c) To please God

Methodology

1. Class room Lectures
2. Group Dynamics
    a) Brain storming
    b) Role Play
    c) Focussed group discussions
    d) Case studies from real life
    e) Exposures / Visits

Duration of Training

35-40 hours depending on time duration/time allotted

Assessment

1. Class test
2. Term Paper
3. Examination

Bibliography

Chukwu, Cletus N. *Applied Ethics and HIV/AIDS in Africa*. Eldoret, Kenya: Zapf Chancery, 2003.

Deutsch, Charles and Sharlene Swart. *Learning from One Another.* South African Theological Publications in India: 1995.

Dube, Musa W. Ed. HIV/AIDS and the Curriculum. Geneva: WCC, 2003.

WCC. *Facing AIDS: The Challenge, the Churches Response:* A WCC study Document, Geneva: WCC, 1997.

WCC. Study *Document and Statement on HIV/AIDS*. Geneva: WCC, 2002.

3. ETHICS OF PREVENTION-2
(ENGLISH SPEAKING GROUP)

Introduction

1. Course on HIV/AIDS prevention
2. Explain HIV/AIDS
3. Brief history of HIV/AIDS
4. Ways of transmission

Aim

To understand moral and ethical issues surrounding prevention of HIV/ AIDS infection

Objectives

By the end of the course, the learner is expected to be able to:

1. Clarify what ethic of prevention is
2. Explain the need to prevent HIV/AIDS
3. Identify different roles necessary for prevention

Content

What ethics of prevention means/involves

1. The Biblical basis of prevention
2. Training/education
3. Methods of prevention
    a) Abstinence
    b) Being faithful
    c) Condom usage
4. Traditional moral values

   a) Breaking the (silence) taboo
   b) Sex education by parents and pastor
5. Role of the state
   a) Political will/commitment to action
   b) Designing policy
   c) Using resources
   d) Mobilizing local community
   e) Creating action group
   f) Using peer group
6. Mobilizing stake-holders
   a) PLWHA
   b) The affected
   c) Healthcare providers/traditional healers

Methodology

1. Classroom lectures
2. Assigned readings
3. Music, dance, drama
4. Participation of PLWHA

Duration

45 hours per semester for the award of certificates.

Assessment

1. These must be continuous assessment and tests
2. Written examinations must be conducted
3. Assessment of teachers

Bibliography

WCC. *The World Council of Churches Study Document on HIV/AIDS*. Geneva: WCC, 1997.

4. ETHICS OF QUALITY CARE
(French Speaking Group)

Introduction

Quality care consists of providing adequate care to a person or a group of persons in a difficult situation.

In other words, it is one of the ways of fighting the HIV/AIDS pandemic, by taking care of infected and affected people.

In our work, it is our duty to examine, to organize and to reflect on the need of care and how best such care can be given. For quality care a bond of faith, hope and love is necessary between the caregiver and care receiver..

Goal and Objective

Our goal is to put in place measures which aim at easing the negative effects of the disease of the sick person, that is:

- To help him or her to manage his or her physical, moral and spiritual suffering
- To restore in him or her human dignity
- To integrate him or her in the society as a player and participant in economic, political and cultural life of the community
- Also we have as other objectives to census a certain number of qualities , namely: kindliness, availability and sincerity; all these qualities, produce psychological, effects which are favorable to a more responsible and abundant life.

Main Themes to Be Tackled

- Invitation to the promotion and respect of human rights
- Invitation to cultural concept of humankind in Africa
- Promotion of African values such as fraternity and solidarity in the daily lives of individuals and communities
- The meaning and sacredness of life
- Faithfulness to life and to God

Methodology

- Sensitization of the communities by spiritual leaders
- Preaching and working for an awareness of the sacredness of life
- Training the opinion leaders on measures to be taken to enhance a quality life among the suffering people
- Collecting funds for material and financial support of the sick people
- Exhortation of the care-receiving people to accept their situation and enjoy again the taste of life in order to become again full time players in the life of the community. It is here that we talk of the social reintegration of the sick person.

Duration

The duration of training as well as for supervision is indefinite, that is permanent and continuous.

Assessment

- Theoretical evaluation to see whether the caregiver has assimilated the methods of work
- Observation and testimonies of the infected and the affected

Bibliography

The whole literature and pastoral sources related to the care and the supervision of the sick people.

5. ETHICS OF QUALITY CARE

(English Speaking Group)

Introduction

HIV/AIDS continues to cause considerable pain and suffering for those infected and affected by it. Evidence indicates that much of this pain and suffering can be prevented or managed successfully by quality care.

This module seeks to expose underlying problems and existing care strategies with the view of identifying the right modals of quality care in the context of HIV/AIDS in Africa.

Aim

This module seeks to define key concepts underlying quality care, critique them in light of contemporary realities and improve upon them to develop desirable modals for quality care.

Learning Objectives

By the end of this module the student will be able to:

1. Define key concepts in quality care
2. Identify underlying problems that militate against quality care in the African context
3. Highlight those modals of quality care that are life affirming and enhancing
4. To critique Ethical theories related to quality care and identify suitable Ethical frame works/modals for quality care in the context of HIV/AIDS.

5. Formulate a comprehensive plan for quality care to be used by the community

Course content

1. Definition of terms and key concepts in quality care
2. Appraisal of the people infected and affected of HIV/AIDS in the community
3. The history/types of care – in reference to:
    a) The Bible
    b) Church history
    c) Nursing movement
    d) Red cross
4. Ethical foundations of care in relation to:
    a) Deontology
    b) Consequentialism
    c) Situationism
    d) Principle of beneficence
5. Quality care should take into account
    a) Nature of sickness
    b) Partnership of recipient and caregiver
    c) Its being Holistic
    d) Its being relationship based
    e) Its being a continuum

Methodology

1. Class room Lectures
2. Group Dynamics
    a) Brain storming
    b) Role Play
    c) Focussed group discussions
    d) Case studies from real life
    e) Exposures / Visits

Duration of Training

35-40 hours depending on time duration/time allotted

Assessment

1. Class test
2. Term Paper
3. Examination

Bibliography

Chukwu, Cletus N. *Applied Ethics and HIV/AIDS in Africa*. Eldoret, Kenya: Zapf Chancery, 2003.

Deutsch, Charles and Sharlene Swart. *Learning from One Another.* South African Theological Publications in India: 1995.

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WCC. *Facing AIDS: The Challenge, the Churches Response:* A WCC study Document, Geneva: WCC, 1997.

WCC. Study *Document and Statement on HIV/AIDS*. Geneva: WCC, 2002.

6. ETHICS OF QUALITY CARE-2

(English Speaking Group)

Introduction

1. Why is it important?
2. How it may be seen?
3. Important question asked ?
4. Issues arising
5. What the module seeks to do

Aim

To come up with a model of quality care that is Ethical/moral from a widely acceptable parading.

Objectives

By the end of the course learners should be able to:

1. Define quality life
2. Show the complexity of quality life
3. Assist PLWHA lead quality life
4. Assist the affected to face the existential situation
5. Assist the infected and affected at physical, social, psychological and spiritual levels.

Course Content

1. THE MEANING OF THE ETHICS OF QUALITY CARE

a) What/which Ethics?

b) Ethics of: Love, Respect, Human Dignity

c) Useful traditional models of care (E.g. traditional concept of family where children of my brother/ sister are mine)

2. THE SANCTITY OF LIFE
   a) Ubuntu/Botho e.g. traditional concept of adperson
   b) Creation (e.g. Genesis)
3. COMMUNITY
   a) Reclaiming sound aspects of African idea of community (doing away with individualism)
   b) Africanization of globalisation
   c) Ethics of participation (no victims but all are partners in working for Ethical quality life)

Methodology

Lectures, assigned readings, seminar/workshop, dance, drama, music, PLWHA participation, practical internship, dialogue, cell group training

Duration

45 hours on going.

Assessment

Internship/practically based. Interview of beneficiaries of internship

Bibliography

WCC literature and relevant material

7. ETHICS OF BREAKING THE STIGMA
(French Speaking Group)

Introduction

1. By stigmatization, we understand: the frustrations, despair, marginalization, abandonment and the discrimination against the PLWHA
2. It is the issue of showing love practically and to regenerate hope
3. To search for the manifestation of the results of ethics of quality care (see previous sub-theme).

Goals and Objectives

1. To combat against all forms of stigma and discrimination directed at the sick person and those around him or her (the adftected) tto seek to liberate the infected and the affected from the inferiority complex in relation to HIV/AIDS.
2. To ensure from the society a sincere acceptance of the sick person . Our fundamental objectives are:
    a) To rebuild and to reinstall social and communal equilibrium
    b) To inculcate in the community a group-dynamism which would promote a permanent fight for the preservation of everybody's life
    c) To exhort and urge the community to practice a true solidarity wit those infected or afftected by HIV/AIDS
    d) To enhance the economic, political and cultural profitability of the community

Thems to be Tackled

1. The understanding of Hospitality and Solidarity in Africa
2. The understanding of rights for life and human equality (*see, texts on human rights and what Jesus Christ says in the Gospel*)

Methodology

1. To create time for reflection and Forums for interdenominational exchange
2. To encourage testimonies of PLWHA

Bibliography

(see, above)

8. ETHICS OF BREAKING THE STIGMA (English Speaking Group)

Introduction

Stigmatisation resulting from HIV/AIDS is morally wrong, since it is part of the process of dehumanisation of people infected and affected with HIV/ AIDS.

Therefore destigmatization of HIV/AIDS is imperative as part of the rehumanisation of the oppressed.

This module therefore seeks to appraise the various modes of stigmatisation towards getting an Ethically sound programme of destigmatization.

Aim

This module aims at equipping the participants /learners with the necessary knowledge of the causes and effects of stigmatisation and the skills to formulate an Ethically sound programme of destigmatization.

Learning Objectives

By the end of this module the students will be able to:

1. Understand what stigmatisation is and how it affects those living with and those affected by HIV/AIDS.
2. Identify the sources and causes of stigmatisation in a multidimensional context
3. Formulate a programme comprising various strategies of destigmatisation

Course Content

1. Definition/Clarification of terms and key concepts
2. Sources of stigmatisation
    a) Culture
    b) Religion
    c) Ethics
    d) Economy
    e) Politics
3. Effects of stigmatisation
    a) Alienation
    b) Continued infection (snowball effect)
    c) Etc.
4. The Task of Destigmatisation
    a) Biblical and Ethical bases for destigmatisation
    b) Education and training
    c) Strategic planning
    d) Church fellowship
    e) Use of ICT and mass media to deconstruct the past presentation regarding HIV/AIDS
    f) Resource mobilisation

Methodology

1. Classroom Lectures
2. Group Dynamics- Brain storming
    a) Role Play
    b) Focussed group discussions
    c) Case studies from real life
    d) Exposures / Visits

Duration of Training

35-40 hours depending on time duration/time allotted

Means of Assessment

1. Class Test

2. Term Paper
3. Examination

Bibliography

Chukwu, Cletus N. *Applied Ethics and HIV/AIDS in Africa*. Eldoret, Kenya: Zapf Chancery, 2003.

Deutsch, Charles and Sharlene Swart. *Learning from One Another.* South African Theological Publications in India: 1995.

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9. ETHICS OF BREAKING THE STIGMA-2
(English Speaking Group)

Introduction

Ethics of breaking the stigma deals with the affirmation of human life, which is what human beings ought to do. It tries to show how stigma is and how it ought to be broken. Whilst it assumes the reality of stigmatisation it seeks to identify reasons for stigmatisation.

Aim

To develop ethics of destigmatisation

Objectives

At the end of the course, learners should be able to

- Demonstrate and understanding of stigmatisation/destigmatisation
- Identify instances of stigmatisation
- Identify sources of stigmatisation
- Identify ways of destigmatisation
- Destigmatize stigmatised situations

Content

- What stigma is: different kinds of stigma, reasons for stigma and what stigma does
- Ethics of destigmatisation: what/which ethics, traditional basis for destigmatisation, biblical perspectives
- Humanisation /impact (anticipated) of destigmatisation: enhancement of dignity, mutual understanding, togetherness, new level of moral life

Methodology

- Lecture, seminars etc.
- Drama, dance, music

Assessment

Visits, exams, CAT on sight assessment of learner

10. ETHICS OF PLWHA INVOLVEMENT
(French Speaking Group)

Introduction

Our main concern is to clearly know what the PLWHA involvement is. Knowing that we are in a context of fight against HIV/AIDS, the fight which would lead us to restore social stability shaken by this pandemic. Therefore our concern and our reflection on the subject leads us to count two main levels of PLWHA involvement:

- Involvement in the fight against HIV/AIDS
- Involvement in the life of the community

In addition, we must find valid arguments to enable us achieve this aim.

Goal s and Objectives

1. To search for and find arguments, ethical principles which can efficiently lead us towards our objectives.
2. To bring the PLWHA to consider and take the disease like any other disease (e.g. cancer, diabetes, Blood Pressure , etc.).
3. To enable the PLWHA recover their place in the community iso that all members op the comunity can pursue common o bjectives

The main objectives are:

1. To make the PLWHA fruitful person. and no longer a burden as they have the responsibility of rendering services and the right to enjoy of all that belongs to the society.
2. We have also found it necessary to call upon a number of mobilising values and stimulating such that we *promote* an efficient participation of the PLWHA at the two levels mentioned above:

a. Concerning the participation of the PLWHA, to the actively fight against HIV/AIDS, we recommend: a sense of responsibility, and living with hope as one remains attached to life, preach and live the love as one abstains from spreading the disease but making edifying testimonies encouraging other sick people to be attached to life, to take all measures worthy for a human beingin the image of God so as to exalt human dignity.
b. Concerning the involvement of the PLWHA to the community life, the objective is to trust the PLWHA in the sense of equality of all human beings accoring to the Gospel. Thus, we exalt the following principles and we shall ensure that the participation of the PLWHA becomes effective and efficient:
    i. By justice: the task of the society is to facilitate the access to the treatment for the PLWHA; in addition, their context of living ought to have a clean and clear improvement (at this level, we challenge the State and public authorities).
    ii. By solidarity: churches and family members have the responsibility to protect and support the PLWHA in their efforts to contribute to the society.
    iii. By the right to education and equality to participate in public life.

Themes to Be Tackled

1. Reflection on special gifts of which each human being is a bearer
2. The power of God through sickness
3. The meaning of a testimony: the case of the PLWHA

Methodology

1. To facilitate the involvement of PLWHA in all sectors of activity

2. To teach the society through suitable and appropriate processes on the problem of AIDS and to accept the involvement of the PLWHA in the total life of the community
3. To organize the campaign of sensitizating the public and the government in order to bring a particular attention to the PLWHA
4. To utilize all means of communication (drama, music, sketch)

Assessment

1. Evaluation
2. Observation on the field (family, church, at the State level)

Bibliography

See above and other presentations

11. ETHICS OF PLWHA INVOLVEMENT
(English Speaking Group)

Introduction

Since the PLWHA have largely been marginalized, are regarded as a dependant sub society and are reduced to mere objects of other peoples care, the PLWHA
are denied the right to life in its fullness.

This module focuses on appropriate Ethical frame works to deconstruct the minds set of people and to reconstruct a society where PLWHA are fully integrated into the main stream of life.

Aim

This module aims at understanding the prevailing social constructions and mind set which have marginalized the PLWHA: To deconstruct the mindset and to reconstruct an Ethically society where the PLWHA are involved in the reconstruction of their own lives.

Learning Objectives

By the end of this module participants/learners will be able to:

1. Appraise the situation on the ground concerning the PLWHA.
2. Identify attitudes and structures that marginalize the PLWHA.
3. Understand the religious, Ethical, social, cultural and political roots to the attitudes about PLWHA
4. To develop Ethical and other frameworks that can help to reconstruct the mindset of people so that the PLWHA can be integrated fully into the society

Course Content

1. Definition of terms and key concepts.
2. Statistical analysis of PLWHA at international, National and local level.
3. Qualitative approach to understanding the PLWHA situation (case studies, true stories, personal interviews etc)
4. Attitudes and structures that marginalize PLWHA
    a) Culture
    b) Religion
    c) Ethics
    d) Economy
    e) Politics
5. Appraisal of Ethical issues involved in PLWHA integration
    a) Sanctity of life
    b) Freedom
    c) Basic human rights
    d) Self-acceptance
    e) Love and hope
6. Formulate a programme of reconstruction for the integration of PLWHA in the social main stream.
    a) Exploration of Ethical theories
    b) Reflection on Biblical texts
    c) Analysis of theological concepts
    d) Etc

Methodology

1. Classroom Lectures
2. Group Dynamics- Brain storming
    a) Role Play
    b) Focussed group discussions
    c) Case studies from real life
    d) Exposures / Visits

Duration of Training

35-40 hours depending on time duration/time allotted

Means of Assessment

1. Class Test
2. Term Paper
3. Examination

Bibliography

Chukwu, Cletus N. *Applied Ethics and HIV/AIDS in Africa*. Eldoret, Kenya: Zapf Chancery, 2003.

Deutsch, Charles and Sharlene Swart. *Learning from One Another.* South African Theological Publications in India: 1995.

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12. ETHICS OF PLWHA INVOLVEMENT-2
(English Speaking Group)

Introduction

Because of the stigmas surrounding HIV/AIDS pandemic, PLWHA have to a great extent been isolated and little help and comfort denied. Many have been left to be on their own. This module, therefore, seeks to formulate the ethics of PLWHA involvement for institutions.

Aim

To formulate/design a module on ethics of PLWHA involvement for various institutions focussing on the jull ?? Involvement of PLWHA in life activities.

Objectives

By the end of the module, the learners will be able to:

- Emphasize the role of the church should play in involving PLWHA, managing and stigma and controlling the spread of HIV/AIDS ethically and otherwise
- Import skills in the formulation of ethics for PLWHA involvement
- Help the learner understand the contribution in perceptions of HIV/AIDS status

Content

- Breaking the HIV/AIDS stigma: the How's
- The general value of life: it begins and ends in God, Bible
- Ethical debates: how and how not to perceive PLWHA

Methodology

- Lectures
- Role play
- Invite PLWHA in activity and in teaching
- Visits
- Music, dance and dram

Duration

45 hours: 1 semester

Assessment

- CATS (continuous assessment tests)
- Test and exams at the end of the semester
- Visits in homes/pastoral placement
- Peer teaching

Bibliography

- WCC literature and any other relevant literature
- The Bible

13. GENDER, POWER, AND ETHICS IN THE FIGHT AGAINST HIV/AIDS
(French Speaking Group)

Introduction

According to statistics, women are more affected by the virus than men; but that must not make us lose the focus, the necessity to take into consideration the situation of all while putting the emphasis on gender, simply to focus on specific aspects of each gender. This in order to make efficient our struggle against the common enemy, one would here talk of a positive discrimination.

Goals and Objectives

To search through a positive discrimination, specific situations of each gender in order to make the fight more efficient.

In fact, the two genders having been created in God's image, there is a specific aim for every human being. In that perspective, both genders are precious and equal before God. Therefore, help which we must bring to them must target fullness of life, which would not be discriminatory.

We target to discover weak points of each gender and the failures, which would in themselves constitute abnormalities and disfunctionality of nature for the efficiency of our fight against HIV/AIDS.

1. Weaknesses of the female:
    - frustrations of women caused by discriminatory cultural practices
    - principal victims of polygamy

- the woman is relegated to the second level in the process of decision-making.

2. Weaknesses of the male:
   - excess of power of a man: irresponsibility and inhuman behaviour.
   - men victims of the polyandry are also in a situation similar to that of women.

It is therefore all those weaknesses that we must first of all fight before we embark on fight against HIV/AIDS or better we must engage into a simultaneous fight against both those weaknesses and HIV/AIDS.

14. GENDER, POWER, AND ETHICS IN THE FIGHT AGAINST HIV/AIDS
(English Speaking Group)

Introduction

Issues related to Gender, Power and Ethics have a significant bearing on the struggles against HIV/AIDS.

This module concerns a critical appraisal of issues related to Gender, POWER AND ethics and their interplay in the context of HIV/AIDS.

Aim

This module aims at enabling students to understand social constructions with regards to Gender, Power and Ethics. It further enables them to deconstruct these structures. Finally, it seeks to empower them to reconstruct issues surrounding Gender, Power and Ethics in the context of HIV/AIDS,

Learning Objectives

At the end of this module students will be able to

1. Understand the key concepts involved in the module i.e. Gender, Power, Ethics, HIV/AIDS and struggles.
2. Critically appraise the social construction with regard to Gender, Power and Ethics in relation to HIV/AIDS.
3. Formulate the appropriate modals of Ethics, Gender and Power for Social reconstruction

Course Content

1. Defining the terms and key concepts

2. The African traditional understanding of Gender, Power, and Ethics in relation to illness.
3. The Biblical understanding of Gender, Power, and Ethics in the context of illness.
4. Theological understanding of Gender, Power, and Ethics in relation to illness.
5. Modern understanding of social construction theories in relation to Gender, Power, and Ethics.
6. Gender, Power, and Ethics on the context of HIV/AIDS struggles.
7. Reconstruction Theories relating to:
    a) Human rights
    b) Sanctity of life
    c) Etc

Methodology

1. Classroom Lectures
2. Group Dynamics
    a) Brainstorming
    b) Role Play
    c) Focussed group discussions
    d) Case studies from real life
    e) Exposures / Visits

Duration of Training

35-40 hours depending on time duration/time allotted

Assessment

1. Class Test
2. Term Paper
3. Examination

Bibliography

Chukwu, Cletus N. *Applied Ethics and HIV/AIDS in Africa*. Eldoret, Kenya: Zapf Chancery, 2003.

Deutsch, Charles and Sharlene Swart. *Learning from One Another.* South African Theological Publications in India: 1995.

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15. GENDER, POWER, AND ETHICS IN THE FIGHT AGAINST HIV/AIDS-2
(English Speaking Group)

Introduction

This module examines the dynamics of gender, power, and ethics in the HIV/AIDS struggles. There is a debate as to whether gender goes beyond the traditional understanding of man and woman: roles and responsibilities and their inter relationship. The module seeks to understand the fundamental basis and use of power (by human beings in the gender) face of HIV/AIDS struggles.

Aims

To discuss the various ethical principles in the HIV/AIDS struggles focusing on gender and power

Objectives

By the end of the module, the learner will be able to:

- Identify the ethical issues and principles in the HIV/AIDS struggles
- Define the terms: power and gender in the context of HIV/AIDS
- Identify the moral/immoral ways of the use of power and gender in the HIV/AIDS struggles

Course Contents

- Power: definition, and of power, source of power
- Gender: definition, interpretation of gender, relevance of power and gender
- HIV/AIDS struggles – levels of power
- Gender and power in the biblical perspective/ Relevance of the Bible

Methodology

- Lectures
- Role plays
- Music, dance and drama
- Visits

Duration

One semester: 45 hours i.e. 3 hours by week for 15 weeks

Assessment

- Continuous assessment tests
- Research paper
- Visits (placement)
- Exam at the end of semester

Bibliography

WCC publications, Musa Dube and other relevant material

For the past few years the World Council of Churches, through its organ "Ecumenical HIV/ AIDS Initiatives in Africa" (EHAIA), has been sponsoring workshops across the continent of Africa to integrate HIV/AIDS into theological curriculum. In October 2004 a Workshop was held at Porto Novo (Benin) dedicated to the theme of integrating HIV/AIDS into Ethics curriculum. About 25 ethicists, theologians, activists, and church leaders representing both the Francophonic as well as Anglophonic Africa gathered at Porto Novo.

One of the major highlights of the Workshop was the development of suggested modules for teaching Ethics within the HIV/AIDS contexts. These modules are contained in this book.

This book is aimed at educating and empowering everyone involved in humanity's grand battle against HIV/AIDS. Ot is especially aimed at enabling theological institutions to teach ethics courses in relevance to the Church's fight against HIV/AIDS.

The editor, Rev. Charles Klagba, is the Theological Consultant to WCC organ Ecumenical Intiatives for HIV/ AIDS in Africa (EHAIA)

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