

GENDER IN MEDIA TRAINING: **A SOUTHERN AFRICAN** **TOOL KIT**

Edited by
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GENDER LINKS, IAJ , EU CWCI, FES LOGO

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This publication, a partnership between the South African Institute for the Advancement of Journalism (IAJ) and Gender Links (GL), a Southern African NGO committed to the fair representation and portrayal of women in the media, has been a truly collaborative effort. GL Director Colleen Lowe Morna, IAJ Executive Director Gwen Ansell and head of the IAJ print division Nicole Johnstone constituted the core team that conceptualized and oversaw the project, as well as wrote the main text with the assistance of specialist writers, as indicated in each chapter.

These specialist writers, whose insights add immensely to the richness of this regional resource, include: Thenjiwe Mtintso, Deputy Secretary General of the South African African National Congress (ANC) and Chairperson of the GL Board; graphic artist and designer Judy Seidman, Dr Athalia Molokomme, Head of the SADC Gender Unit; Karen Williams, a freelance media trainer, Ferial Haffajee, senior correspondent for the South African Financial Mail, Henry Malunda, head of training at the Malawi Institute of Journalism; Ruth Ansah Ayisi, a freelance media trainer based in Maputo, Peter Mackenzie, a freelance photographer with wide experience of the region, and Farai Samhungu, Africa Director of Inter Press Service (IPS) based in Zimbabwe.

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GL Director Colleen Lowe Morna, assisted by Liesl Gertholtz and Ayanda Bekwa edited the report. STE Consultants did the design and layout. C and R Business Systems printed the report.

The inspiration for this publication came from the pilot project to mainstream gender in media training at the IAJ, as well as on-site training conducted at media houses in Zambia, Botswana, Lesotho, Mauritius, and Malawi in 2001 supported by the Friedrich Ebert Stiftung (FES). The training drew extensively on the GL book: "*Whose News, Whose Views, a Southern African Gender in Media Handbook*" sponsored by the European Union through the Conference, Workshop and Cultural Initiative (CWCI) Fund. The IAJ and Gender Links are deeply indebted to FES and the EU CWCI Fund for extending their support to the writing and publication of this tool kit for trainers, and for readily agreeing to co-fund it.

The first training of trainer's workshop making use of this tool kit will be conducted in partnership with the NSJ Trust and the Tanzania School of Journalism, with the support of the Netherlands Institute of Southern Africa (NIZA) in July 2002. The training will target members of the Southern African Media Trainers Association (SAMTRAN) and is once again evidence of the support and goodwill towards this initiative, as well as its shared ownership.

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PART ONE: CONTEXT AND PRINCIPLES

CHAPTER ONE: INTRODUCTION

PIC

By Colleen Lowe Morna*

"Over the years I have come to realize that:

- *Any attempt to mainstream gender in reporting must acknowledge that the media is traditionally conservative and as a result, resist change;*
- *The general impression people have is that gender is synonymous with women, and that when a column or page is created to deal with gender, people expect it to focus on women's issues that will be read only by women, nothing more;*
- *In the African press, attempts to mainstream gender in editorial coverage have been restricted to by-lined columns;*
- *Because the media in Africa were born out of political experience, their coverage is essentially political;*
- *Men who write about gender are treated with suspicion and often accused by other men of having "sold out" to the women's movement;*
- *Mainstreaming gender in editorial coverage must be a management decision that has the full- backing of the gatekeepers in the newsroom;*
- *Gender is not an editorial priority and is considered a donor-inspired fad which will soon disappear."*

Edem Djokotoe, Media Training Manager, ZAMCOM, quoted in "Reporting Gender in Southern Africa, A Media Guide"

"Gender in Media Training: A Southern African Tool Kit" aims to provide media educators with the skills and arguments to overcome the many familiar obstacles to gender mainstreaming expressed by trainers like ZAMCOM's Djokotoe. The tool kit arises from an expressed need by media trainers in the region for such a product, as well as from the experience gained in a pilot project run by the IAJ and GL to mainstream gender in in-service media training in 2001.

Background

Whether the issue is poverty reduction, human rights, ethics, democracy and elections, good governance, HIV/AIDS, health, education, or development, gender is the common thread that runs through all of them.

Under considerable pressure from the women's movement, all but one Southern African Development Community (SADC) government (Swaziland) has ratified the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). In 1997,

SADC Heads of State signed a Declaration on Gender and Development (see **Annex A**) to which was added an Addendum on the Eradication of Violence Against Women and Children one year later (see **Annex B**). Every SADC government has some structure in place for promoting gender equality and, at least on paper, subscribes to the mainstreaming of gender considerations in all policies and practice.

The media, as one of the most powerful forces on earth for shaping the way we think, potentially has a powerful role to play in transforming gender relations. The wave of democratization that swept through Africa in the early nineties had profound effects on the media in Africa, as reflected in the Windhoek Declaration on Freedom of the Media in Africa (**Annex C**).

Yet, as explained in the Gender Links publication, *"Whose News, Whose Views, a Southern African Gender in Media Handbook"*, where gender is concerned the media is all too often part of the problem, rather than of the solution. The book points out that women comprise only one in five SADC journalists and less than five percent of SADC media managers. As in other areas of the world, women in Southern Africa constitute less than twenty percent of news sources. While men are portrayed in diverse roles, the predominant images of women in the media are as victims of violence or fashion models- not as human beings with hopes, aspirations, ambitions and potential.

The response of media training institutions to these glaring gender imbalances has been similar to that of governments that have created a few structures and isolated programmes on gender, or media houses that devote a regular space or time to gender, rather than grapple with the tougher question of how to make sure a gender perspective runs through all training.

In an attempt to bring gender into the mainstream of media training, the IAJ and GL ran a one-year pilot project in 2001 to integrate gender into key media training courses offered by the IAJ with the support of the FES (see box).

BOX ONE: GENDER- AN ISSUE IN EVERY MEDIA COURSE

"Women miners toil for R1200 a day", reads the headline of a front- page article in a South African daily. But, the sub heading goes on, "Pioneers who have broken into a man's world are not complaining". Really?

At one level, this story is big news for gender equality. South Africa's economy is built on the gold mines. Its history of migrant labour-of men leaving women in the rural areas to eke out a living while they live in single sex hostels on the mines-is based on this reality. Until recently women could not go down mine shafts. Their doing so could change the very foundations of our history.

But there is a snag. The only reason that women are being hired is that they are willing to work for lower wages than men. The story is told in a matter of fact way, mainly from the perspective of the employer. There is no critical questioning of the legal and constitutional implications of this blatantly discriminatory act. The several constitutional bodies that South Africa has established to safeguard the rights of all its citizens, such

as the Human Rights Commission, the Commission on Gender Equality, and the new Employment Equity Commission, are also not consulted. Only one of the women concerned is interviewed. Her name and identity are disclosed. Is it any wonder that she says she's happier to have a job than not to have a job at all?

When sixteen journalists from mainstream media attending a course on investigative journalism at the IAJ stopped to think about it, they agreed that this story could and should have been told in a different way.

Through techniques like interviewing the women in private, concealing their identity, and consulting a wide range of sources, the story would in fact have been about the discriminatory practices that still plague South Africa despite constitutional provisions for gender equality- not about how grateful women are to have jobs at any price!

The session on gender in the investigative reporting course formed part of a unique pilot project to mainstream gender considerations in media training conceived by GL and the IAJ, with the support of FES.

The pilot project with the IAJ sought to build a gender perspective into all major courses. A course on race and ethics examined interviews with "people on the street" before and after the budget in one newspaper. In the before interviews, seven people were interviewed: three men, and four women- but three white women and only one black woman (a pensioner). In the after- the- budget interviews, the number of original interviewees dropped from seven to four- three men (two black, one white) and one woman (white, and professional). Fairly blatant examples of whose voices are taken seriously in the new South Africa!

The sub- editing course focused on gender stereotyping in language, headlines and design. For example, on father's day in June 2001, one newspaper covered a father in Alexandra township Johannesburg, who is challenging the stereotypes of irresponsible fatherhood by caring for his daughter and helping with domestic chores. But the headline reads: "Dad is an ideal mom"- in one line reversing the important message in the story that dad is in fact an ideal dad!

If the Truth and Reconciliation Commission hearings on the role of the media in perpetrating apartheid taught us anything, it is that the media has a responsibility not just to follow, but to lead: to portray not just what is, but what could be. Media educators owe it to those whose minds they would shape to challenge the tired stereotypes that continue to relegate women in Southern Africa to being second- class citizens. They will not only contribute to gender equality by doing so. They will emerge as better trainers.

What the pilot project revealed

An important lesson to emerge from the IAJ/GL pilot project is the effectiveness of reaching media practitioners through mainstream media training. When such practitioners are invited to gender specific courses, typically a handful of women and

(already converted) men show up with the result that the trainer is preaching to the converted. The kind of media practitioners who really need such training are much more likely to come to a course on investigative reporting, than to a course on gender and the media.

When unexpectedly confronted with a gender module as part of the course, the typical response is: "this is not what I came here for"! Yet, as evaluations from each of the training sessions showed, for many participants this first ever exposure to gender issues proved an eye opening experience. Examples of comments made include:

- This module opened my world. I was not aware of the subtle nature of stereotyping, how this can be perpetuated through language, religion, etc.
- Incorporating gender into IAJ courses is long overdue. It is most welcome.
- The issue of ethics and gender had never been brought to my attention or to the debating table. Our journalists have never been aware of these aspects. I'll apply these lessons to change things.
- When we analysed the day's newspapers, I realized that the messages that we send out are quite shocking.
- Made me think about who I am as a journalist, my background and how this influences me.
- The session definitely made me more aware of gender issues and I'll probably consider gender in all stories for as long as I am a reporter.
- The (module) really motivated me to get out of my comfort zone and look at the real issues out there- that gender issues are not boring.
- The (module) demonstrated just how our lives are so fundamentally shaped by race, class and gender. It is essential to understand this in order to change our thinking and in reporting race and gender as human values.

Participants also suggested a number of ways in which gender mainstreaming in media training could be improved, such as:

- More time needed;
- More signs on how to get additional information;
- Role play on roll reversals;
- The Gender and Media Handbook to be more widely available in bookshops and libraries because it is such a useful book;
- Everyone needs to receive this type of training; the subs, the reporters; the page makers and the editors;
- More editors and people in power positions to attend such courses;
- Get men in "power positions" to tell us how they view women (if they are willing to spill the beans!). Lets look at this issue through their eyes!
- Develop a mailing list, so that participants can share with each other how they are developing in this area.
- Much more reinforcing of this type of learning.

In addition to the mainstreaming pilot project, the IAJ regularly offers gender and media courses. GL has conducted a number of on- site training workshops using "*Whose News, Whose Views*" in Zambia, Malawi, Mauritius, Botswana and Lesotho as part of the outreach project supported by FES. GL has also been conducting specific training on covering gender violence, with the support of the Ford Foundation, in a number of SADC

countries. These training courses have been held jointly with media training institutions including ZAMCOM in Zambia, MIJ in Malawi, IPS in Zimbabwe, the Polytechnic of Namibia, the NSJ Trust in Mozambique and the Media Trust of Mauritius. Such training and co-facilitation with other media trainers provided invaluable insights and ideas for this manual.

Support and encouragement

In September 2001 the IAJ and GL participated in a panel on mainstreaming human rights concerns into media training at the Rhodes University gathering of regional trainers that led to the launching of the SADC Media Trainers Network (SAMTRAN). Workshop evaluations pointed both to the need for more indigenous media training materials in general, and a manual on mainstreaming gender into media education specifically. The EU CWCI Fund, that supported the production of the handbook and had pledged further support to turn this into a training manual, and FES, that had pledged support to document the GL/IAJ pilot project, agreed to combine these efforts into one Southern African manual on mainstreaming gender in media training.

Frame of reference

This manual takes as its starting point CEDAW, the SADC Declaration on Gender and Development (see **Annex A**) and the references in the constitutions of member states to the equality of all citizens and (in some cases) to gender equality specifically. These cornerstone documents support legislative measures to outlaw all forms of discrimination against women. They also make provision for positive discrimination, or *affirmative action*, as a necessary short-term measure for overcoming the historical and *structural* disadvantages faced by women in the region such as customs, stereotypes, beliefs and mindsets that continue to relegate women to being second class citizens. In simple terms, the manual begins from the assumption that equality goes beyond legislative measures; that *substantive equality* includes not only *equality of opportunity* but also *equality of outcomes*.

Targets

The "*Media Training Needs Assessment for Southern Africa (2001)*" commissioned by the NSJ Trust with the support of NIZA, and undertaken by GL, identified five types of media training in Southern Africa: entry level (vocational); university; in-service; commercial and NGO training.

Primary targets

The experience that informs this tool kit is short (usually one week) in-service training courses that are designed to upgrade the skills of working media practitioners. These courses assume that participants have undergone basic training and/ or have several years of experience. They are based on principles of participatory learning, targeting adult learners.

While the tool kit would need to be modified for vocational and university course curricula, colleagues participating in the peer review of the tool kit assured us that even

in its current state, the tool kit has useful applications in institutions of higher learning that offer media education (see box below).

BOX TWO: USING THE TOOL KIT AT UNIVERSITIES AND POLYTECHNICS

This training manual has been written for in-service and short-term situations. However, those of us from tertiary institutions who deal with the training of student journalists feel that there are valuable insights and examples contained within this tool kit that can be fruitfully added into our curricula.

We do feel that while our business is often to deal with the very basics of journalism and media, gender is one of those extremely important issues to mainstream even into the teaching of basic skills. But this takes planning and communication in advance of actually teaching courses and colleagues must be consulted and involved in any shift in curriculum.

This toolkit not only contains examples and ideas that lend themselves to incorporation into courses, but is also based on participatory teaching methods in which students can become engaged in the knowledge process. All of these are useful for tertiary teaching.

We feel that we should not take for granted that gender-sensitive teachers imparting basic skills will also impart by osmosis a gender-sensitivity in their students. Gender as a perspective must be made explicit and must be taught consistently through our courses and through the various levels: from basic reporting and skills acquisition right through to media specialisations (print, broadcast, new media etc) and into the theory.

Assessment is a critical component of formal training and if we want to understand the success of mainstreaming gender into courses we will have to also think about assessment techniques that evaluate not just skills but attitudes and mindsets. This manual points the way to useful techniques that help gauge attitudes and feelings about gender-related issues. We feel that it is an important addition to the tertiary teacher's toolkit.

Anthea Garman, Rhodes University; Pauliina Shilongo, Polytechnic of Namibia and Last Moyo, National University of Science and Technology, Zimbabwe.

Secondary targets

Other than media trainers, this tool kit is likely to be of interest to gender trainers more broadly. The media is something we all watch, listen to or read. It is a powerful conveyor of stereotypes as well as a potentially potent force for change. Every serious gender trainer is, or should be interested in what the media is saying to the people whose minds and habits they seek to transform. They should also be interested in transforming the media itself, and understanding the entry points for doing so.

What this tool kit is not

Before defining what this tool kit *is*, it is important to be clear what this tool kit *is not*. The tool kit is *not* a comprehensive training manual on all the different subject areas of media training. Each one of these- human rights reporting, sub editing, newsroom leadership and management etc- could be the subject of whole books all on their own. It is assumed that trainers running such courses have access to, or have planned their overall course (and several suggestions are provided in the text on where more information can be obtained).

What this tool kit is

What this tool kit *is*, we hope, is a handy way of helping trainers to understand how and where gender comes into each area of training; and how viewing this area of training using a gender lens will yield more accurate, more fair and ultimately more interesting and varied coverage.

Approach

The difference between this manual and "*Whose News Whose Views, a Southern African Gender in Media Handbook*" that also contains many examples, is that *the training manual is for trainers, and therefore places a heavy emphasis on methodology*. Examples date quickly. They are also country specific. What is important for trainers is to grasp the concepts, and then apply these to gathering relevant local examples.

Format

The manual is divided into three parts:

Part One provides the background, basic principles of training as well as an overview of key issues in gender and the media that form the essential context for the subsequent sections. The reason why considerable emphasis is placed on Part One is that *the better trainers understand the basic principles of media training and key gender concepts, the better placed they are to develop relevant courses and training material*.

Part two addresses gender in media skills training, while **Part Three** examines gender in beat training. The chapters in these sections are based on courses commonly offered by media training institutions in the region. They highlight the key gender issues in each area; suggest possible exercises and approaches for building gender into each of these; and how trainers can adapt these to their specific contexts.

The resource kit is greatly enriched by specialist inputs from trainers and experts around the region. These have a strong emphasis on *training*, as opposed to *perspectives*.

How to use this manual

For trainers who have not been exposed to gender training, a short course on gender and the media along the lines outlined in Chapter Three would be a useful grounding for the applications that follow.

With such a background, as well as an understanding of the training methodology employed in the tool kit (explained in Chapter Two) trainers should be able to identify entry points for gender in the courses they are running.

The exercises presented in each chapter should be viewed as a "**shopping basket**" from which trainers can pick according to what is relevant to their needs, as well as what is realistic with regard to how much time they have. Different options can be combined to produce the best results. For example:

- A course on economic reporting may combine a few of the basic exercises in Chapter Three that help to explain what is meant by sex and gender; exercises in Chapter Eleven that bring out the gender dimensions of the economy; and an exercise from Chapter Ten (HIV AIDS) that shows how this pandemic is impacting on the unwaged care economy in which women predominate.
- A course on reporting elections may not use all the exercises in Chapter Twelve, on Elections, Democracy and Governance, but might pick on those that bring out the gender issues in voting, campaigning, running for office, and the violence that often surrounds elections.
- For a course is on a broad theme like "Reporting Africa" the trainer may want to pick a few examples from several chapters- on media law, ethics and values, human rights, HIV AIDS, the economy, business and development, democracy and governance, for example.

As we cannot anticipate all the different uses to which the tool kit might be placed, we have simply numbered all the different exercises and encourage you to shop around for what suits your needs best!

The tool kit is complementary to "*Whose News? Whose Views?*". Where appropriate references are made to specific examples in the handbook. It also contains handouts that can be used and or adapted by trainers. These are in hard copy in the training manual, as well as on CD ROM, so that they can either be photocopied or printed for distribution.

Limitations and scope for further work

Finally, we are aware of the many limitations of this first effort, but prefer to see these as invitations to many more initiatives that need to follow. Among these challenges are:

- ***Broadening the regional base of the work and examples:*** The main pilot project that informed this initial effort took place in South Africa, and the three

principle authors are South African-based. This explains why many of the examples are from the South African media. As pointed out, these examples are primarily intended as catalysts for media trainers to find more contextually relevant and updated examples. However, there is tremendous scope for much more in-depth work on gender and the media in every SADC country, and this is already the trend. ZAMCOM, for example, is producing a gender and media handbook for Zambia. MISA and GL, in collaboration with regional experts and media women's associations, will be launching a Gender and Media Baseline Study in 2002 that will yield far more data and examples. Other media training institutions (eg the PON and ZAMCOM) are embarking on gender mainstreaming pilot projects.

- **Developing tools for the electronic media:** Much of the work that informs this tool kit has to do with the print media. It is clearly easier and cheaper to reproduce print examples! But, given the reach and impact of the electronic media, and especially of radio in Southern Africa, this work needs to be urgently extended to the electronic media.
- **Research and training materials on gender and new media:** Even as we grapple with mainstreaming gender in conventional media, the awesome challenges of the so-called new media beckon. That ultimate of free and uncensored spaces- cyberspace- carries both great possibilities and dangers where the struggle for gender equality is concerned. A few quick searches using first the word sex and then gender will yield some clues as to the immense challenges in this area!
- **Language:** There are three official languages in SADC (English, French and Portuguese), and hundreds more indigenous languages. Much of the work on gender and media in the region to date has been in English. There is an urgent need for translation of such research into other languages, and for original research in languages other than English.
- **Adapting this tool to different kinds of media training:** Finally, as already alluded to earlier, this tool kit has a particular emphasis on in-service training, but could and should be adapted to different kinds of media training: from entry level, to university, to on-site and commercial training. The ball is rolling. We hope that many more will catch it and run with it!

**Colleen Lowe Morna is director of Gender Links, a Southern African NGO committed to the fair representation and portrayal of women in the media. She began her career as a journalist specializing in economic and development reporting in the SADC region for a wide range of media including Inter Press Service, South magazine, Development Business, the Economist and the Women's Feature Service. From 1990-1997 Lowe-Morna held various posts with the Commonwealth Secretariat, first as a senior researcher, then Chief Programme Officer of the Commonwealth Observer Mission to South Africa and finally as an advisor on gender and institutional development. Lowe Morna served as advisor to, and founding CEO of, the South African Commission on Gender Equality from 1997 to 1999. She holds a masters degree in communications from the Columbia School of Journalism; BA Degree in International Relations from the Woodrow Wilson School, Princeton University and certificate in executive management from the London Business School.*

CHAPTER TWO: BASICS OF TRAINING

PIC

By Gwen Ansell *

Introduction

This chapter is based on the principles and methodology used by the IAJ in its training programmes. IAJ trainees are predominantly working journalists who come out of their newsrooms for short (one-week) professional upgrade and refresher courses. We use participative methods appropriate for these kinds of adult learners. The IAJ also contributes to the postgraduate and undergraduate journalism programmes at the University of the Witwatersrand. We use a very similar approach when working with university students. Feedback from both types of participants tells us the methods are enjoyable. The quality of course assignment work tells us they are effective. We've been using and developing these methods for ten years, and the IAJ/GL gender mainstreaming initiative used them throughout.

All trainers constantly need to ask themselves: would this approach work for my students, in my context? The IAJ would simply urge: try some of these ideas, and see.

When you've finished the chapter, you should be able to discuss and implement

- Planning your training in relation to your goals and your participants' needs;
- Creating activities and materials that work;
- Evaluating the training you have done.

AUDIENCE AND GOALS

All training needs to be directed towards a specific group of participants. There is no 'one-size-fits-all'. This is especially true when your training focuses on attitudes and opinions. The relevance of what you deliver is key to whether your audience even bothers to listen. So before you begin to plan any training process, you need to be very clear about

- Your audience and
- Your aim or purpose.

Primary and secondary audiences

It may seem obvious that your audience is the people who will follow your course, or whom you are mentoring. These people are your main, or primary audience. But other people will also read your course materials or monitor your activities. These people include:

- Other trainers in your own (and perhaps other) organisations;
- The editors or managers who release people for training;

- The finance officers who authorise payment for training;
- and..?

These people are your secondary audience. Their response to training is also important, because their decisions can determine whether it goes ahead in an effective way.

EXERCISE 1

List any secondary audiences for your training activities. How might their response affect your training programme?

Primary audience

But let's look first at your primary audience. If you're involved -- as you should be -- at the planning stage, you can play an active part in deciding who you want to train. You need to have a clear idea of what level, you'll be working at and what background people will need. You also need to think of ways of ensuring a varied and balanced group – perhaps by applying admission criteria more flexibly. But don't disempower people by involving them on a course where they will be lost and confused.

- How will you draw these lines?
- What will you do if someone totally unsuitable begs, or insists, or is selected by their editor?

EXERCISE 2

Try to describe a typical trainee who might use your materials. This can be an imaginary person, or a trainee you have worked with before who seems representative of his/her group. If it helps, give him/her a name.

Think about:

- How old are they?
- Where did they grow up? Where do they live now?
- *What language do they speak most fluently? Read? Write?*
- How comfortable are they in the language of the training materials?
- What level of education have they reached?
- What's their employment history
- What are their interests outside work?
- Why are they on this training course?
- What are their personal goals?
- What are their work goals?
- What do they already know about this topic?
- How have they acquired this knowledge?
- *What more do they need to know?*
- What is their attitude towards training?
- Is the trainee profile changing? How?
- What else might be going on in the organisation (e.g. retrenchments and reorganisation), which may affect their attitudes to training?
- How might these characteristics of course participants affect their learning?

Notes: The danger in answering these questions in the abstract is that you will base your answers on wishful thinking, or on a stereotype. But it's far better to try and answer them than to plan a theoretical programme with no thought for who the

audience will be. It's possible that in the past your trainees have been so diverse that there is no single answer to any of these questions. If this is the case, has this been an advantage or a disadvantage to past training? What would you gain or lose from creating training groups, which have more in common? But another problem may be that you don't know some of these answers — in fact, that you don't know your audience very well. However, there are ways to get some of the answers:

- Talk to people in the organisation informally to build up a rounded picture;
- Look at training records, talk to colleagues or supervisors;
- Run getting-to-know-you activities early in your programme. If trainees' expectations and needs diverge widely from your plan, you'll have time to modify some aspects.

GETTING-TO-KNOW-YOU ACTIVITIES

Introduce yourself -- many trainers forget, or think their identity is self-evident. What's the best way to describe yourself without coming across as either an arrogant know-all or an incompetent mouse? Get everyone to introduce themselves, and say why they're here. This is straightforward and easy, but:

- Training is sometimes quite a threatening activity; people may not feel entirely comfortable about 'opening up' with complete strangers;
- It becomes boring & repetitive if every resource-person asks participants to do this.

So you may get more interesting results from a different type of activity. Here are two:

• **Burning questions**

If you have only an hour or so to cover a very focused topic, ask everyone to write down one burning question that's always bothered them about the topic. Try and build answers into your session.

• **"Cultural Baggage"**

(Yes, the title is a play on words.) This is a good introductory activity if the workshop is dealing with issues of personal style or identity (including gender or diversity awareness). Ask everyone to imagine they have a large bag or basket into which they can fit FIVE real items which will show the rest of the group who they are -- a favourite book, a pet cat, a photo of your child, a cell phone, a CD of special music, etc. Illustrate what you mean by describing your own 'cultural baggage.' Give individuals 5-7 minutes to compile their list. Then ask each person to describe the contents of their bag to the group: what they've packed, and why. Be prepared for laughter & sad things: the saddest for me was one harassed financial journalist who could only think of her cell phone.

With both these activities, one thing is key. You as the trainer have to RESPOND to what you discover, whether this involves a quiet personal chat with someone who seems particularly uneasy, or a swift re-ordering of your material to answer a burning question.

Secondary audience

You need to ask slightly different questions about your secondary audience. These are the gatekeepers who send trainees, provide resources or approve programmes. They may not need to learn from the training themselves (or maybe they do...?). They do, however, need to understand its purpose and benefits, its resource implications and the processes trainees will go through. They need to understand these aspects and support them — so the question of attitude becomes very important, particularly if they might consider gender training a 'soft' or unnecessary topic and need convincing of its relevance.

But the same principle applies as with trainees. You can help to create a supportive attitude among this group by considering their needs. They are probably busy people. Sending them a weighty training manual or description of courses with no background or explanation may alienate rather than inform them. So think about the following issues:

- Do they know anything about the background to this training? If not, a brief context paper may be the most useful document for them. Most people appreciate information presented on no more than one or two pages, clearly set out and headed.
- Do they need to see every detail of your coaching programme? If not, perhaps the context document, a course programme showing all the topics and one sample of materials or description of an exercise — choose the one closest to their interests, expertise or goals — will be easier for them to digest.
- Has this kind of training been controversial in the past? If so, make sure your document anticipates and answers objections or questions.
- What's your relationship with these secondary readers? Try to establish good, ongoing communication. If you are open, flexible and available for discussion, many problems can be solved before they get in the way of the training process.

EXERCISE 3:

Think of three reasons why gender training is vital for the journalists you work with. Can you turn them into a one-page briefing document? (Remember: we need reasons, not preaching)

WHAT DO WE KNOW ABOUT ADULT LEARNERS IN GENERAL?

One thing all your trainees have in common is that they are adults. And we can learn a great deal about how adults learn by reflecting on our own experience.

EXERCISE 4:

Think about something you learned as an adult. One good example might be learning to drive — or perhaps you took up a hobby, or became involved in a sport after you left your teens? Perhaps your employer sent you on a course. Did you enjoy the learning? Why/why not? Was the learning effective? Why/why not?

Notes: Adults who think about their own learning seem to agree strongly about some points. Learning is effective and enjoyable when it's something they really want to do, when they feel involved in the process and are treated like adults, not like schoolchildren. Adults enjoy learning when they can see its clear relevance to their lives or goals. The opposite is also true. Adults "switch off" from learning when they feel forced into it, or when they are not really sure of its purpose. We know that people do not learn well when they are kept passive, or when they are bossed, belittled, mocked or otherwise treated disrespectfully. They lose interest quickly if they are not actively involved, if their experience is not valued and if the process feels like being "back in school."

Adults resent learning, which doesn't appear relevant to their lives, problems and goals. We also know that all learners absorb and remember information much more effectively if they have to process it in some way, rather than just listening or taking notes. We know that simply telling people what to do, or how to do it, is largely ineffective. We know that the human attention span — irrespective of 'intelligence' (whatever that is!) and only slightly modified by motivation — is short and that long lectures lose most people most of the time.

*This is true of people at all education levels. It fits in with the results of the many studies of adult learning, which have been conducted all over the world. The technical term for the science of adult learning is **andragogics**. Adult educator Malcolm Knowles, who coined the term, summed it up like this:*

- Adults are motivated to learn as they develop needs and interests that learning will satisfy. So their own needs and interests are the ideal starting-points and benchmarks for organising and delivering training.*
- Adults view training in terms of its relation to their lives and work. Even academic or theoretical subjects make the most impact when they can be related to these.*
- Experience is the richest source for adult learning. So the most effective core methodology for adult learning programmes is **participative**: learners take part in a planned series of experiences, analyse them and relate them to their own life and work situations.*
- Adults need to be self-directing. So trainers need to be partners with their learners in a process of questioning, analysing and decision-making. Trainers of adults need to move away from transmitting knowledge to learners and then judging their conformity to it.*
- Age and experience develop even apparently similar adult learners in very different ways. Adult learning programmes need to have sufficient flexibility to accommodate different learning styles.*

It used to be believed that these characteristics of adult learners were unique, that children and teenaged students learned in a completely different way. Andragogics grew up on this belief. However, much research over the past 30 years suggests that children, too, learn better when their education is participatory, problem solving and self-directed. Because children have less experience, they need more structure and context than adults. And because examination systems tend to focus on subjects, students' learning is often planned around subjects rather than problem-solving. But a lot of the findings of adult-education research can usefully be applied to teaching children too.

Where can I read more about adult education?

As well as Knowles, three other 'big names' dominate adult-education theory. One is psychologist Carl Rogers. His book "Freedom to Learn" discusses how adults must be self-directed and self-determining before they can internalise what they have learned. Another is psychologist Abraham Maslow. Maslow constructed a "Hierarchy of Needs" of adults: a list in order of importance of the things — from food and shelter to becoming a fully-realised social person — that people need in their lives. Maslow pointed out that meeting emotional needs usually comes after meeting basic needs for food, water and shelter. Building on his work, educators have stressed the need to demonstrate to adult learners the ways in which learning will help them meet their various needs. But some rather narrow adult educators use Maslow's work to justify removing anything, which isn't of practical use from basic education programmes. He definitely didn't intend this very mechanical interpretation.

Particularly important to adult educators in developing countries has been the work of Brazilian political activist and educator **Paulo Freire**. His book *Pedagogy of the Oppressed* pointed out that adult education is a political act, because learning (and particularly literacy) is a tool of empowerment. Freire's method — which has been adapted and used in many countries in Africa, Asia and Latin America — was called "conscientisation." His literacy trainers carried a series of generic drawings. They asked learners to discuss and interpret these pictures from their own context and experience. Out of these discussions came information about the words, information and skills the learners really needed — so the pictures helped learners design their own education courses. Freire stressed that authoritarian, lecture-based and teacher-directed education in the Third World was not "traditional" but a product of colonisation. Again, whatever the context of the work you are doing, Freire's lesson is about the need to link learning to the lives and experiences of learners.

EXERCISE 5:

Could using a series of generic images be a useful entry-point into gender training? What images? How would you use them?

So, what works in adult education?

Learning is most effective when

- It respects the participants'
- It starts from people's needs and existing knowledge
- It is active, and composed of varied activities
- It has clear goals understood by both participants' and trainers
- More time is spent on participant activity than on trainer talk.

Much of that may seem obvious. Certainly, in a workplace situation, bossing and bullying employees to make them learn is not only old-fashioned and unacceptable but also illegal in countries with an effective labour code.

But on many occasions we have heard of training programmes where:

- The programme is drawn up without any process to identify learning needs
- Participants are drafted on to a course without consultation — and sometimes without even being shown a course timetable

- There is no discussion of the purpose of the course and no explanation of the goals of activities
- Participants are not involved in evaluating the course
- Trainers are employed who simply deliver lectures
- Materials or activities are abstract or irrelevant to participants' needs
- Trainers are engaged for their prestige or specialist expertise without any evaluation of their ability to train
- Attendance on a course is given low priority, with participants hauled off arbitrarily whenever a work emergency arises

All of these carry an implicit message of massive disrespect for participants and set up a course for failure.

What does all this mean for your work as a trainer?

- You need to know the people you are training, their abilities, goals and needs. As we've said, if you don't know them personally, you need to use discussion, questionnaires or other means to find out about them.
- You need to take responsibility for your own strengths and weaknesses as a trainer, and for the competencies of other trainers or coaches involved in your activities.
- You need to plan learning so that it has pace involves a range of activities and is clearly directed towards relevant goals.
- You need to develop strategies, which involve participants at every stage as partners in learning, not "pupils".

THE FACILITATOR'S ROLE

What facilitating means

If adult learners need to participate,, then trainers need to look at role models different from the old classroom teacher. That's why we use the term 'facilitator' to describe what trainers need to do. Facilitating means setting up a context in which learning can take place. It does not mean being the fount of all knowledge. A facilitator can be young and need not have vast formal education. Facilitators simply need to be able to put themselves in learners' shoes, identify the best route to understanding a topic or issue, and make the journey there enjoyable.

This means that issues such as relationships with participants; the timing of activities, the set-up of the training room, the legibility of notes, the availability of fresh air and drinking water and whether participants come to training exhausted by work are as important – perhaps more important – than knowing all the answers.

It also means that how you interact with participants – your voice, manner and body language – play a very important role in setting the tone for learning.

Some questions and uncertainties

"If I don't know the answers, how will participants learn?"

All course participants in professional training know something. Their previous experience is a rich resource – within the group, there is usually somebody who can suggest an answer (or the way to find out an answer) to any question.

"Some people seem to resent me. How can I get them to like me?"

Some trainers interpret the facilitator's role – because it is less formal than that of the old-style teacher – as the cue to become an entertainer. They rely on personality, jokes and the assumption that all participants will like them, to move the course along. But not all participants will like you, and you may not like all (or any) of them. Your jokes may fall flat, your anecdotes may become repetitive and your assumed chumminess may be seen as intrusive or patronising, or even interpreted as sexual harassment. On both sides, assumptions about how friends act towards one another can interfere with learning. Facilitators need to be friendly but businesslike, to aim for respect rather than being accepted as a buddy. And respect comes from your own preparation, from organising coaching which moves along, is interesting, has structure and actually attains its outcomes. That participants very often do become your friends is a bonus, not the aim of the course.

"How can people learn anything when a whole bunch of beginners are talking at once? What's the point of letting people give wrong answers?"

Learn to stay quiet. As media workers, our business is words. It's sometimes hard to stay silent while a less articulate course participant struggles his or her way through a complex discussion point. It's tempting to inject your own voice into the silence where people are thinking about the answer. And our own memories of authoritarian classrooms may make us uncomfortable when four buzz groups are all arguing loudly and vehemently at the same time. Facilitators must learn not to talk too much and to be comfortable with both noise and silence. People need to be able to articulate what they (think they) know before they can reconsider it. And in practice-based training there is an infinite variety of answers, which can only be evaluated when people express how they have thought those answers through.

The pros and cons of facilitating

Most adult learners enjoy the participative approach. They enjoy having their experience validated and finding out about the views of others. Most of all they enjoy making an input to their own learning process. But some may find it hard at first to adjust to a situation where their contribution is not only valued, but also vital. Learners who don't participate experience a great deal of peer pressure. Those accustomed to authoritarian learning frameworks may feel embarrassed by debating directly and on an equal basis with the facilitator.

And facilitators, too, gain from the rapid feedback, the clearly-defined goals and the evident student enjoyment of this approach. But it can be a stressful process: as a facilitator, you have to be alert to everything that happens during the session and think

on your feet about how to handle reluctant or over-talkative participants and unexpected directions in the debate. Facilitating also requires a lot of careful planning and preparation.

Facilitators need to make sure that employers acknowledge the demands of this methodology. You will need time and payment for preparation as well as teaching, if you are to perform at your best. Some overseas institutions pay adult educators on a one-for-one basis: one hour of preparation for every hour of teaching. Even if this isn't currently affordable in a developing country, it's an ideal to work towards. And if you aren't paid for preparation, try to retain intellectual property rights (copyright) over the materials you create in those unpaid hours. Publishing your educational materials is a way to make them earn for you, as well as meeting the important need for indigenous training texts.

PLANNING YOUR PROGRAMME

Wherever media training is assessed as part of national or institutional programmes (like South Africa's NQF), it needs to be based on testable objectives. But there are other, practical reasons why teaching by objectives can be a useful tool.

As we've seen, effective learning focuses on the learner, not the trainer. Describing educational processes in terms of their objectives helps us to internalise this process of focusing on outcomes, not inputs (our own talk). Further, no one can teach or learn unless they know what their activities are supposed to achieve.

On the basis of these common-sense notions, whole theories and national curricula have been erected, often unnecessarily mystifying the process.

But a sensible use of objectives will help you:

- To design activities that can help participants reach their goals
- To weed out "noise" irrelevant to those goals
- To evaluate how far the training has been useful.

Can you use a behavioural approach to training gender?

Areas that relate to attitudes, rather than skills or knowledge – like gender in media – are where the notion of behavioural objectives has received a great deal of criticism. It's been argued that by trying to reduce knowledge and attitudes to behaviours, there's a danger of creating a rigid, philistine form of education. That could happen when teachers and trainers pedantically follow the letter, rather than the spirit, of the process without real understanding. But you don't have to do it like that.

EXERCISE 6:

List five objectives for a gender in media training course you teach or would like to teach. To get the objectives, ask yourself:

"If I observe participants after they've been on my course, what would I like to see them doing?"

You might start with:

- “They discuss newsgathering strategies in terms of diversity of sources...”

Now add the rest.

Notes: The aim of gender training in the media is two-fold: to deepen understanding and to get participants to engage critically with both their own attitudes and newsroom processes and practices. But how do you detect this? If you don't look for behaviours that can be observed relatively objectively, your assessment of whether a participant has 'got the message' depends on the most potentially unfair criterion of all — your own subjective judgment. You can never look into your participants' hearts and know that their attitudes have changed – whatever they say to you, produce as a rote-learned lesson or write in an exam!

But it is relatively easy to think of behaviour that would reflect an awareness of the gender dimension of reporting. These include being able to discuss the plan, the newsgathering process or the writing process of a story in terms of its gender aspects. And if these behaviours change, then what happens in the newsroom will change too. Further, if you define 'gender aspects' – in outcomes-based learning systems this is called writing a range-statement – you'll be able to turn discussion of a practical story assignment into a balanced, effective assessment tool.

Range-statement example:

Objective: Discusses newsgathering in terms of its gender aspects.

Range statement: Diversity of sources consulted; types of questions asked; style of questioning...

There's also a built-in safeguard against narrow learning, because skills like critical thinking, reasoning, discussion and teamwork are implicit in an active, objectives-oriented methodology. And, as always, developing and applying objectives has to be tempered by your own common sense. A reasonable amount of concrete detail is useful – but don't waste time over-defining what you'll do.

When you're designing objectives, make sure:

- *That they fit the needs of the participants' and are appropriate for participants' at this level and with this background or experience.*
- *That where appropriate they indicate the context, range and any relevant definitions of desired behaviours. This may seem finicky, but you can see how it makes you focus on what exactly you need to include in the session or course.*
- *That they are realistic given your timeframe and resource constraints*

Once you have developed objectives for a course or training session, they serve as a checklist for all the activities and evaluations you design.

Objectives aren't just useful in formal programme design. They work equally well as your own mental checklist for a session, or for the 'inquest' on your publication when you want to deal with recurring problems.

Plans & processes

Armed with a general understanding of participative methodology and a set of goals, for the overall programme, you are now in a position to make a plan. You need to plan

- The activities, and their order
- The outcomes of specific activities or sessions
- The time the process will take
- The resources you'll need
- Assessment and evaluation

Notice the list deliberately does not include the word "content" as a separate category. The content is basic to any training, but it needs to be integrated into objectives and activities, not retained separately as "the things I have to tell them." That's the first and most important step in developing a methodology where you help others to learn actively. And it's what 'mainstreaming' is all about – building content seamlessly into a structure of activities.

Options for course planning

The order of materials in textbook does not necessarily provide you with a plan. It simply organises by topic all the material on a range of subject areas. You might run a one or two-week course covering all of these. You might borrow ideas from the book to weave into an existing course. You might decide to cover a selection of it across two or three days. Or you might take more time to go into much greater detail on a single topic. Your starting point is the needs of the participants.

Gender training – freestanding course or 'mainstreamed' element.

There are two main options for dealing with gender: a freestanding workshop or programme called something like 'Gender & Reporting' which devotes a period of time exclusively to this topic, or a unit or units that can be 'mainstreamed' (integrated into other training programmes).

Each of these approaches has its strengths and weaknesses.

Freestanding courses:

- Allow for intensive, focused, often high-level work
- Meet the needs of gender activists or specialists in the media

But they:

- May have to compete with other training needs and topics for time or budget
- May not be self-evidently valuable to people who don't understand gender.
- May be hard to transfer into daily newsroom routines

Mainstreamed units

- Integrate gender aspects into different aspects of existing media training
- Demonstrate the relevance of gender aspects to media workers with other interests

But they:

- Can be more time-consuming in preparation, because they must fit the specialised needs of different participants

Assessing learning needs

Ask the participants is a good starting point for assessing needs. You can use the following methods:

- A round-table discussion
- Individual interviews
- A formal questionnaire or a less structured prompt sheet
- Reference to any documents outlining requirements
- Non-intrusive newsroom observation, to get a sense of where the participants hit difficulties.
- Analysis of the work participants produce
- Discussions with, or reading about, trainers elsewhere tackling similar tasks.

If you're working in an institutional framework, you'll need to add

- The views of supervisors, editors or other coaches
- Exam, curriculum or other institutional requirements.
- Has the institution run similar courses before? What was learned from these?
- If it's a new course, who needs it and why? Is there market or other research you can refer to?

From investigation to plan

All this investigation will probably have produced a long and sometimes quite vague list of what participants need to improve. It's useful at this stage to try and turn this into a list of objectives: This will help you to eliminate duplications, and to translate some of the more vague answers into concrete activities. You may have to go back to some of the people you questioned earlier, to clarify points. Then ask yourself:

- Do any of the objectives fit together?
- Do any "hang" on their own?

This will allow you to group linked topics together, and decide on approximately sessions and structure. You then need to consider the order in which you cover topics, and the amount of time you devote to each.

Sequencing the learning process

The shape of the programme

There are core skills or concepts that participants will need to use in many subsequent activities – for example, understanding terms like 'sex' and 'gender' and being comfortable using these in discussion. These need to come early in the programme, as does anything else that's a foundation for what will follow.

The shape of a session

Every training session has a similar shape; you need an activity to introduce the topic, and to help participants bring to the surface what they already know, or think, about it. You then need one or more activities through which they can **experiment, evaluate or discover more about the topic**. In the concluding phase, participants need to **pull together** what they have discovered and translate this into some kind of commitment to change. So every training session needs similar contents.

But this isn't a quick straight-line process. It's intensely reflective and involves the learner modifying the content as well as being modified by it. (In other words, the trainer or coach has to do a lot of learning too.) Everyone may have to go round the loops a few times.

And don't forget the "fun factor." Devote some part of your programme to activities which are more broadly — or more personally — focused, interesting and stimulating, such as a panel discussion with invited guests, a field trip or some activity involving self-analysis or personal problem-solving. If well chosen, such activities can help participants build a context for the other learning tasks and they are great for sustaining motivation. Adults often feel quite exposed on a training course, and this insecurity can sap their commitment.

Now look at what you have:

- A list of objectives to be covered by different sessions
- An idea of how many sessions and in what order
- One or two ideas for broader activities

Putting flesh on the bones: resources and constraints

What you have is the skeleton of an ideal course or training session. To bring it down to earth, you now need to think about resources and constraints. These include

- Time
- Money
- Setting
- Materials and equipment
- Other available trainers & resource people
- Yourself

Before you plan learning activities to achieve your objectives, you need to be clear about exactly what resources are at your disposal.

- Will you have a room with a whiteboard? A flip chart?
- Will the room be large enough and the seating flexible enough to allow group work?
- Will you have a budget for printing or photocopying materials, or for guest speakers/trainers?
- Will there be computer access? Can the computers do what you need?
- For how long can participants be released from the newsroom?

- If training takes place during a lunch-hour, what are the catering arrangements?

There are hundreds of possible questions, and this is the stage at which you should try and get answers to them all! You're building up a picture of how the course will work in practice, and it is important to do this before you start dreaming of activities, which you simply cannot afford, or accommodate, or carry out. An essential part of this process is your own self-evaluation as a trainer. There may be some activities, which are difficult for you because of your current skill level, or your personality. Many trainers who were trained using top-down, lecture-based methods, have little confidence about running participative sessions because they haven't experienced them.

Know yourself

You may find it useful to think about your skills by answering the following questions. You can also use this framework as part of your assessment of other trainers you employ:

- What are my strengths as a trainer?
- What are my weaknesses?
- How do I know?
- What activities do I enjoy most when I'm training?
- What activities make me feel insecure and uneasy?
- My greatest fear when I'm training is that...
- I know when my training is going well because...

It is perfectly legitimate to limit training activities initially to those activities you know you can handle comfortably. Don't feel guilty about doing this. But you also have a professional responsibility to broaden your repertoire as a trainer over the longer term. Just as participative training for adults implies life-long learning for the learner, so it does for the trainer. Discussions in professional forums like SAMTRAN, reading, or checking some of the Web resources in the bibliography at the back of this book are all ways of becoming a more skilled and flexible trainer.

Processes and activities

When you know what resources your training can draw on, and when you have decided what kind of activities you can carry out comfortably and competently, you are ready to fill in your training plan by adding the activities.

For many aspiring trainers, this feels like the hardest part. How do we know that a particular activity will produce the desired outcome? Of course, we don't. And it won't, necessarily, for everybody in the group. But we can maximise the chances of effective learning by using the kind of active learning methodology described above.

Training sessions should provide a secure environment for trying out new methods and approaches (of thinking, as well as doing) "in miniature." That's the essence of the training term "facilitating" learning. You, as facilitator, have to create the conditions in which it happens. Various activities can be used, and these can be peer-group or

trainer-directed — you can evaluate the responses or outcomes, or you can allow individual participants or groups to respond to what other individuals or groups produce.

You need to make sure that activities are sufficiently varied, so that participants experience:

- Whole-group work;
- Syndicate work;
- Pair work;
- Individual work;
- Situations where they are active;
- Others giving ideas or information (for example, a video, Internet research, a short talk from another group member).

IAJ trainer Fiona Lloyd suggests you ask yourself the following questions about your programme:

- Is the outline in tune with my intended outcomes?
- Is there enough **variety**? Look at it day-by-day and then in the context of the week's rhythm. Do you have a spicy mix of group activities, individual tasks; pair work, listening sessions, discussion sessions. If there's a field trip or guest session(s), how do these fit with the mix and flow?
- Are there enough tasks and practical exercises?
- Are the tasks precise and realistic, or are you setting people up to fail?
- Are the tasks challenging enough?
- Are you squashing in too much? Have you left a few spaces to deal with the unexpected?
- Have you allowed enough time for reflection?
- Is there space for individual mentoring if relevant?
- Have you allowed enough time for the final evaluation? And are you happy with any existing evaluation process or does this course need a new & different one?

And about resource people:

- Are your resource people good communicators? If not, why are they there? If they bore you, won't they bore the participants?
- Have you briefed your resource people about the participants and the aims / style of the course?
- Do you know what the resource people need from YOU (Equipment, room setting, photocopying, etc.)
- What about your own resource material e.g. handouts etc? What needs updating/improving? What has passed its sell-by date?
- Other logistics? Who's chasing-up what?

MOST IMPORTANT: Would YOU be excited about participating in this workshop? If not, why are you running it?"

GETTING STARTED

Think about the room you'll be working in. Ideally, a training room needs:

- Fresh air, light and space
- Quiet surroundings and good acoustics

If you don't have the ideal space, think what you can do to improve it:

- Re-arrange tables and chairs?
- bring in a fan/ heater/ aromatherapy burner
- pin things up on the walls, add tablecloths, flowers, artworks...?
- play music, as Edem Djokotoe does at the start of the day, to create the right mood?

Think of the different uses you can make of white-board, flip chart, OHP.
Are there opportunities to use **relevant** film / video/ audio/slide?

ACTIVITIES

There is a huge range of training activities. Here are a few. We have given them the titles under which they are most commonly listed in training resource books, in case you want to look them up elsewhere. But if you feel that an activity title is inappropriate for your participants – re-name it.

Brainstorming

The whole group, a large blank sheet of paper, rapid-fire timing and the uncritical recording of all ideas offered. Brainstorming can be a very useful tool for exploring all possible angles during story planning, or for developing troubleshooting strategies in technical areas.:

Buzz-groups

This is a mini-brainstorm involving a more focused question and a smaller group. Ideas from the small group are recorded by one member and shared in plenary with the whole group. Good for drawing up lists of factors (e.g. What makes a good headline? What do readers look for in a sports story? Etc). Buzz groups can be structured like a "snowball" – where two pool their ideas into fours, eights and eventually the whole group. And just as a small ball of snow can become big enough to crush a house as it rolls down the mountainside gathering size, so you can demonstrate how pooled ideas have more power than one lone voice.

Discussions

A broader topic but a smaller group (3 – 5 people) allow everyone to contribute on a complex issue (e.g. "Why is there so much stress in the newsroom?") Pair discussions also allow people to focus on communication skills and/or get to know one another better.

Using imagination (prediction, constructing a history or a character)

This is great as preparatory work for a real or simulated interview, or for exploring potential follow-up stories. Ask buzz groups or the whole group "How might this situation have arisen?" "What's likely to happen next?" "What kind of person might do this?" – and "Where's the story in those possibilities?"

Creative or critical responses

"How does this story make you feel?" "Did you enjoy it?" "Why?" are good questions with which to preface editing or restructuring exercises. They can also help participants' focus on language, images or sequence and the way these impact on readers. Putting participant writers in readers' shoes can sometimes be a revelatory experience and helps to develop a writer's empathy. Would the story be as strong if the gender angle was different? What do we mean by a 'strong' story?

Editing

"Sub this to change the gender aspects" is not simply a useful activity for participant subs and editors. It also allows writers to understand the editing function and the problems and choices it entails and to detect loose writing. Done in groups or pairs, it can provoke intense debate; done individually it reveals the range of ways to read a story.

Sequencing

A good exercise for focusing on structure and logic is to cut a story up into component paragraphs or sections, and ask participants to examine different ways of putting it back together. Information grouped, for example, topically, chronologically or by source produces very different stories. A changed sequence can bring out a very different gender perspective.

Filling the gaps

This exercise also focuses on logic, and on the relationship between a lead and the body of the story. Trainees can be presented with a lead suggesting causal relationships "Working wives are more likely to have affairs, says a university professor.." and asked what ingredients ought to go in to the story to support the lead. This is a great way of exposing the logical flaws in gender-biased stories.

Case studies

These ask, in an open-ended, multi-dimensional framework: "What would you have done?" Real or simulated case studies – even short ones – ask participants to exercise empathy and analysis. They can be very effective in "distancing" people from a real problem – it is much less threatening, for example, to discuss why coaching is failing in another newsroom, and to bring forward real problems as hypothetical problems, than to admit how "we" are failing. Case studies are closer to the reality they're based on and more complex than...

Simulations

Stripped-down versions of real problems dealt with in an open-ended way. Particularly for work around communication – telephone technique, interviewing, and newsroom management – simulations allow the trainer to set up practice, which – unlike multifaceted real life – focus on key or particularly weak context.

Games

Stripped-down versions of real problems played within strict rules so that outcomes are limited. Games are not childish; don't apologise for introducing them. Both finance houses and armies use games for high-level decision-making training; they are

appropriate for adults provided they are relevant and introduced by the trainer in an appropriate way.

The 'mini-lecture'

Ten-fifteen minutes, as part of a range of varied activities, and ALWAYS followed by discussion of what participants noted, disagreed with, were unsure of, etc. Lectures are useful to impart straight information and to sum up before moving on. But why not ask a participant to do the summary rather than you doing it?

Real practice

Training is worth nothing if what goes on in the workshop or seminar cannot be transferred back to participants' working lives. The more real practice that can be integrated into the course the better. Among the ways to build these links are:

- Ask participants to bring work-in-progress to the course.
- Work with the organisation to design a task or tasks for the course whose output can be used back on the job. A 2001 IAJ Reporting Gender workshop, for example, culminated in researching and writing stories, in partnership with GL, in the Women's Day supplement of a popular daily paper.
- Combine workshop training with observation of participants at work, so that the links can be drawn.

Drawbacks of real practice, however, are that:

- Real tasks tend to be more amorphous and hard to control
- They have many dimensions including some not covered (yet) in the training
- They obstinately refuse to fit into training course time frame or logistics.

Understanding what different types of activities do

After you've used an activity a few times, you'll have an idea what effect it has on a group. Most activities fall into one of the following categories:

- Ice-breaking
- Energising
- Enhancing communication
- Team-building
- Enhancing competitiveness
- Underlining diversity
- Reviewing

Be very careful about using activities that energise, enhance competitiveness or underline diversity when there is aggression or acute cultural tension in a group. They may make matters worse. Use them only when you know a group fairly well; keep them short and light and manage them very tightly unless you want to create real hurt and danger.

EXERCISE 7:

Which of the above activities – or others you can suggest – might help you to:

- Work with fellow trainers on designing a gender-in-media programme?
- Help the writers on an NGO publication transform their articles on gender from academic sermons into lively news stories?

- Introduce a mixed bunch of general journalists to the concept of gender?
- Demonstrate to a group of male senior editors that gender affects newsroom management as well as editorial content?

Writing a plan

A "lesson plan" in which you note activities and timing will help you to run the session smoothly and help you to see the balance in your sessions between individual/group and active/passive phases. Plans don't have to be formal, neat and time-consuming – you can jot them on the back of an envelope – but they are very useful.

EXERCISE 8:

Use the principles we've discussed to create your own plan for a session on one gender-related media topic. Make sure your session is varied, with activities to

- Get started and draw on previous experience
- Develop the what, how and why of the topic
- Provide an opportunity to try something out
- Provide an opportunity to review and reflect.

Learn to be a good questioner – and a good listener

It's surprising how often we forget our sophisticated interviewing skills when we are questioning or listening to our trainees. But exactly the same principles apply. Here are a few extra tips:

Kinds of questioning that help learning:

- Questions which define their term of reference
"How many problems can you spot in this story – problems about how social roles are defined, NOT spelling and grammar?"
- Questions which indicate the kind of answer they seek
"What's the legal pitfall in this story – the thing we were discussing last week?"
- 1) Questions which signal their context
"Let's start with some straightforward questions to remind ourselves about the definition of gender"
- Questions, which follow a logical structure – e.g. questions which start out narrow, factual and specific and then broaden to look at related general issues, or start out defining a broad topic and then focus in on a detail.
- Questions, which challenge without threatening and encourage without nagging.

Questioning goes wrong when:

- There are too many questions at once
- The trainer immediately answers his/her own question
- The trainer only directs questions to a few people
- The trainer knows exactly the answer he/she wants and rejects all others

- Questions are irrelevant or wrong for this stage of learning
- There's no variety in the kinds of questions (e.g. all closed)
- Questioning is threatening or patronising
- People are given no time to think
- Answers aren't built on.

Questioning goes alongside good listening skills. Take some time to assess yourself as a listener – or ask a colleague to observe you at work and do so.

Try these useful questions to help learning:

- Why?
- When would that apply/not apply?
- Can you give me an example?
- Do you want to say how you define...
- Is there another way of looking at this?
- What kind of evidence do you have?
- Is there some kind of underlying principle to all this?

CREATING MATERIALS

Sources for materials

The best source for materials is real practice:

- Stories in newspapers or magazines, taped from broadcasts or culled from the Web
- Draft stories pre-subbing
- Stories produced by previous course participants.

When you come across something that seems suitable, file it – manually, or in a folder on your hard disk – instantly. You can do the work of adaptation later, but it's very demanding to wade back through stories after some time to find the ones you want.

Unless you have a particular reason for focusing on the origin of the story, the IAJ principle is that you should remove identifiers like the byline. Ideally, you should re-type the stories, so that their newspaper of origin is also not apparent. Identify them by type of publication ("popular daily paper" etc) and date.

We have important reasons for doing this:

- We believe it's unethical to hang a journalist out to dry before his or her professional colleagues;
- You can create organisational problems if you seem always to use clippings drawn from one particular paper. An editor once refused to send further participants to courses because "you are always criticising our paper".
- When you re-type, you can adapt the story slightly, to remove distractions and sharpen the focus towards the strength, weakness or issue you want to highlight. This will save time during the workshop itself.
- You can also remove the details that time-tie a story and later will make it appear stale and irrelevant.

You can, of course, also write your own 'case study' stories or problems – but make sure they're realistic.

There are also counter arguments, such as credibility, and the fact that even with changes such as those mentioned above it may be possible to identify the sources of articles. As this tool kit goes hand in hand with "Whose News, Whose Views", in which articles are identified by source and date, any actual examples used in the tool kit are similarly identified.

Layout and language

Anything you produce – handouts, exercises, examples – needs to be clear, readable and attractive. Smudgy, hard-to-read photocopies simply waste participants' time. This doesn't mean extensive design works. Simple typefaces and clear headings plus direct language is all that is needed. Bear in mind the following points:

- Pictures and graphics may not reproduce well: choose them carefully
- Much computer clip-art is culturally specific and can be confusing. Unless your image is absolutely right – leave it out.
- Instructions for exercises need to be crystal-clear. If in doubt, use short, single-step sentences starting with an action word "E.g. "Read the following passage. Note the places where it appeals to the senses..."") Indicate how much time an activity should take and what form of outcome is expected (e.g. "List five pointers for effective caption-writing to share with the rest of the group.")

Production practicalities

Copyright

If you are reproducing material from a book or publication, you should try to get copyright clearance (permission to re-use it). If this isn't practicable (or if the excerpt is very short and the training material for internal use only) you must nevertheless acknowledge the source clearly.

Reproduction

Because readability and attractiveness are important, consider using professional design and printing (including photocopying) services for your learning materials.

ASSESSMENT AND EVALUATION

SIGNPOST: For more information see: "It's the training that did it- A primer for media trainers to assess their impact !" by Guy Berger, Rhodes University website.

Evaluating your design

Activities, which look good on paper, don't always work in the seminar room. Ideally you should evaluate training programmes;

- Before they begin
- While they are going on and

- After they have ended

You need to discover

- Whether the activities are acceptable and appropriate
- Whether they provoke the intended response from participants
- Whether the learning is carried back into workplace practice and
- Most importantly, why.

Formative evaluation (while you're designing training)

Pilot testing is usually the hardest to carry out. Most training institutions do not have the budget or resources to seek out and organise statistically reliable trainee samples to serve as focus groups or trial groups for the materials. Formative guidelines may come from simply asking potential trainees about previous training experiences and their impact. And if it is possible to go through a consultative process (with colleagues, the institutions who send course participant, or even a small group of current or former participants themselves) while you are designing a course, you should make every attempt to do so. E-mail makes such consultations much easier than they used to be, because text can be sent round and commented on almost instantly. But usually, your formative evaluation begins the first time you run an activity or exercise in a workshop, or observe a colleague doing so.

You'll find out soon enough if an activity is inappropriate. There will be an empty silence. Participants will look puzzled, hostile or embarrassed. Answers will not come or will be terse and inappropriate. Very rarely, participants may simply refuse to carry on.

There is no point in doggedly forcing through an activity if it isn't working. You need to be swift and flexible; changing the activity so that some purpose can be salvaged and moving rapidly into some enquiry about what went wrong. Ask the participants. Ask their organisation. Possible lines of enquiry:

- Did the activity appear wildly irrelevant to participants?
- Were they appropriately selected participants?
- Was the activity culturally inappropriate?
- Were your instructions clear enough about purpose and process?
- Was your own manner offensive or inappropriate?
- Is something going on in participants' context (e.g. fears of imminent retrenchment) which makes it hard for them to commit wholeheartedly to training activities or hostile to the whole training project?

Records

You need to keep records of your materials and courses, their effectiveness and the final feedback. Only in this way can you improve your training. An activity may fall flat with one group – but work well with others. Conversely, an activity may make a real impact on one occasion, but somehow not work well subsequently. Checking your records – including your knowledge about course participants – will help you to see trends and understand the circumstances which make some sessions more effective than others.

Good records need you to keep track of the learning process while it is happening. IAJ trainer Fiona Lloyd suggests these ways of keeping track of the process:

"What prior knowledge and experience did we all bring to this course?"

- How has that been modified since yesterday?
- What new things have we learned?
- What new perspectives have we explored?
- Where are we going today? And tomorrow?
- How does all this relate to us as people? As media workers?
- How does it relate to the realities of our workplace?
- Invite brief verbal feedback at the start and close of each day: "What happened yesterday/today?" You can ask for summaries, main points that have come up, main unresolved issues, or simply "How are you feeling?" Remember, your role is not to defend or respond instantly, but simply to note and remember.
- Invite anonymous written feedback—especially if you sense some people are feeling inhibited, or some issues are bubbling under. You can just ask for responses so far, or ask specific questions. Collect the papers, reflect on them overnight and reflect back what you've learned the next morning.
- Put up blank sheets of paper on the wall for "Hanging Questions" (to be dealt with later) and "Burning Issues" (the big ones that a single discussion can't resolve).
- Brief new resource people about the process so far – and discuss how they might want to modify what they've prepared in the light of this.
- Keep a daily diary, noting what happened – or didn't – interesting things said, etc. This takes time – but you don't always have to do it. If participants have no other evening commitments, they can create a diary, individually, in a small group, or collectively, to present the next day. Diary can take any form: a written narrative; a 'wall newspaper'; a tape; a cartoon.

And of course, the finding of group discussions, debates and questions recorded on flipchart paper can be pinned up on the walls of the training space, to make them a living diary of the process.

Summative (end-point) evaluation

Practice

More indirect but extremely useful feedback on your training comes if you can observe participants at work on tasks related to the training. This allows you to see which learning they have internalised and are attempting to apply, and which has been "lost". It will also help you to look at participants' work situations. You may find factors that make it difficult for participants to apply new learning, or constraints that should have been discussed during the training. One clear example is an employer or host institution that is not committed to the idea of the training, does no de-briefing or follow-up – and may even mock the returning trainees.

Don't expect to see instant improvement. You may – if training has answered some simple question that helps practice click into place. But this is rare. Sometimes even good trainers perform **worse** immediately after training. This is because they're still processing what they have learned, or because they feel insecure without their old way of working. So if you want to use trainees' practice as a yardstick, allow enough time.

Tests

Test of various types may form part of your summative assessment of training. Remember: a test doesn't only test how well participants have learned, but also how well you have taught. Testing may be necessary because of institutional requirements; participants may value a piece of paper which confirms that they "passed" the course. But make sure that your test is testing the right thing – don't test the ability to write an essay, when you want to test understanding of social roles in the newsroom. Observed practice, followed by a discussion with candidates about why they acted as they did, remains the best kind of test.

Feedback

Whatever other summative evaluations of training you employ, you must include an opportunity for trainees and if possible organisations to give you feedback on the course. You need to design a feedback form which asks the right questions (as in all interviewing, closed yes/no questions are the least helpful) and create a context in which respondents can answer in confidence with some assurance that their comments will not be used against them and will be taken seriously. If participants comment that a particular lecturer or activity was not helpful, and later hear from colleagues on other courses that no change has occurred, they will rapidly become cynical and perfunctory about the feedback process.

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CHAPTER THREE: GENDER AND MEDIA – KEY ISSUES

By Colleen Lowe Morna

Introduction

Whether you facilitate a specific gender and media course, or build a gender component into existing mainstream courses, it is essential that participants understand basic gender concepts and how these relate to the media. Many media practitioners, male and female, have never been exposed to gender training of any kind. Even if some have, it is important that all participants begin from a common understanding. As in any learning these concepts are best understood when they are applied to the experience of individuals, and their work.

The chapter aims to:

- Assist trainers in developing simple exercises and case material on gender that can be adapted to local situations;
- Illustrate how these concepts relate to the media;
- Provide a few key definitions that are also contained at the glossary at the back.

Exercises from this chapter can be used as a package or in various combinations for introducing gender and its significance to reporting in the more specific chapters that follow. It is a *generic* module on which Parts Two and Three elaborate by showing how *gender comes into every area of media training*.

SPECIALIST PIECE

Taking Gender out of the Ghetto

PIC

By Karen Williams*

As a trainer, it has often been a great challenge to me to train reporters and editors in working with gender and reporting on gender-related issues. Gender - like race – is a topic that often gets people on the defensive from the beginning. It is often difficult to move the (often heated) discussions beyond the personal experience and anecdote to applying it to news principles and values. For me, it's very important to keep the following in mind:

- Focusing on gender is not a threat to reporters and editors: it should be seen as a challenge to better reporting.
- Gender training for journalists should emphasise the basics of accurate, clear and fair reporting as a tool to tell less discriminatory stories.
- Reporting on gender – and especially women - often concerns stereotypes and unchallenged and unchallenging representations.
- Gender includes stereotypes about ***both men and women***.

There is often an assumption that women are more likely to raise, or make better reporters on gender issues. On the contrary, I've often found that men bring up gender issues in my classes- but often because they felt it could be discussed from a safe, political distance. The atmosphere in the class often changed when we touched on their assumptions of what is a man; and what defines a woman.

Two examples of unprofessional reporting on gender by two women reporters stick in my mind. The first was an interview with researcher and gender activist Lisa Vetten done by a Johannesburg weekend newspaper a couple of years ago. The reporter focused on the fact that – surprisingly! – Vetten was not a lesbian although she was a feminist; repeatedly made references to the fact that she wasn't a "man-hater", trivialized her work on gender violence, and noted that she did not beat her partner.

The second example concerns the reports on the rape of then ANC-MP, Nomboniso Gasa, on Robben Island. With the exception of the *Mail and Guardian*, most of the coverage reflected race and gender stereotypes – often to offensive conclusions. A report by a woman journalist who interviewed Gasa at her home a couple of weeks after the incident did not quote Gasa at all – although she had been consistently articulate about her experience. Instead her husband, an older white man, told the story and was portrayed as the person who could 'rationally' articulate her experience. Gasa was only referred to when she got a fright in an adjoining room, and let out an "animal-like" scream.

I believe that as trainers we need to convey the message that gender- sensitive reporting is more than a moral imperative. It is good reporting. Here are a few pointers:

- Fairness and accuracy is one of the greatest guarantees for better, more gender-sensitive copy. While every reporter comes to a story with their own baggage and assumptions, that shouldn't detract from aiming for clear writing and overall excellence in journalism.
- When covering gender- specific crimes (like rape, sexual harassment and child abuse) the principles of basic crime reporting apply. Imputations of blame should be removed from all copy – as should questioning the veracity of the victim's story. Ask yourself: would you put the same questions to somebody who's been hijacked, or whose house has been burgled?
- News journalism is about writing the story straight, without unnecessary adjectives or descriptions. News reporting on women that is riddled with adjectives and descriptions pertaining to the body and appearance, and notions of "good behaviour" is a violation of this norm.
- Often, journalists will bypass senior women and access their male subordinates for comment and analysis. This is simply not professional. Also, to the extent that there is a dearth of women sources, reporters should be encouraged to cultivate such contacts.
- Gender should form part of the ethical code, editorial guidelines, and style guide of organisations. It should not be left up to the goodwill of individuals.

Karen Williams is a journalist, broadcaster, media trainer and consultant. She has worked in South and Southern Africa, West Africa, London, - and most recently, has

worked in post-war media reconstruction in Sierra Leone. She has also written and published fiction, non-fiction, travel writing as well as academic papers on feminism to philosophy. An avid traveler, Williams has traipsed the globe from Vietnam to Senegal.

BREAKING THE ICE, OPENING THE DEBATE

EXERCISE 9:

Six volunteers are requested to give one- minute impromptu speeches on the subjects below. The speakers may either agree or disagree with the statement, but should give reasons why they do so.

1. Sex work should be decriminalized.
2. Girls who fall pregnant during their studies should be allowed to proceed with their education normally.
3. Virginity testing for teenage girls is justifiable, both in terms of custom and culture, and as a way of preventing them from contracting HIV AIDS.
4. A nursery school teacher should earn as much as a university professor because their tasks are at least of equal responsibility.
5. Single sex schools should be encouraged, because girls tend to perform better at such schools.
6. All victims of rape should automatically and immediately have access to anti retroviral drugs that help to decrease the possibility of infection with the HIV AIDS virus.
7. Abortion should be legalized (if it is not already legalized in your country).

Notes: Impromptu speeches are a useful way of surfacing stereotypes, assumptions and in this case the complexities of gender issues as well as their significance to public policy. Indeed, the above questions should be adapted to your particular situation and pick up on any recent, newsworthy events. Impromptu speeches are also fun and a good way of breaking the ice. Use this exercise mainly for this purpose and for surfacing the issues that will then be unraveled gradually through the remainder of the training. It would be useful to write up some of the key issues that arise on a flip chart so that you can refer back to them as you go through the training. For example, girls perform better at single sex schools because they get the undivided attention of teachers (studies show that where there are boys and girls in a class, boys receive greater attention from teachers, are encouraged to ask more questions etc). Single sex schools are often boarding schools and these relieve young women of daily chores that distract from their studies. These issues would be useful to revisit in the discussion on the sexual division of labour, and on stereotypes.

Another format for this exercise that is more active and participatory, but also more time consuming, is to have all participants stand up in an open space. The facilitator reads out the statement. Those for go to one side of the room and those against go to another side of the room. Each has to give one reason why they are for, or why they are against. Rather than pose all the statements at one go, this exercise could be repeated at several different junctures throughout the workshop as a kind of reality check; a way

of constantly linking the training to the real world, testing how gender analysis skills are developing, as well as relieving boredom and fatigue.

SEX AND GENDER

Understanding the difference between sex, the biological difference between women and men, and gender, the socially constructed roles assigned to men and women, is a critical starting point in any gender training. These terms are frequently confused. For example, arrival and departure forms in South Africa ask travelers what their gender is. This of course is wrong. The question should be, what is your sex. Open the discussion on the difference between sex and gender through a quick quiz such as the one below.

EXERCISE 10:

In pairs or buzz groups, participants should tick whether the following functions are associated with sex or gender.

FUNCTION	SEX	GENDER
Breastfeeding		
Cooking		
Menstruation		
Managing		
Growing a beard		
Boxing		
Voice breaking		
Knitting		

How would you define the difference between gender and sex?

Notes: the above exercise is intended to test whether or not participants understand the difference between sex and gender. Breastfeeding, menstruation, growing a beard, and the breaking of the voice are biological processes associated with sex. Cooking, managing, boxing and knitting are activities traditionally associated with men or women that have no biological basis- they are therefore a function of gender, or a social construct. The list is not exhaustive- participants can be invited to add more examples. Another approach is to distribute cards and ask participants to list functions of men and women, and then pin these up on separate walls under the headings sex, or gender.

Definitions:

Sex- describes the biological difference between men and women. Men produce sperm; women become pregnant, bear and breastfeed children.

Gender- describes the socially constructed differences between men and women, which can change over time and which vary within a given society from one society to the next. Our gender identity determines how we are perceived and how we are expected to behave as men and women.

Gender relations- describes the social relationships between women and men. These are socially constituted and do not derive from biology. Biological differences are permanent- with the rare exception of those who undergo sex changes. Gender relations are dynamic. They are shaped through the history of social relations and interactions. They vary over time and place and between different groups of people. They may also be impacted by other factors, such as race, class, ethnicity and disability.

EXERCISE: SEX AND GENDER ROLES

Now that you have established the difference between sex and gender, build on this knowledge to help participants understand how this plays leads to women occupying secondary positions- socially, politically and economically in every country of the world.

EXERCISE 11:

In plenary or in small groups, fill out the following table of the biologically and socially determined roles of men and women. This sheet is also available as F1 on the CD ROM, so that you can make copies and distribute it to the class if you wish.

F1: SEX AND GENDER ROLES

ROLES AND ASSUMED ROLES	WOMAN	MAN
REPRODUCTIVE WORK= BIOLOGICALLY DETERMINED		
PRODUCTIVE WORK = SOCIALLY DETERMINED		
HOME		
COMMUNITY		
WORK PLACE		
PERSONALITY TRAITS = SOCIALLY DETERMINED		

Questions

1. Is this not just a natural division of labour?
2. What are the economic differences between the roles assigned to men and those assigned to women?
3. What is the political difference in the roles assigned to men and women?
4. What is the social difference in the roles assigned to women and men?
5. What is meant by a stereotype? How do stereotypes lead to discrimination?

Notes: The reproductive role is the only one that is biologically determined. The roles in the home, community and work place are "grafted" onto these biological roles. Thus it is assumed that because women give birth to children, therefore they must care for them and for the home and offer voluntary "care" services in the community. Gender stereotypes are carried into the work place, where women predominate in the "care" professions like being secretaries, nurses, domestic workers etc. Men on the other hand are assumed to provide and protect and they take on "control" work in the community and work place- they are the politicians, managers and decision makers; working in industry, business etc.

Through interactive questions and answers, draw out what is amiss with these "socially constructed roles". For example:

- 1. They lead to stereotyping. No individual exists in a little box like this. It's possible for men to raise children, and for women to lead nations. It's also possible to be caring and to be ambitious; to be emotional and to be strong.*
- 2. The effect of the roles that women are assigned is to make them inferior to men in almost every way, in almost every country:*
 - **Economically**, the work that women do in the home is unpaid, and most women's work in the community is voluntary. When women do enter the "formal economy" they earn, on average, almost half what men earn because "care work" is not as valued in our society as work that involves "control".*
 - **Politically**, whether in the home, community or in the nation, women are glaringly absent from decision making. This makes a mockery of concepts of equal participation, citizenship, democracy, responsive governance etc.*
 - **Socially**, women are often minors their whole lives, answerable first to their fathers, then to their husbands, and later in life even to their sons, and their brother-in-laws.*
 - **Gender violence**: The ultimate expression of any difference in power relations is violence. This kind of violence is even more frightening than others because it is often socially condoned. The man is expected to be strong and assertive and in control- to the point of being violent. The woman is expected to suffer in silence. She is frequently blamed and blames herself for any breakdown in relationships.*

Definitions

Reproductive work comprises the child bearing/rearing responsibilities and domestic tasks undertaken by women, required to guarantee the maintenance and reproduction of the labour force. It includes not only biological reproduction but also the maintenance of the work force (husband and working children) and the future workforce (infants and school going children)

Productive work comprises work done by both women and men for payment in cash or kind. It includes both market place production with an exchange value, and subsistence/home production with an actual use value, but also a potential exchange value. For women in agricultural production this includes work as independent farmers, peasant's wives and wagedworkers.

Community managing comprises activities undertaken by women primarily at the community level, as an extension of their reproductive role. This is to ensure the provision and maintenance of scarce resources of collective consumption, such as water, health care and education. It is voluntary unpaid work, undertaken in free time.

Community politics: In contrast to community managing, community politics comprises activities undertaken by men at the community level organizing at the formal political level. It is usually paid work, either directly or indirectly, through wages or increases in status and power.

Source: *Gender Planning and Development: Theory Practice and Training, Caroline O.N. Moser*

GENDER STEREOTYPES

What is a stereotype? A Southern African woman went to a conference in London. She was to be met by a British driver who had been given her name but could not tell her sex from the name as it was in a language he could not understand. They missed each other at the arrival hall. He went on his way. The stranded woman phoned the conference organizers who in turn phoned the driver on his cell phone. He returned to look for participant. They still missed each other. Eventually the woman took a taxi. When the two finally met, the driver said: "When I heard you were a conference participant, I assumed you must be a man!"

Stereotypes may be rooted in certain objective realities. In the above instance, for example, it is understandable to assume that a woman from Africa would be black, since the majority of African women are black. The problem with stereotyping is that it then takes generalities as norms, and often these are given a negative connotation. Life is complex. People are complex. Cultures are complex. No one exists in a little box. Remember: any time there is an exception to a rule, the rule no longer holds. So best to be careful about making rules!

Definitions

Stereotypes: "Unduly fixed mental impression" (Oxford English Dictionary)

Gender stereotypes are socially constructed beliefs about men and women. They are constructed through sayings, songs, proverbs, the media, religion, custom, culture, education, drama etc.

EXERCISE 12:

Each group should take about half an hour to brainstorm and come up with:

- a) Examples of how gender stereotypes are conveyed in our society
- b) How they can be challenged under the following themes:
 - 1. Proverbs, idioms and sayings
 - 2. Songs (sing a few lyrics from well known songs)
 - 3. Soap operas, drama and popular culture (act out a scene)
 - 4. Custom, Culture, Religion
 - 5. Education

In plenary: As examples are being given, categorise them on a flip chart according to the framework below:

EXAMPLE	SOURCE	WHAT IS SAID ABOUT MEN	WHAT IS SAID ABOUT WOMEN

Now examine the two last columns.

- 1. What are the predominant images of men and women that are transmitted to us every day through language, popular culture, the mainstream media etc?
- 2. What impact do these have?
- 3. How can stereotypes be changed?

Notes: This exercise is fun and provocative. It calls on participants to draw on their everyday experiences of popular culture etc. Participants should be asked to bring cuttings from the media, tapes etc that would enhance this session as part of the preparation.

SIGNPOSTS: CROSS REFERENCE WITH SECTION ON CULTURE, CH 9, HUMAN RIGHTS

HANDOUT

F2: GENDER STEREOTYPES

The following are some true stories and research findings for group discussion. How do you respond to these? What do they tell us about gender relations? Can you think of similar examples from your immediate surroundings?

CASE ONE: The infuriated mother of a South African schoolboy lodged a complaint with the President when her son was forced to wear a dress for the day as a punishment for his shirt hanging out. (Citizen, 26 March 2001).

CASE TWO: Doctors are reported to be developing artificial wombs in which embryos can grow outside a women's body. The work has been hailed as a breakthrough in treating the childless. The headline of the story reads: "Why we won't need women" (Mail and Guardian, 15-21 February 2002).

CASE THREE: In an article entitled "Why women shoppers can't help acting on impulse", a newspaper describes how scientists have discovered a hormonal response triggered by advertising that causes shoppers to go out and buy. The article refers interchangeably to women and shoppers, with no comparative information on the hormonal response of men to advertising. (Sunday Times, 15 August, 1999).

CASE FOUR: Nonnie "Pretty Girl" Tenge reportedly packs such a powerful punch that she can't find any more women to box with, and none of the male boxers are willing to fight with her, according to an article entitled, "*Pretty Girl with a Nasty Punch*". (Sunday Times, 10 March, 2002).

CASE FIVE: In a debate following the Beijing conference, a Zimbabwean male member of parliament declared: "man is the head of the family, and there will never be a time when a woman is the head." Another declared: "women must be wary of bringing too many women to parliament. There will not be balanced thinking in parliament because of the irrational thinking of women." (The Herald, 1995).

CASE SIX: Research in the UK has just revealed that four out of ten schoolgirls are so ignorant about cooking that they can't boil an egg. The research, which apparently only focused on girls, concludes that there is an "alarming lack of domestic and social expertise in girls aged between eight and fifteen." (The Star, Friday 8 February 2002)

CASE SEVEN: The DJ of Punt Radio, an Afrikaans radio station in the Western Cape asked people to phone in with jokes. One joke ran: how do you know when your wife is dead? Answer: "the dishes start piling up." The DJ burst out laughing and responded with this "joke": "What do you say to a woman with two black eyes?". Answer: "Nothing, you have already spoken".

CASE EIGHT: A pesticide advert on Zambian TV shows two men buying the pesticide and bringing it home to women in the rural areas who are busy storing grain. They gratefully receive and apply the pesticide. The advert ends with the two men discussing what a good pesticide it is, without having once used it, or consulted the women who did use it.

Notes:

One- A boy wearing a dress is considered the ultimate humiliation because he is "degraded" to being a girl. On the other hand, if a girl were forced to wear trousers this would probably be regarded as a promotion!

Two- Note the exaggerated headline and the quick tendency to write off the role of women. Would there ever be a day when all babies could be given birth to outside of a mother's womb!

Three- The automatic association of women with shopping leads to incomplete reporting.

Four- Even as a boxer, a rare challenging of gender stereotypes, Nonnie is given the stereotypical nickname "pretty".

Five- The statements are self explanatory!

Six- the research is based on the assumption that cooking is the role of girls; it does not even query whether boys can boil an egg!

Seven- Reverse the roles of women and men. What would the response be to the joke is it were a woman issuing the punches?

Eight- The men make the financial decisions yet it is the women who are working with the pesticide. This is a good example of why gender discrimination makes no policy sense!

GENDER STEREOTYPES WITHIN THE MEDIA

Now that you have explored gender stereotypes in society, bring the issue closer home by examining how gender stereotypes are reflected in the newsrooms and work environments familiar to participants.

EXERCISE 13:

Use the "Internal Gender Mapping Tool for Media Institutions" on page 54 of *"Whose News, Whose Views"* to get participants to identify where women and men are located within their institutions. In case all participants do not have access to the book, a copy of the mapping tool is contained on the CD ROM as F3. Below is also a simplified version that could be written up on a flip chart:

POSITIONS	MEN		WOMEN	
	NOS	%	NOS	%
VERTICAL				
MANAGEMENT				
PROFESSIONAL				
ADMINISTRATIVE				
HORIZONTAL				
"SOFT" BEATS				
"HARD" BEATS				

Notes: This exercise is an effective way of bringing gender issues home. It invariably reveals a high proportion of men in the management and hard news categories, with women predominating in the administrative and soft beat categories. Below is an example of the analysis that emerged using this tool as part of the outreach training conducted by GL at the Zambia National Broadcasting Corporation (ZNBC) :

WOMEN AND MEN IN THE ZNBC, JULY 2001

Division	Women	%	Men	%
DG office	1	25%	3	75%
Human resources/ admin	19	31%	42	69%
Accounts/ Finance	4	23%	13	77%
Marketing	9	37%	15	63%
Programmes	66	39%	100	61%
Technical	9	7%	115	93%
TOTAL	108	27%	288	73%

The statistics for ZNBC show that women are in the minority in every category, and lowest in the technical area (typical of most media operations in the world). The relatively high proportion of women in programmes is, on further scrutiny, due to the high proportion of women TV presenters, where physical attributes are often more highly prized than intellectual capability. This also conforms to global trends. You may want to put the global statistics from the Global Media Monitoring Project 2000 on page 24 of "Whose News, Whose Views" on an overhead and use this to place the data presented by participants into the broader global context. This table is also provided on CD ROM as F4.

GENDER IMBALANCES IN THE NEWS ROOM AND IN REPORTING
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The next exercise seeks to go beyond numbers, to tease out from participants how imbalances in the representation of women and men in the newsroom links to editorial content.

EXERCISE 14:

Consider the following submission, made by Rehana Masters- Smith, Chairperson of the Zimbabwe Chapter of the Media Institute of Southern Africa (MISA), to the Gender and Media Handbook workshop and quoted on page 61 in *"Whose News, Whose Views"*:

"At one lively editorial meeting I questioned the double standards of all males in the newsroom when the Daily News carried a story about a woman who owned a brothel that had been raided. We referred to her as a "sex queen" in our paper, yet her clients were called "businessmen" in the story. I argued against six other male colleagues. The only person who supported me was the Editor-in-Chief. Finally he asked the lifestyles editor what she thought and she did not say anything. Her silence worked against all the women in the newsroom."

Questions:

1. What was the key gender issue in the discussion?
2. Was it important in terms of journalistic ethics and standards?
3. Why do you think the male reporters not regard the issue as important?
4. Why do you think the lifestyle editor did not speak up?
5. Do you agree that her silence "worked against all the women in the newsroom?"
6. Do women in decision-making positions in the media have an obligation to "speak up" for women?

Notes: Research suggests that unless there is a "critical mass" of about thirty percent women in decision making positions, the few who are there are not likely to feel comfortable enough to challenge the status quo. There are also often expectations of the few women who make it to the top that may or may not be fair. To take a comparative case: Kofi Anan is a global leader. But he is looked to by Africans to represent their causes at the UN because he is an African, in much the same way as women reporters might look to senior women in the organisation to represent their concerns. Inevitably, Anan's success or failure reflects on the continent (whether or not that is fair!) Ask participants to reflect on their own experiences in editorial meetings. Make a special effort to ensure that women participants are able to speak frankly about their experiences. This may best be achieved by breaking into smaller groups or buzz groups.

ACCESS PARTICIPATION AND TRANSFORMATION

Now that you have explored the link between gender in the institutional structures of the media and in editorial content, it is useful to step back a moment and take a conceptual look at these linkages.

EXERCISE 15:

Mtintso's access, participation and transformation framework is described in Chapter Five of *"Whose News, Whose Views"*. The diagram is also reproduced as **F5** on CD ROM,

so that it can be put on an overhead slide or copies made for distribution. In plenary or in smaller groups, participants should explore the following issues:

1. Only 20 percent of journalists in Southern Africa are women. Why is this so? What factors prevent women from *accessing* the media profession?
2. Less than five percent of media managers and owners in Southern Africa are women. What prevents women from *participating* effectively in the media? Is the glass ceiling in the media even lower than in other professions? Why?
3. How does the low level of women in the media in general, and from decision-making in particular, affect the *internal transformation* of the media?
4. How does the low level of women in the media in general, and from decision-making in particular, affect *external transformation*, or the editorial product of the media?

Notes: Mtintso's framework is simple, easy to understand, a Southern African "product" and one that helps participants to understand the link between institutions, their internal practices, what they do and what they achieve. In essence the question is: do you practice what you preach, and if not, what is the effect. The lower levels of education of women in the region, and the fact that the media is a highly public, "risk taking" profession are structural barriers to women entering the media. Once in the profession, women face a multitude of barriers to effective participation. These include the difficulties of juggling dual domestic and work responsibilities with irregular hours and travel; notoriously high levels of sexual harassment; the old boys network and pub culture that are so much a part of the media, as well as being "assigned" to the soft beats that are unlikely to gain them fame or promotion. The upshot is that the media remains sexist in its internal practices and these often reflect in the gender biases in reporting that will be discussed in the next set of exercises. The few women in decision-making positions are often disempowered, and feel that the only way for them to succeed is to "go with the flow".

*The discussion should also examine how the vicious negative circle can be turned into a virtuous positive circle. Mtintso's argument is that equal access, if need be through affirmative action, is an essential beginning. Gender equality will not have been achieved in the media until at least half of media practitioners are women. But she stresses that this is not enough. The representation of women in institutions must be **equal at all levels**. And they must be empowered to participate effectively in all areas: in the case of the media, to be assigned to the "hard beats" and covering hot news stories. Gender sensitivity is also only achieved when men begin to change their attitudes, through training, starting to write about gender issues, to see gender as intrinsic to fair reporting. Taken together, these factors begin to transform not just gender balance in institutions, but the culture of institutions, and most important the work that they do: in the case of the media, the editorial product.*

GENDER BIASES IN THE MEDIA

The shift should now be towards the editorial product of the media. How does this either reinforce or challenge gender stereotypes. First try to answer this question through a simple quantitative exercise, and then through a more qualitative approach.

EXERCISE 16:

Bring in a range of the days or weeks newspapers. Divide participants into groups and give each one a publication to analyse. Ask them to count the number of women and men in the pictures they see, and to calculate the total percentage of women, and the total percentage of men. Include adverts, and all pages. Group photos should also be included. Girls should be counted as women and boys as men. Make a note of the roles that are portrayed. During the report back, the information should be compiled on a flipchart in a simple table as follows:

PUBLICATION	% MEN	ROLES	%WOMEN	ROLES

Note that this exercise can also be done with the electronic media by taping the morning or previous nights news on TV or on radio.

It can be extended to news sources by a) taking at least one story from each newspaper and identifying the sources, and then counting how many of these are women and how many are men; or b) recording a radio news programme with actuality and counting how many of these are women and how many are men, and in what roles.

Place your findings in context by putting up **F4** again, or referring to the "Global Snapshot on Men and Women in the Media" at page 24 of "*Whose News, Whose Views*", this time focusing on the sections that deal with women and men as sources of news; how portrayed; and in what roles.

Notes: These exercises, devised by graphic designer Judy Seidman, used and modified in various training courses by the author, are a particularly telling way of demonstrating gender biases in the media, since they are not in any way contrived. They simply pick up on any news medium, in any country, at any time and demonstrate quite simply, quickly and concretely the imbalances both in the representation of women and men in the media, and in the way they are portrayed. In a training course for MISA, participants from all around the region were asked to bring newspapers from their countries. These were distributed randomly and used in the above exercise. The results confirmed basic global statistics. In almost every instance, no matter which part of the world you are in, women comprise on quarter or less of the images and sources of news. While men are portrayed in diverse roles- in politics, business, the economy, sport etc- women are overwhelmingly entertainers, sex objects, or victims of violence. Little in these snapshots would convey the role of women in the region as farmers, traders, peace builders,

community activists, aspiring politicians etc. Here is one example of the results of the above exercise at a workshop in Lesotho that included both local and South African newspapers:

	% men	Role	% women	Role
Business Day	23 (74%)	Gen Sec. President, social workers, project managers, politicians, police, soldiers, farmers, technician,	9 (26%)	Social work, clerical, lobbyists.
Citizen	66 (67.3%)	Rescue, traditional, competition, conference, cell advert, columnist, singing, sport	32 (32,7%)	Rescue, conflict, fashion, advertising, singer, wedding, journalist, celebrity,
Sowetan	100 (72%)	Sport, Policing, Coffin bearers, Refugees, Politics. Music, Business,	37 (28%)	Personalities, beauty adverts community builders, refugees, choir, sex symbol, sportswomen
Southern Star	2 (20%)	Spectators	9 (80%)	Girls playing netball. Personality of the week.
Public Eye	13 (65%)	Politics, Advertising, Psychologist, Male cartoons. All reporters are men.	7 (35%)	Women participating in politics, beauty contest
Soccer Laduma	45 (98%)	Soccer	1 (2%)	Soccer manager

RACE, GENDER AND THE MEDIA

To deepen the discussion, look at the intersection of various types of discrimination, and how these play themselves out in the media.

EXERCISE 17:

Repeat exercise 16, but this time analyse both race and gender:

PUB	% white men	ROLES	% black men	ROLES	% white women	ROLES	% black women	ROLES

Notes: When this exercise was conducted in a course on race and ethics at the IAJ, it revealed interesting results. Publications analysed included Business Day, the Sowetan, the Citizen, and the Star. White men predominated in all publications, about three times their proportion in the population, except in the Sowetan where black men predominated. Black women constituted the lowest number in two out of four publications, even though they are the largest single group by race and gender in the population. Coloured and Indian women were virtually invisible in all four publications

RACE, CLASS, GENDER AND THE MEDIA
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Take the discussion further, to explore the intersection between race, class and gender.

EXERCISE 18:

The two stage interviews below were conducted to obtain 1) the expectations of a cross section of South Africans on the 2001 budget before the budget reading and 2) responses following the budget reading. Clearly, an effort was made to consult the same people. But in the second round, some voices got dropped. The two articles are available on CR ROM as F6 and F7.

(SCAN IN TWO ARTICLES, LABEL VITAL STATS BELOW)

Ask participants to find out whose voices were heard in the first instance, and whose voices got dropped in the second round. Record the results on a flip chart using the table below. Then ask the question: do these results tell us anything about whose views are more valued on a subject as important to all citizens as the budget?

	No white men	Work	No black men	Work	No white women	Work	No black women	Work
BEFORE								
AFTER								

*Notes: This exercise again stimulated a thought provoking debate in the IAJ course on race and ethics. In the first round, on **expectations**, there were seven interviewees: three men (one white, two black) and four women. But three of the four women were white, and all of these were professionals. The only black woman interviewee was a pensioner. In the second round, on **responses**, the seven interviewees got cut to four-three men and one woman, a white woman. The lone black female voice got dropped altogether. All four final voices were professionals. The discussion on what may have happened in between raises interesting points that should be drawn out in the training.*

When this exercise was used in the IAJ training, most participants, and especially male participants argued that the dropping of voices did not happen intentionally- it was just a matter of coincidence, logistics, chance. But then racism, sexism and class bias are seldom conscious acts: they are subliminal, deeply ingrained in our psyche, socialization etc, and therefore often only challenged through conscious effort. Clearly, the four who were revisited for reactions after the budget were easy to reach, sitting behind a phone, probably gave quick and easy sound bites.

*But how could this exercise have been planned differently a) to reflect the diversity that is South Africa, women and men, black and white, rich and poor and b) to allow all participants to **expect** and to **respond**. For example, the reporter could have indicated to the black woman pensioner that he or she would need to talk to her again the following day, would most likely be under time pressure, and ask (if she did not have a phone) if she could come to the office. Chances are that this is the first time in her life that her view was being consulted, and that she would happily have obliged! Also draw out the importance of the first and second exercise: the first is a shopping list of wishes; the second is processed information that leads to an opinion. It is patronizing indeed to suggest that only certain categories of people, by race, class and gender, are able to **process** information in order to respond, not just to expect.*

FURTHER DISCUSSION

Another way to build on this exercise is to refer to the Hustler Celebrity Urinal Mint case at page 38 of *"Whose News, Whose Views"* (also referred to in the Chapter on Law, Ethics and Values"). The case is also on the CD ROM (F7) so that you can reproduce it on overheads. Ask participants to pick out the racist and sexist stereotypes in the write up, and the effect of the intersection between the two.

RACE, CLASS, GENDER AND XENOPHOBIA

Build on the earlier discussion by adding the dimension of xenophobia, a live issue in many SADC countries.

EXERCISE 19:

A black teacher in South Africa was arrested, beaten, and detained for several hours on grounds that they suspected her of being an illegal immigrant, according to an article entitled "Too Dark Teacher to Sue for Arrest" and sub titled: "Woman detained as illegal immigrant because of complexion and style of dressing." (Star: 12 March 2001). Use this case, or similar cases from your country, to show how xenophobia can become yet another factor in the complex web of oppression. Would this have happened to a white man or a white woman? Would it have happened to a well- dressed black woman? Would it have happened to a well- dressed black man? Would the police have behaved any differently if this had been a black man?

Definitions:

Oppression: To overwhelm with superior weight or numbers or irresistible power; weigh down; govern tyrannically; keep down by coercion; subject to continual cruelty or injustice (Oxford English Dictionary).

Multiple oppression and the intersection of different types of oppression:

Oppression seldom occurs in isolation. It is usually a combination or the intersection of many variables. This explains why women are not homogenous and why women may oppress each other just as men may oppress each other. In Southern Africa white men have oppressed black men, and oppressed black women even more because of the intersection of race, class and gender. White women may oppress black women; rich black women may oppress poor black women etc.

HANDBOUT

F9: Multiple Oppression

What do these cartoons and images convey about various types of discrimination?

Notes

One- Momma's bosom is a monthly "agony aunt" column in the Star. Momma is middle, class, black and has an enormous bosom. There has been much debate in this column as to whether she stereotypes black women. An interesting question to ask is: why do we never have agony uncles?

Two- In the cartoon, the white woman uses a wheelchair to try to gain acceptance in the all male golf club; a play on what it takes to gain access.

Three- In the cover of African business, only two women are portrayed among the business "army" that is invading Africa. The white woman is at the front, the black woman at the back. Note the use of the military terminology in the headline.

Four- the domestic worker over hearing the two white women talking about the glass ceiling that she only gets to clean is a classic commentary on race, class and gender.

GENDER BLIND VS GENDER AWARE REPORTING

The discussion should now move from a critical assessment of the media, to what needs to be done to change things.

EXERCISE 20:

An article in a Zambian newspaper just before the elections, entitled "Peoples View of a New President" (also on CD ROM, sample **F10**) has photographs of only men; interviews only men, and includes the sub-title "the best man for the job" (although two out of seven presidential candidates were women). What, in effect, is meant by people in this case? What does this say about women as citizens? What is necessary on the part of reporters to "find" these voices?

*Notes: This exercise is an excellent example of the discussion in development circles about the difference between gender blind and gender aware policies. The argument is that because women, and various categories of women, are virtually invisible, simply assuming those policies designed for people will benefit women and men equally is a naïve assumption. A conscious effort has to be made, in conceptualizing, implementing, monitoring and evaluating projects to ensure that the concerns of women have been taken into account and that they benefit equally. Similarly women's voices, and especially specific categories of women's voices, will remain invisible under the guise of "people" unless reporters are trained to seek out the voices and views of men **and** women. This is the difference between gender blind, and gender aware reporting, and is also the essence of good journalism. Draw out this learning point by asking participants to think about how the Zambian story might have been different or enriched if the views of women had been consulted.*

Definitions:

Gender-blind policies: recognize no differences between the sexes. They mistakenly assume that men and male norms represent the norm for all human beings. As a result, they incorporate biases in favour of existing gender relations and therefore exclude women.

Gender aware policies: recognize that women, as well as men, have an important role to play in society; that the nature of women's involvement is determined by gender relations, which make their involvement different and often unequal; and that consequently women have different needs, interests and priorities, which may sometimes conflict with those of men.

PRACTICAL AND STRATEGIC GENDER NEEDS

To get into a more in-depth discussion on what is meant by mainstreaming gender into media coverage, it is necessary to understand the difference between practical and strategic gender needs.

EXERCISE 21:

If you see a beggar on the street, you can give the beggar money, take the beggar to a welfare organisation, or help the beggar to find a job.

1. Which of these fulfils a practical need?
2. Which of these fulfils a strategic need?
3. What is a practical need?
4. What is a strategic need?

EXERCISE 22:

Refer to the story "*Jesse Kaunde: African Woman Food Farmer... a woman who can make you grin with delight*", also available on the CD ROM (**F11**). What messages does this story convey? What phrases in particular convey these messages? What does it tell us about the practical and strategic needs of women? What does it tell us about the comfort zone of the mainstream media when dealing with gender issues?

(SCAN IN STORY)

Notes: The message that comes out in this piece is that as long as women are making the best of their "patch" and not challenging the status quo, i.e. engaging in practical as opposed to strategic debates, then gender equality is okay. Phrases such as her "practical hard work"; instead of "preaching and getting involved in theoretical gender equality" and the "gender hullabaloo" as well as the fact that she leaves "most men grinning with delight" reflect this approach. The strategic questions in this case would be: who owns the land? Who benefits from the proceeds? These are also the uncomfortable questions, but the questions that ultimately any good, probing, investigative journalist should ask. The public policy debates on gender equality have evolved from the early "women in development" approach, i.e. tag on a few income generating activities for women, to the gender and development approach, i.e. what are the underlying structural barriers to women's equality and how will men's attitudes need to change if this is to be achieved. Use this piece to raise the question: has the media in our country made this conceptual shift?

Definitions:

Practical gender needs are the needs that women identify in their socially accepted roles in society. Practical needs do not challenge the gender division of labour or women's subordinate position in society, although rising out of them. Practical gender needs are a response to immediate perceived necessity, identified within a specific context. They are practical in nature and are often concerned with inadequacies in living conditions such as water provision, health care and employment.

Strategic gender needs are the needs women identify because of their subordinate position to men in their society. Strategic gender needs vary according to specific contexts. They relate to gender division of labour, power and control and may include such issues as legal rights, domestic violence, equal wages and women's control over their bodies. Meeting strategic gender needs helps women to achieve greater equality. It also changes existing roles and therefore challenges women's subordinate position.

Source: Gender Planning and Development, Theory, Practice and Training, Caroline O.N. Moser

BACKLASH

Often, the argument used against gender equality is that it will lead to reverse discrimination, i.e. to women oppressing men.

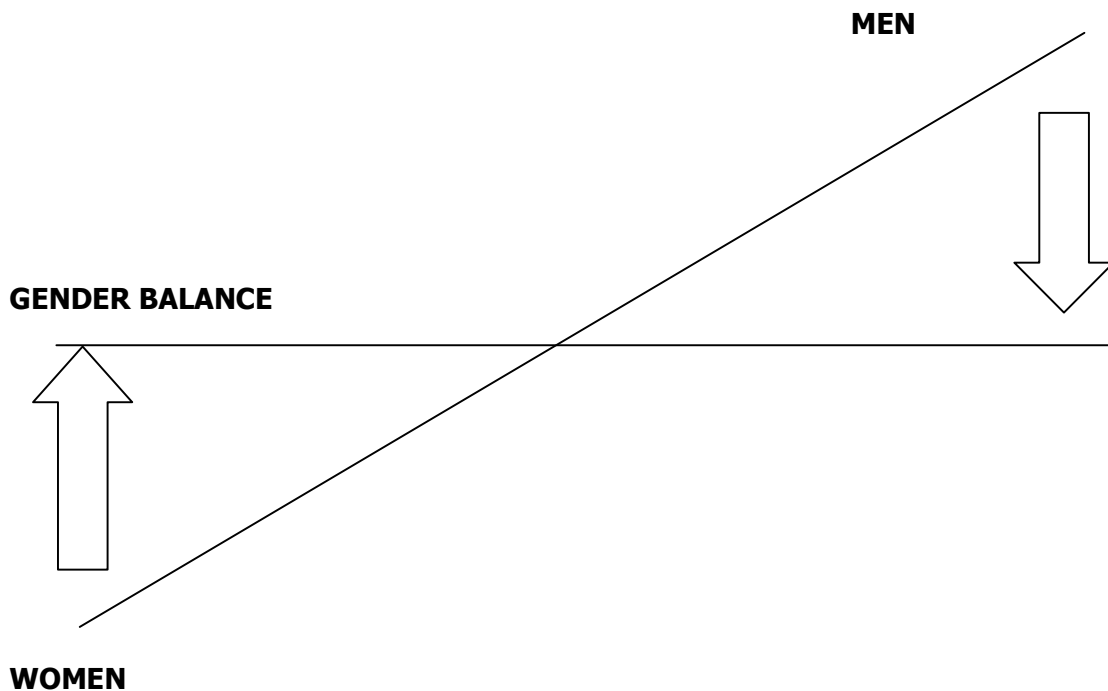
EXERCISE 23:

Refer to the cartoon below from a Mauritian newspaper on 8 March 2002 (International Women's Day) also contained on CD ROM as **F12**. At the time, Mauritius was in the process of debating and adopting a Sex Discrimination Act. The cartoon shows a woman beating a man over the head with the caption that she is preparing him for when the Act is passed. What message does this convey about gender equality?

Notes: The cartoon above is another classic and is a common response to any form of oppression being challenged: it will lead to reverse discrimination. In Southern African countries that experienced white settler colonial rule, the stock response by the white minority to calls for black majority rule was that the black majority would turn around and oppress the white minority! Hardly a good argument for the status quo! Indeed, even campaigns for ending violence against women have been met with cartoons of women beating men. Is your media party to such scare tactics? Are they being challenged?

WOMEN VS GENDER- THE ROLE OF MEN

The media, like other sectors of society, frequently falls into the trap of using the terms "women" and "gender" interchangeably. The key to achieving gender balance, to avoiding a backlash etc is recognizing that a) gender equality is not just about women, it also about men and that b) the baggage that goes with masculinity is not necessarily pleasant. Just as the ending of apartheid benefited black *as well as* white South Africans, gender equality has advantages for men, for the economy, for democracy, governance, participation etc. Use the example of the see saw below to ask what changes need to take place for both men and women if gender equality is to become a reality? How will *both* parties benefit?



*Notes: This simple example, if cleverly used in discussion, can help to clear many cobwebs. Clearly, if gender equality is to be achieved, women must be empowered, to overcome the deeply ingrained structural barriers to gender equality that, as we have seen, include cultural, religious, social, economic, political and media dimensions; and are often exacerbated by the intersection of race, class, disability, urban/ rural divide, xenophobia, and other forms of oppression. Men have to give up something. Power is never given up easily, and so this will be resisted, including with arguments of a possible backlash. But the best way to convince men is through the **enlightened self- interest approach**. One of the reasons for the demise of apartheid was that it simply was not good economics to keep 87 percent of the population, and therefore of the market, poor. Similarly, it's bad economics, to prevent over half the world's population from achieving its full economic potential. Men who take a keen interest in their children often feel a greater sense of fulfillment than those who simply provide for and protect their families. Yet repeatedly the media reinforces the stereotype that only women care about or are concerned with children and the family.*

H A N D O U T

TEST YOUR ANTENNAE

What do the following cases tell us about the understanding of “women’s issues” and gender issues by the media?

CASE ONE: “Sex pest judgment is a breakthrough for women”- newspaper headline.

CASE TWO: A story about a *couple* facing the agonizing prospect of having to sacrifice one of their conjoined twins because they share a heart and liver, entitled “A mom’s most horrific choice”. (Star, Tuesday, February 5, 2002).

CASE THREE: Rape of Child- Every Mother’s nightmare (The Star, June 13, 2001).

CASE FOUR: A man voted by his daughter as best father in Alexandra township, Johannesburg. in a competition by a local NGO to highlight the role of fathers, carrying the headline: “Dad is An Ideal Mum.”

CASE FIVE: Profile of M Net continuity announcer Peter Ndoro (born in Zambia, raised in Zimbabwe, working in South Africa) stressing his love and admiration for his family, under the headline: “He, too, really cares”.

CASE SIX: An article entitled “A man is still a man when he’s seen to be holding the baby” by a South African male journalist that begins like this: “I really felt like a mampara, a jerk. There I was, pushing a grocery trolley with one hand and carrying my two-year-old daughter, Tswelopele, with the other. My wife was writing the cheque. The black female cashier gave me a dirty look. The message was clear. I felt it. Often one has to be a black man to feel these things. “You are being cared for by a woman!” That was the message. It has become common in the new South Africa”.

CASE SEVEN: A headline in a regional newspaper that reads: “Wanted: the Mom’s who Dumped these babies.”

Notes: Find more examples of cases like this in your local media. Each of these cases sends home the message that women care more for, and are responsible for children.

EXERCISE: SO WHAT IS GENDER MAINSTREAMING IN THE MEDIA?

Like many governments, the typical response of the media when challenged to take greater heed of gender issues has been to throw in a weekly "women's page" to the paper, or create a special women's programme for radio or TV.

EXERCISE 24:

Ask participants to reflect on the situation in their media or in the country generally. How many have really grasped the idea of gender mainstreaming? Or are "women's issues" still ghettoized?

EXERCISE 25:

Consider the following examples:

CASE ONE: A story on power cuts in Soweto, and how this exacerbates gender violence, entitled: "Power cuts spell double trouble for women in townships".

CASE TWO: The tussle between powerful tobacco lobbies and the anti smoking campaign. One story looks at how the tobacco industry is targeting young black women as presently the lowest, and therefore potentially most lucrative market for future growth. The analysis includes comments on the financial and health implications of this story.

CASE THREE: Major strides in the new South Africa in increasing delivery of potable water to far flung rural areas. The reporter finds out that the Department of Water Affairs has in place a policy to ensure that women constitute fifty percent of all water committees, and that this has been an important factor. The story begins: "an unsung revolution is sweeping through the landscapes of South Africa."

Look for similar case material in your media, where bringing a gender perspective to the story has revealed important new information, perhaps even changed the angle of the story, and possibly made it more interesting.

Another or complementary approach is to pick up the days newspaper, or a video or tape of the news, pick a few stories covered, and ask how a gender component could have been brought into the stories, and what difference this could have made.

Notes: This exercise is important in developing the ability of media practitioners to look at stories through a gender lens. More often than not it reveals missed opportunities for better and more interesting stories. At the ZNBC, participants picked up on how TV

election coverage of a rally focused on the speakers (all of whom were men). The few interviews with people who attended the rally were all men. Women were shown dancing, serving the food, and wearing cloths with the faces of male political figures. They said nothing at all. Participants conjectured that if they had spoken their main concerns would be for a peaceful election and end to corruption. The following summary of the outcome of such an exercise in the on-site training conducted by GL in Malawi, hosted by the Chronicle newspaper, also illustrates how it can raise new story angles:

Story	Gender dimension	Suggestions for image
Small Scale business	Only men interviewed. Yet 80% of participants in the scheme are women.	Women in bank, women in business.
Minister of Finance UDF fuels MPC loses	Women public relations officer and interviewed a clerk.	Woman spokes person.
Nation: woman receiving a trophy.	Only a paragraph on her. Others interviewed are men.	Could have been photographed in active role promoting sport amongst women.
Attempted coup	Only men interviewed	Women peacemakers

EXERCISE 26:

Advantages of gender mainstreaming:

Editorial: Ask participants to list stories with a gender dimension that they hardly see in the mainstream media, that they believe would make great stories and be of interest to readers.

Commercial: Now ask: would these sell? Consider also the following excerpt:

"If this is a man's world, then this is a man's country, right? And men make most of the important decisions, so that's where you should aim your advertising right? No, and emphatically no, says one of the country's top media strategists. Many South African businesses are missing huge opportunities by failing to exploit the secret of market dominance in a growing number of sectors-women, says Sue Walker, Chairperson of the Advertising Media Association of SA and executive media director of leading advertising group TBWA Hunt Lascaris." (Saturday Star, 28 February 2002).

Notes: These exercises help to illustrate that gender mainstreaming is not just a matter of social consciousness, but also improving the editorial product and the bottom line. These arguments are summarized in the box (also on CD ROM) on page 40 of "Whose News, Whose Views".

EXERCISE 27:

Now consider how to go about mainstreaming gender in the media. Ask participants to read the Case study of IPS from page 136-142 of "*Whose News, Whose Views*". What were the key elements of gender mainstreaming in this instance? Categorise these in terms of internal institutional issues, and editorial policy. How successful was the strategy? If you were undertaking such a process a) what would you do differently b) what would you do the same c) what obstacles would you expect to encounter d) How would you overcome these.

Notes: The case study is a useful entry point for drawing the attention of participants to the Gender and Media Checklist from page 7-page 16. This tool should be referred to throughout the training, and parts of it will be used in looking at specific aspects of training in the sections that follow.

Definition

Gender mainstreaming: "Taking account of gender equity concerns in all policy, programme, administrative and financial activities, and in organizational procedures, thereby contributing to a profound organizational transformation." (UNDP)

CHAPTER FOUR: MEDIA LAW, ETHICS AND VALUES

By Colleen Lowe Morna

KEY ISSUES

- Most media laws and Codes of Ethics are gender blind. This partly explains why women's voices continue to be under-represented, and their experiences under-valued.
- Patriarchal values permeate decisions about what makes news, where to place it, and when to present it.
- Media laws can be re-written to take a proactive approach to gender equality. Many Codes of Ethics are being reviewed from a gender perspective. News values also evolve. As gender equality comes in for the ghetto and into the mainstream of media considerations, so this will affect where news is placed, and how it is reported.

Introduction

Every country has *laws and regulatory authorities* that place some obligations- if not restrictions- on the way the media operates. In addition, the way the media works is influenced by the society in which it operates, and by the priorities and directions that each media house itself develops based on an understanding of its clientele and role in society. This chapter deals with the gender dimensions of three issues:

Media law: the rules in any society that govern the way the media operates. Most constitutions in the SADC region safeguard freedom of expression. But no right is absolute. Reporting must be factual and verifiable otherwise it may be defamatory. There are important gender dimensions to these notions. For example, when women constitute more than fifty percent of the population, yet only constitute 18 percent of news sources, does this constitute freedom of expression? Can this be changed through legislation? Do different rules apply to what is considered defamatory in the case of say, male politicians as opposed to women politicians? There may be further considerations, such as the economic disadvantages that women might face in taking up cases of defamation, as opposed to men. This chapter restricts itself to media law, as Chapter Nine, on human rights, deals with the broader legislative framework relating to gender equality.

SIGNPOST: Chapter Nine, Human Rights

Ethics relate to professional standards of what is wrong and what is right adopted by the media to guide its work. What is illegal is not necessarily unethical. For example, there are press restrictions in some SADC countries such as Zimbabwe to restrict the access of the media to information and its ability to report on certain issues. These are "legal", because they are laws passed by parliament, but they are unethical because they violate generally accepted practices of media freedom.

In its efforts to ensure the right of the public to know, the media generally tries to create and live by its own code of ethics, rather than wait to be regulated by the state. Codes of Ethics may be regional, national, or specific to the institution.

By and large, gender has hardly featured as a consideration in these codes of ethics. Yet, given that gender perceptions and stereotypes are deeply ingrained in the socialization of every media practitioner, ethical codes are perhaps the best way for beginning to address these assumptions. Such codes need to raise issues such as: do reporters make an effort to access both male and female sources in any given story? Are male and female sources treated in the same way? For example, are women described according to their husbands, their dress, or some other factor that has no bearing of the story? What is the policy on the use of sexist language etc?

Values: Ultimately, the content, arrangement and placement of stories are greatly influenced by the *values* of a particular society, and of the particular media house. A news value, in simple terms, is the *worth* accorded to a story. Generally, reporters have had drummed into them the US newsroom slogan of the 1990's that "if it bleeds, it leads." Often stories in which women feature are assumed to be "soft stories" and assigned less prominence than stories in which men are the dominant players, with the odd exception of stories that portray women as objects or commodities placed in prominent places because such stories are assumed to sell.

This chapter aims to help trainers:

- Explore the gender dimensions of media laws, ethics and values;
- Be able to discuss how bringing a gender consciousness to this area of media training can lead to more gender sensitive reporting.

MEDIA LAW AND REGULATORY AUTHORITIES

The framework for laws in any country is:

- The International Framework: Media Laws should be guided by such instruments as the Windhoek Declaration on Press Freedom (see **Annex C**) and in the case of gender and the media, the Beijing Platform for Action (see relevant excerpts in the box below):

BOX THREE: THE BEIJING PLATFORM FOR ACTION AND THE MEDIA

While the Beijing Platform for Action steers clear of being prescriptive to the media, the document:

Notes that the media has the potential to make a far greater contribution to the advancement of women, by impacting on public policy, private attitudes and behaviour;

Calls for the elimination of negative and degrading images of women in media communications in order to provide a balanced picture of women's diverse lives and contributions to society in a changing world;

Notes that pornographic, degrading and other violent media products negatively affect women's participation in society, and that programming reinforcing women's traditional roles should not be tolerated;

Calls for empowerment of women through the enhancement of their "skills, knowledge and access to information technology" in order to strengthen their ability to combat negative portrayals of women internationally and to challenge instances of abuse of power by an increasingly important industry;

Calls for the "creation and development of self-regulatory mechanisms for the media and the development of approaches to eliminate gender-biased programming."

- A country's Constitution.
- Laws.
- Precedents (the interpretations and rulings of regulatory bodies).

What is your situation?

EXERCISE 27:

If you are running a workshop on media law, you will presumably be taking stock of the existing media legislation and regulatory authorities in your country. In doing so, one of the questions to ask is whether the word *gender* is mentioned at all; and whether in defining categories of people the laws break these down into women and men. Also take a look at the regulatory authorities. Do they have a gender policy? Do they say anything about gender in their public pronouncements? For example, with reference to page 118 of *"Whose News, Whose Views"*, the Media Council of Tanzania has clearly taken a proactive stance on gender. One useful exercise would be for a few members of the group to phone up the Press Complaints Council or its equivalent, the Advertising Standards Authority or its equivalent, and find out if these bodies receive and deal with any gender related complaints. Compile a few examples. Have the complaints been dealt with in a satisfactory way? Have they been accorded the same prominence and attention as other complaints? Are there complaints that participants are aware of that have not reached or been dealt with by these authorities?

TRAINING NOTES: This "environment scan" is a useful barometer of how gender is viewed at the highest policy level in your country. It is likely that in many countries gender does not feature at all in legislation, or in the work of regulatory authorities. The Department of Communications in South Africa recently commissioned a consortium led by Women's Net, including Gender Links and two independent consultants, to conduct a gender audit of broadcast legislation. The Media Institute of Southern Africa, Zimbabwe Chapter, is conducting similar research in Zimbabwe. Find out through this exercise if there is any other such research being conducted in the region, and what this has led to. MISA and GL will be conducting a Gender and Media Baseline study of the Southern African region in 2002 that should yield interesting information on the representation and portrayal of women and men in the media of the SADC region

SIGNPOST: For more information on the South African study carried out by GL, Women's Net and independent researchers on Engendering Broadcast Legislation, go to www.womensnet.org.za; and on the MISA/GL study on gender and media in Southern Africa region go to www.genderlinks.org.za and www.misa.org.za

How media laws and regulatory authorities can make a difference

Try to find local examples of how media laws or regulations have been used to advance more gender sensitive reporting. Here is one example from the region that you may wish to use if you cannot find a local example, as this is a fairly new area for most regulatory authorities.

EXERCISE 28:

Give out the case study of the Radio Islam in the handout adjacent (**F13** on CD ROM) and the accompanying article "*Who must be silenced-the patriarch or the woman*" (**F14** on CD ROM). Ask participants to pick out the key issues, and how these were resolved. What are the strengths/weaknesses of resorting to the law and regulatory authorities for bringing about transformation?

*Notes: This case study is an interesting example of how various structures came together to literally ensure that the voices of women in one community were heard. Ironically, Radio Islam is now one of the few radio stations in South Africa that has a gender policy, although there are still limitations (e.g. women and men not sitting in the same room, the type of programming for women etc). The case raised an important constitutional debate over religious freedom, press freedom, and gender equality. It underscored the fact that rights must be balanced against each other. In this case gender equality was deemed not just to be a right, but a **fundamental value** of the South African constitution. It raised the question, of what the situation is in broadcasting stations that have no **overt** policy of barring the voices of women, but where women are under-represented.*

HANDBOOK

RADIO ISLAM- PUTTING POLICY AND LEGISLATION TO WORK

By Zohra Khan*

Women barred from being heard on radio in the new South Africa? It may sound absurd, but it happened. What's more, the groundbreaking case of Radio Islam, a community-based radio station established to serve the Muslim community of eastern Johannesburg, showed that policy and legislation *could* be used to literally give women a voice, even if the struggle for true gender equality on the airwaves is still a long and complex business.

Owned and managed by a voluntary association known as the Jamiatul Ulama Transvaal (JUT), Radio Islam began broadcasting on 11 January 1997, refusing to allow women's voices on air, on the grounds that the voice is part of women's *awrah* (private parts of the body) and that it is *Satr* or subject to the laws of concealment. A Lenasia based organisation called YIELD (Youth for Islamic Enlightenment and Development) first lodged a formal complaint with the Independent Broadcasting Authority (IBA) against Radio Islam in 1998.

The case raised two key issues:

- *Conflicting rights as enshrined in the Constitution*- in particular the right to religious freedom versus the right to gender equality. YIELD and the Commission on Gender Equality, a statutory body established to promote and protect gender rights, argued that like any other right, the right to religious freedom is not absolute, and that equality among men and women is more than just a right- it is listed as a fundamental *value* of the South African Constitution. And therefore takes precedence over other rights. They further argued that Radio Islam did not represent the views and opinions of *all* Muslims, but rather of a particular sect of Muslims.
- *The role of the IBA as a statutory body set up to regulate the broadcasting industry and the limitations of the IBA Act in ensuring that gender equality is upheld.* The IBA Act stated that the IBA sought to "encourage ownership and control of broadcasting services by persons from historically disadvantaged groups". While gender equality may be read as intrinsic to these broad objectives, the lack of specificity proved problematic.

Following a protracted legal battle, including a petition signed by 28 000 Muslim women supporting Radio Islam's stance and a short lived victory for Radio Islam on a technicality, the IBA finally granted Radio Islam a license requiring that the station ensured active participation by women in the broadcasting of programmes and as committee members.

Radio Islam's is now one of the rare broadcasting stations in South Africa that has a gender policy. This has its limitations: it is not specific on targets and indicators; there is no monitoring mechanism in place; and men and women have a curtain separating them at the work place. Much of the programming consists of readings from the Qur'aan by men with English interpretation (also by men). Men lead all the station's programmes involving political commentary. Women's voices tend to be heard on programmes that fall into traditional stereotypes such as health and cooking. Programmes on HIV AIDS focus on abstinence rather than prevention.

But women's voices are commonly heard in the call in programmes. One third of Radio Islam's Board members are women. Seven out of 29 employees are women, and these are represented across the spectrum of job types. According to one woman Board member, Zeenat Nosarka: "the inclusion of women has boosted the listenership figures and that Radio Islam has made a concerted effort to change its public image."

Radio Islam helped to raise broader questions such as: What percentage of the voices heard in other broadcasting are women? What kind of issues do they get to talk about? How seriously are their views taken? These should be ongoing criteria for the monitoring all broadcast media by regulatory authorities in South Africa.

(Zohra Khan is a senior researcher with the South African Centre for the Study of Violence. She previously worked as a researcher for Gender Links).*

(SCAN IN ARTICLE: BUSINESS DAY: "WHO MUST BE SILENCED- THE PATRIARCH OR THE WOMAN, by Colleen Lowe Morna, January 19, 1998).

Limitations of media laws and regulatory bodies

The Radio Islam case, with all its limitations, represents a success story on obliging a media house to give voice to women. This is not necessarily always the case. Think of examples in your country where cases of sexist reporting or advertising have been taken up, but have run into a brick wall for technical or other reasons. Here is an example of a negative experience from South Africa:

EXERCISE 29:

Refer participants to page 38 of "*Whose News, Whose Views*" on the Hustler magazine piece concerning the then Minister of Health, Nkosozana Zuma's campaign against smoking in public places (also available on CD ROM as **F15**).

Additional information: Women's Media Watch (WMW), a Cape Town-based organisation, took up a campaign to have the Film and Publications Board withdraw the edition of Hustler on the grounds of "hate speech, racism, classism and what amounted to an incitement to cause harm" in the "joke" about the minister. It emerged that the current legislation did not empower the board to act on hate speech. The only grounds on which it could withdraw the publication were that it contained too much explicit sex, which was not the objection made by WMW. Subsequently, WMW lobbied for changes to

the legislation. But the episode was a good example of the struggle faced by media advocates who want to challenge mainstream media definitions of freedom of speech. (Source: *Gender Setting, New Agendas for Media Monitoring and Advocacy* by Margaret Gallagher: 2001, page 20.)

What were the limitations of the law in this instance? What other limitations might be encountered in challenging sexist reporting and stereotyping using legal channels?

Notes: Legal challenges are expensive, often bogged down by technicalities and perhaps only worth it if they can set useful precedents (in the case above it was clearly worth pursuing the issue of hate speech, since that is something the Films and Publication board needed to be empowered to deal with). But what the case suggests is that transformation needs to come from within the media itself. The fact that a publication, however outlandish, feels free to publish such blatantly sexist and racist views calls into question how the media defines and regulates itself. This is a useful entry point into the discussion on ethics.

ETHICS

Different standards?

Ethics should apply across the board. In introducing the gender dimension of ethics, an important first consideration is: does the same set of ethics apply to women and men as they are portrayed in the media? With reference to the last exercise, you may want to introduce this topic by asking if Zuma had been a male minister battling against the powerful tobacco lobby, the article in *Hustler* would have been any different. Look for examples in your media of the way women and men are portrayed and ask participants to think about whether the same ethical standards apply. Here is one example:

EXERCISE 29:

Open the debate on gender and ethics with examples such as those provided on page 36 and 37 of "*Whose News, Whose Views*" (graphics also provided on CD ROM as **F15**). In the case of the *New Nation*, the editor argued that he had used computer techniques to dress up the female politicians in swimming suits in order to sell the newspaper. Every male editor who has been asked if they would place a similar picture of the president on the front page of their newspaper has said no! Does this example tell us anything about the way that ethical standards are applied with regard to women and men in the media?

Notes: In training undertaken by GL, the exercise on page 36 and 37 of the handbook has proved to be a effective way of demonstrating that often the media applies a different set of ethical standards to men and women because it makes the graphic comparison between female and a male politician.

Now hand out a few other examples in the handout (**F17** on CD ROM) and add to these from local experience, if possible. Use these for further discussion.

HANDBOOK

F17: WHAT ARE THE ETHICAL ISSUES

CASE ONE:

(SMALL GRAPHIC).

At the end of 2001, the Botswana newspaper Mmegi did a review of "How our leaders fared in the year 2001" with face photos of all Botswana's MPs. In place of one of the few female MPs, Lesego Motsumi, the paper put a photo of a male politician. No apology was offered, despite protests from the women's movement. What do you think would have been the response if this "mistake" had occurred to a male politician?

CASE TWO:

In the week that GL and Worldview Botswana launched "Whose News, Whose Views" in Botswana, the "Voice" carried extensive coverage of the handbook, but carried the above cover and editorial. What are your views? Does the case raise any ethical issues?

CASE THREE

The above photo on the front page of the Namibian (30 January 2002) raised a barrage of protest from readers, accusing the Namibian of resorting to gutter journalism. The Editor accepted that there is an ethical debate over the extent to which horrific pictures of this kind should be published, but felt it justified in bringing home the "disturbing nature of the crime and illustrating the horror that lies behind the rising number of violent crimes in Namibia."

Notes: The Botswana example of a male face being put in place of a female face is an interesting example of whether the same ethical standards apply to women and men in decision making. Of course, we can only speculate on what might have happened if the paper did not have a face shot of a male politician. But it is highly unlikely that it would be replaced with a female shot! In the case of the Voice, the newspaper argues that it is its responsibility to report on the mayor banning a "sexy show". The editorial argues the right of women to put their bodies on show if they so wish. But it does not provide any arguments on the other side of the debate: what turning women's bodies into objects and commodities means, the link to gender violence etc. An interesting dimension of the Namibian debate, that took place while GL and the Polytechnic of Namibia were conducting a workshop on gender violence, is that the gender dimension of the offending photograph never entered the discussion. For example, was it really necessary to show the breasts of the slain elderly woman with a black bar across them? Could the picture have been cropped to show just her head, thus making the point about the violence, without violating the woman's dignity? Of course, there are no simple answers to any of these questions, but they are useful examples for sparking off debate.

What is ethics? How does gender come into the picture?

Now that you have stimulated debate through the use of examples, it's a good moment to talk about what is meant by ethics, and how gender is a factor in ethics.

EXERCISE 30:

A useful framework for understanding what is meant by ethics is that developed by Bob Steele of the Poynter Institute for Media Studies in Florida, which has been abridged and put in tabular form here. Participants should examine the different dimensions of ethics, and ask what gender dimensions there are to each of these. The following table is contained on CD ROM as **F18**.

F18: GENDER DIMENSIONS OF ETHICS

ETHICAL CONSIDERATIONS	GENDER DIMENSIONS
<i>SEEK TRUTH AND REPORT IT AS FULLY AS POSSIBLE</i>	
Inform yourself continuously	
Be honest, fair and courageous	
Give voice to the voiceless	
Hold the powerful accountable	
<i>ACT INDEPENDENTLY</i>	
Guard the role of a free press in an open society	
Seek out and disseminate competing perspectives	
Refrain from associations and activities that may compromise your integrity/damage your credibility	
Individual responsibility/collaborative effort	
<i>MINIMIZE HARM</i>	
Compassion for those affected by your actions	
Treat sources, subjects and colleagues as human beings deserving of respect	
Balance harm and discomfort with alternatives that maximize the goal of truth telling.	

Notes: The following are some possible issues to raise:

ETHICAL CONSIDERATIONS	GENDER DIMENSIONS
<i>SEEK TRUTH AND REPORT IT AS FULLY AS POSSIBLE</i>	
Inform yourself continuously	<i>Are you up to date on gender debates/issues?</i>
Be honest, fair and courageous	<i>Do you give women and men equal voice</i>
Give voice to the voiceless	<i>Do you consciously seek out the voices of women?</i>
Hold the powerful accountable	<i>When asking policy related questions do you consider the different impact on women and men?</i>
<i>ACT INDEPENDENTLY</i>	
Guard the role of a free press in an open society	<i>Do you see giving equal voice to women and men as intrinsic to press freedom?</i>
Seek out and disseminate competing perspectives	<i>Do you treat women as a homogenous group?</i>
Refrain from associations and activities that may compromise your integrity/damage your credibility	<i>Do any of the associations you belong to exhibit or condone sexist behaviour</i>
Individual responsibility/collaborative effort	<i>Are you willing, and have you cultivated allies in your organisation for challenging gender biases in reporting?</i>
<i>MINIMIZE HARM</i>	
Compassion for those affected by your actions	<i>Do you consider the secondary violence that may be caused to women in powerless positions when deciding how to write the story? Do you discuss this with them, and find ways around it?</i>
Treat sources, subjects and colleagues as human beings deserving of respect	<i>Do you treat women subjects/sources exactly as you would treat men?</i>
Balance harm and discomfort with alternatives that maximize the goal of truth telling.	<i>Do you use a story on gender violence not just to highlight the plight of the individual concerned, but the underlying issues?</i>

EXERCISE 40:

Now that you have established why gender is intrinsic to ethical considerations, take a look at any codes of ethics that are relevant to your situation. Is gender mentioned implicitly or explicitly in any of these? If not, suggest ways in which these codes could be strengthened to bring out the gender dimension. Specifically, examine the Windhoek Declaration at **Annex C** (also available on CD-ROM as **F19**). In what ways is this "gender blind"? Compare this with the Media Institute of Southern Africa's Gender Policy (available on CD-ROM as **F20**). Here is one excerpt to illustrate how MISA has tried to go from being implicit, to being explicit about gender equality:

BOX FOUR: EXCERPT FROM MISA GENDER POLICY (PRINCIPLES)

As one of the main shapers of public opinion, the media has a critical role to play in the advancement and attainment of gender equality.

As an agenda setter, the media has a duty to portray not just what is, but what could be; to be exemplary in its own practices; and to open debate on the complex issues surrounding gender equality.

MISA wishes to state clearly that gender equality is intrinsic to a pluralistic and diverse media; giving voice to all members of the community; realizing human aspirations as well as freedom of association. It is therefore one of the important indicators for measuring whether each of these is being achieved.

Gender-based violations such as sexual harassment should be recognized as an impediment to the work of media practitioners.

Funding for alternative media, as espoused in paragraph ten of the Windhoek Declaration, should include publications and programmes that specifically aim to give voice and opportunities to women and to publicise gender disparities in the media.

The establishment of professional associations to help preserve pluralism, diversity and independence in the media should include media women's associations and other civil society organisations that promote gender balance in the media.

VALUES

The effect of values

The preceding exercises have shown how laws and ethical considerations may affect the way gender issues are represented in the media. Now we move to the third consideration: societal values, as well as the values within any society that individual media houses determine for themselves. At the societal level, if gender issues are hardly on the political agenda then they are not likely to feature in the media. On the other hand, it could be argued that in so far as the media has a role not just to follow, but also to lead, i.e. to set the agenda, a truly vibrant and independent media should be ahead of its politicians! This will be affected by the way specific media institutions define their role, and what they understand by gender. Typically, for example, economic and financial programmes and publications argue that gender has nothing to do with them, failing to recognize (see also Chapter 11) that gender inequalities are deeply imbedded in the economies of our countries.

EXERCISE 41

Get a cross section of publications from your nearest newspaper and magazine stand. Make sure that these represent a range of interests- e.g. different political parties, the

Notes: This exercise can be done with publications, video or radio recordings. What is universally true is that every publication and production immediately conveys its values. This subtle censorship often has a profound impact on the way gender issues are handled. Here is an example from the newsstands of Zimbabwe:

PUBLICATION	OWNER	VALUES	HOW CONVEYED	EFFECT-GENDER
Daily News	Private	Liberal, social democratic, critical of gvt	Lead stories, who quoted, gvt often refuses to comment	Regarded secondary to, rather than integral to politics
Moto	Catholic Church	Strong social justice agenda	Analysis, features, letters, editorials.	Open mindedness can be counterbalanced by patriarchal tendencies of the church- e.g. on abortion
Financial Gazette	Private	Pro capitalist, pro business	Lead stories, editorials, profiles, specialist coverage e.g. company news	Regarded a soft issue (what does it have to do with business?)
Speak Out	NGO- ZWRC	Feminist	Covers, images, content, editorials, profile	Space for women's voice to be heard; clear advocacy agenda.

"Hard" news and "soft" news

From the overall ethos of the station or publication, turn to how individual stories are placed:

EXERCISE 42

Ask participants to examine the mainstream publications or programme schedules for TV and or radio stations more closely, and to make notes of "hard" news and "soft" news stories, how much space is devoted to each, how these are positioned, and where "women's" issues and "men's" issues are most likely to be found.

Notes: The space and time as well as positioning of stories also reflect values. These values perpetuate a hierarchy in terms of importance of issues e.g.: men's issues/women's issues; white women's issues/ black women's issues; rich women/poor women; rural/urban women etc.

What makes news

EXERCISE 43:

Think of some recent examples of top news stories in your country and those that have been relegated to the back pages. Do you detect any gender dimensions in these news judgments and values? Here are some examples that you can build on:

Example one: The launch of Viagra produced a disproportionately large number of headlines and column inches compared to other medication stories. More than miracle drugs, which save lives, this tablet to enhance male sexual performance was the centre of media attention for months. Why should this be? Who is determining the news values which say this product (designed for men) is more important than the campaign against breast cancer (which only gets media attention when a ribbon-wearing campaign is launched)?

Example two: How much prominence is given to the rape of a socially well-connected woman from an affluent suburb, compared with the rape of a poor woman from an informal settlement? What does this say about the relative value that we place on people's lives?

Notes: The conventional wisdom is that "if it bleeds, it leads". Stories concerning the lives and achievements of women are normally regarded as boring, if not trivial and therefore seldom make the headlines, with the exception of bizarre gender violence related cases that focus on gory details rather than the violation of human rights. In a submission to the South African Commission on Gender Equality, Ansell (then a trainer at the IAJ) noted that "one reason for the invisibility of certain categories of women is the refusal by the South African media to accept "development" as a national news story."

Changing news values

Values, like the cultures they reflect, are not set in stone. They change over time, and in different places. Think for a moment about the way gender issues were covered in the past, and how they are covered now. Over twenty years ago when women arrived in Nairobi for the Third World Conference on Women, a prominent Kenyan newspaper welcomed the "ladies" of the world to the capital city; a term the same newspaper would probably not use today! The term gender is itself one that has only recently come into vogue. Now think of different media houses in your country; how these have or are evolving. Here are a few examples to start off the discussion:

EXERCISE 44:

Refer to the example given by Lucy Oriang, Deputy Managing Editor of the Daily Nation in Kenya at page 99 in *"Whose News, Whose Views"*. Oriang's peers argued that the story of two children being evicted from their shanty home because their dead mother had rent arrears did not count as frontpage news. Oriang argued that it did because of the broader issues that it raised about gender, poverty and child rights. The story sparked off a massive response by the public. What does this case tell us about news values, how they are decided, and how they can be changed?

In South Africa, the conventional "Sunday Times" recently ran a front page article on young girls in Soweto saving their lunch money to give as donations to AIDS orphans in Kwa Zulu Natal, the South African province most affected by the pandemic. This story prompted a flurry of letters and support from the public. The girls were later cited as "heroes" by President Thabo Mbeki in his 2002 State of the Nation address. What editorial processes might have underpinned the decision to place the story on the front page? Why did the public respond as it did? Can you think of any similar, recent examples from your country?

Notes: These are examples of the fact that newsrooms are dynamic and stories with a gender dimension may even be good for business! At a certain level, the Sunday Times story is a stereotypical Sunday newspaper "human interest" story. But here is an example of how conventional news values may also represent the opportunity to showcase "different" stories. The examples could be drawn out into a discussion of what media houses assume that readers, viewers and listeners want to know, versus what they may in fact want to know. If possible, have a look at readership and listener surveys run by local media. To what extent is gender a feature of these questionnaires? Are the findings disaggregated according to the view of women/men, young women, young men?

SIGNPOSTS: For more thoughts on this issue, please see the box on page 40 of *"Whose News, Whose Views: Why Gender Equality Makes Good Editorial and Business Sense."*

PART TWO:

GENDER IN MEDIA SKILLS TRAINING

CHAPTER FIVE: NEWSROOM LEADERSHIP AND MANAGEMENT

By Gwen Ansell and Nicole Johnstone

KEY ISSUES

- Management and leadership are about developing and making the best of human resources.
- Inevitably, there's a gender dimension to management and leadership. This can be seen in: the style of the manager and the organisation; how communication, decision-making, coaching and dispute resolution are conducted; how and why tasks are allocated, and the status attached to different types of tasks.

Introduction

Leadership is defined as "guiding from the front"; providing the vision and example that others can follow. Management is defined as "taking charge or taking control", bringing diverse strands together into one successful enterprise. Leadership involves some management skill, and management involves some leadership skills. Both are skills that, like any other, an individual may or may not have an aptitude for; and can be advanced through learning.

Like any other skill related to human relations, leadership and management have a powerful gender dimension. Consciously engaging with the gender dimension is an important part of learning to build, sustain and improve effective teams in the newsroom.

This is true whether the management teams are men-only, a mixture of women and men or even women dominated (rare as this may be). Often, new managers replicate the behaviours they find when they arrive. Transforming faces does not automatically transform attitudes or practices.

This chapter offers ideas to help trainers of media managers and aspiring media managers to:

- Discuss newsroom communication in terms of status and gender;
- Evaluate decision-making processes in terms of their inclusiveness or lack thereof;
- Uncover the gendered assumptions that can underlie task allocation;
- Discuss the legal and ethical requirements for gender-fair newsroom management and
- Assess how gender impacts on labour disputes and dispute resolution.

SIGNPOSTS: This chapter should be read in conjunction with exercises 13-15 in Chapter Three: Gender and Media and Media; Key Issues

DOES MANAGEMENT HAVE A GENDER?

EXERCISE 37

Give trainees cards and felt-tip pens. Ask them to brainstorm for five minutes and write on cards the words that to them sums up an effective manager. These can be noun qualities (e.g. 'strength') or descriptive adjectives ('strong'). Stick all the cards up on the wall. Now ask trainees to re-sort the cards into two groups: what they think are 'masculine' and 'feminine' qualities.

Notes: The disagreements that arise (and they will!) provide the opportunity to explore definitions:

- *Is there only one kind of strength...?*
- *Can you describe a situation that would call for the kind of strength managers need?*
- *Can human qualities be mechanically assigned a gender? (Why is an effective male manager simply 'strong' while his female equivalent attracts epithets like 'ball-breaker'?)*

EXERCISE 38:

This should follow a short, general discussion on what we mean by 'status'. You'll need the numbered cards 1-10 (not king, queen, jack) from a deck of cards. Ask everyone to pick a card – but not to reveal to anyone else the number on it. Now explain that each number has a status value: 10 is 'top dog' and status descends accordingly. Ask everyone to walk around, for 60 second, displaying the behaviour they think appropriate to their status. They can stop & exchange casual words – but no long conversations. Then debrief with:

- A series of general questions: "What number did we think John was? Why?" etc.
- Show and tell: what number were you and what did you do to show it?

How does body language relate to status? Did people choose high/low status behaviours that could also be re-defined in gender terms (the 'firm' handshake; constant smiling; barging past other people; squared shoulders)?

Tip: This is a great 'energiser' for flat periods in the training day like the hour immediately after lunch. It may also reveal cultural variation in both gender and status signals, and other factors in power relations such as youth and age.

MAN TALK/ WOMAN TALK?

Both the previous exercises lead towards a discussion on how effective managers need to be good communicators, and overcome perceptions and stereotypes that inhibit communication. But communication, too, can be a gendered process. Men and women may learn different styles of talk from their society and upbringing. Some topics may become taboo: strongly patriarchal societies, for example, discourage men from speaking about their emotions. Some styles may be encouraged: patriarchal societies

encourage women to have soft voices, to smile while speaking and to express ideas as questions rather than statements.

If communication processes in the newsroom value some styles and topics over others – for example, debates in meetings being won by those who speak loudest and longest – this can work against getting the maximum value out of everyone’s ideas.

EXERCISE 39:

Role-play a short meeting on a simple decision-making topic (‘Should we break for lunch earlier or later?’) where:

- Everyone shouts
- Everyone smiles as they speak
- No statements are allowed; only questions.

Or distribute role cards so that individual discussion participants have to express themselves in a certain way (‘You must always speak softly.’)

TIP: The discussion should not go on for more than five minutes. The key element is the de-briefing. How did each person feel? How were their perceptions of others changed by these ‘new’ speaking styles? Most importantly, what does this tell us about the role of the news manager chairing, for example, morning diary meetings in the newsroom? How can he or she run a meeting that has room for everyone’s contributions? These factors can make a real contribution to understanding gender stereotyping. Quiet men are also penalised by processes that value only macho talk.

A great deal of leadership is silent: about what you do, not what you say. If the news manager can listen to the diffident and soft-voiced, so will colleagues.

DECISION-MAKING AT THE 18TH HOLE

Decision-making, does not always happen in formal meetings. New ideas are often hatched informally: over coffee, in the bar, after work etc. This is a natural creative process, neither good nor bad. Problems arise, however, when decisions taken informally and outside regular process are implemented without going through any process. Problems also arise when formal decision-making processes happen in places or at times that preclude full attendance.

Very often, there is a gender dimension to this. Informal decisions made in the pub, the rugby club or the golf club tend to be made by male-dominated groups. There are stories about female news managers who’ve taken up golf simply to be part of the ‘club.’ Fine, if they like the game – but it shouldn’t be necessary. And after-hours or weekend decision-making excludes anyone – male or female – with child-care responsibilities. (There’s a class dimension too: people dependent on scarce public transport in poor suburbs or informal settlements may need to rush off to catch the last taxi. For women, there are intensified by security risks in trying to take such a journey at the point when the pubs close.)

EXERCISE 40:

Ask trainee managers to track the decision-making process on the last three major policy decisions in their newsroom. (Such decisions can include what the lead story was to be, but should also try to look more widely at issues like how the diary meeting is conducted, workload allocation, lunch-breaks, access to computers or discretionary leave. And don't forget union meetings – when and where do they happen?) Ask questions like:

- When was the decision formally taken?
- What other discussions can you recall about the matter before that point?
- Who was involved at each stage? Who wasn't?
- Would it have been possible to include the excluded people? How?

TIP: This is not a tight exercise with a strict time limit and a single answer. And you don't want to stop informal, creative discussion about work processes. The aim is to encourage reflection about processes that are inclusive or exclusive. Consistent opportunities for formal debate and report-back within normal working hours maximise the space for everyone – whatever their situation or responsibilities – to participate.

WHO GETS THE LATE ASSIGNMENT?

In many news organisations, status also attaches itself to certain assignments or types of stories. Elsewhere in this trainers' toolkit you'll find reflections on how 'women's stories' are stereotypically defined – and then relegated to less prominent play on the page or in the bulletin. News managers need to ask themselves tough questions about whether this is happening in their organisation, and how to challenge it. But it's also a human resources issue – because in a similar way, women journalists may be stereotypically assigned to certain beats or types of stories.

SIGNPOST: See also Exercise 34, Chapter Four, on hard news and soft news

EXERCISE 41

Ask participants, in groups of three and four, to discuss how they would assign reporters in the following situations, also available on CD ROM as **F22**.

H A N D O U T

F22: Story Assignments

The following reporters work in your newsroom:

- A regional karate champion;
- A married woman with two children;
- A young female graduate;
- A divorced man of 35;
- A 45 year-old crime reporter, very stressed and 'burned out'; and
- A photographer, who has recently won an international award

Who would you send out on the following assignments?

- There have been a series of vicious late-night attacks on sex workers by what the police think is a serial killer. So far, two sex workers have died and one is in intensive care. You want to do a feature on the dangers that sex workers face and the impact of these attacks on their community, and on life on the streets after midnight.
- The Finance Minister has returned from a series of high-level talks in Washington on American aid for your country's minerals industry. You want to do an in-depth analysis of the agreement that was signed and its implications for development during the next five-year economic plan.
- Charges of child abuse have been brought against the Director of a local orphanage. Though the law restrains you from talking to the children, you'd like a reporter to try – and, if that fails, to track down and talk to older teenagers who previously stayed at the home.
- A farming co-operative has secured a big contract to supply flowers and herbs to your country's major supermarket chain. You want to talk to the farmers and to the MD of the chain about the history of the deal and the issue of 'buying local.' You'll need to send out at least two reporters: one to the rural areas (an overnight trip), the other to the supermarket's city-centre offices.

TIP: It will take at least half an hour to work through all four examples. You might prefer to allocate one example per group – but make sure everyone has copies of all, so you can broaden out the discussion later. For decision-making on one example, allow 8-10 minutes. Accept assignment decisions with limited discussion – simply try and isolate the assumptions on which the decisions were made.

Then throw a few curved balls. The karate champion and the photographer might be female. So might the Finance Minister. The sex workers might be male and so might the abused children. The divorced male reporter might have to collect his kids from childcare every evening after work...and so on. Would these factors change the assignments? End up with the key management questions:

- *If certain kinds of reporters are consistently assigned certain kinds of stories, and if certain kinds of stories are consistently assigned higher or lower news values, what's the impact of the career prospects of different reporters?*
- *How could the situation be changed?*
- *Might a less stereotyped approach to assignments also produce fresher stories and angles?*

PERFORMANCE AND COACHING

This leads naturally to discussion of staff development, training and coaching. Again, while the issues are broad, they also have a clear gender dimension, related to the assumptions about men and women and 'masculine' and 'feminine' qualities discussed earlier.

EXERCISE 42

Participants should be asked to reflect on their own organisation's approach to performance management.

- How are performance benchmarks set and what values do they reflect?
- Are family responsibilities (for women AND men) taken into account?
- Who coaches, who is coached and how?
- Is the overall organisational climate seen as a factor in performance?

Tip: In an organisation where sexual harassment flourishes, it will be much harder for women (and men who don't share that culture) to perform at their best. So the final element in gender-aware newsroom leadership and management training has to be an examination of the legal framework and mechanisms for dispute resolution.

DISPUTE RESOLUTION

The workplace is one arena where race, class and gender all intersect, with potentially explosive results! Culturally assigned gender roles may be turned upside down by organisational hierarchies, or the same cultural or societal norms may be invoked to

prevent women from performing certain tasks or attaining particular positions of authority.

Legal frameworks for dispute resolution

Any region-wide discussion of the legal framework in SADC is hampered by the fact that each state has its own legislation, jurisprudence and case law. However there are a number of conventions and declarations (*international instruments*) to which members of SADC are all signatories, and these can be used as the overarching framework for discussion.

The *SADC Declaration on Gender and Development*, which was signed in 1997 committed member states to "repealing and reforming all laws, amending constitutions and changing social practices which still subject women to discrimination, and enacting empowering gender sensitive laws".

With the exception of Swaziland, all SADC countries have ratified the *Convention on the Elimination of all forms of Discrimination Against Women (CEDAW)*. Signatories to the Convention thus committed themselves to implementing measures to end all forms of discrimination against women.

While labour law systems are developed to varying degrees in the region, these international instruments should to some extent shape workplace relations throughout the region.

EXERCISE 43:

Information about labour law can be delivered in form of a short mini-lecture, followed by a summary and group discussion of how this would impact on the climate of a newsroom. Where time allows, encourage peer training: ask participants to research and prepare the mini-presentations on different aspects of the law. But to strengthen practical skills-building, this has to be followed by an activity which demand that participants try to apply the information. This could be a case study taken from newspaper reports: use this to ask participants how they feel the situation should have been handled, and what they feel the role of management should be.

Dispute resolution skills

One of the major responsibilities of newsroom leaders is dispute resolution. There is a school of thought that says that conflict in the workplace is inevitable and even healthy. If properly managed it can give rise to challenges and new opportunities. Apart from providing a safety valve to allow parties to let off steam, conflict can also highlight serious interpersonal or structural problems in the organisation, and allow new and more appropriate rules or structures to evolve. So newsroom managers need to learn how to handle dispute and conflict, rather than thinking only in terms of *ending* it.

For media managers with a background in journalism, the two most important skills in dispute resolution should not be unfamiliar. They are active listening and asking questions (see box below).

BOX FIVE: LISTENING AND ASKING QUESTIONS

- Active listening means you should:
 - Focus on what the person is saying - don't start preparing answers in your head.
 - Allow them to finish what they are saying instead of trying to tell them what you think they are saying.
 - Don't get emotionally 'hooked' by what the person says, and don't react if something they say happens to push one of your 'hot buttons' .
 - Don't jump to conclusions.
 - Make and maintain appropriate eye contact.
 - Nod and use facial expressions to show you are listening.
 - Don't look at your watch.
 - STOP typing, taking phone calls or scanning the wires (don't laugh – this really happens in a lot of newsrooms!)
 - Watch your body language – don't fold your arms, roll your eyes or turn your body away from the speaker
 - Listen to the person – not to your own prior assumptions about people of that gender, race, age or role.

When (and *only* when) the person has finished speaking, should you ask questions for clarity:

- Don't assume that you understand; check your understanding by saying:
 - *"Tell me more about.." or "so the way you see it then is..."*
- Paraphrase what you have heard: *"I'm hearing you say that you feel ..."*
 - *"Am I correct in understanding that..."*
- Reflect the intention you hear coming through
 - *"but you really want to resolve this/ sue us/ lay a criminal charge"*
- Don't trivialise their concerns by saying:
 - *"It's not so bad" or "Don't be upset"*
- Do ask what ideal outcome they would like
- Do ask what kind of help or support they would like or need
 - This is NOT the same as *"so what do you want ME to do about it?"*
- Give them some responsibility:
 - *"Do you have any suggestions as to how we can resolve this?"*

CLOSE BOX

Sexual harassment

One of the most important and obvious areas around which gender-based conflict can arise in the workplace is sexual harassment. Several countries do have legislation around this, while other are in the process of developing such policies to meet their obligations in terms of CEDAW.

EXERCISE 44:

The facilitator should approach one of the participants before the session and ask them to participate in a role- play. The brief of the participant is to play the role of a female employee who is being "stalked" or sexually harassed by a male employee. The facilitator plays the role of the "bad listener", trivializing, negative body language etc. After the role- play the participants should be asked how the interaction made them feel. Ask the rest of the group what they observed, and how this made them feel. Have they been in similar situations? Do they feel that this approach would solve or entrench conflict? What suggestions does the group have?

*TIP: Sexual harassment is rampant in many newsrooms, and yet is an area about which there is much confusion. The adjacent handout that is also available on CD ROM as **F23** provides some useful basic points for participants.*

SIGNPOSTS: Other useful resources on sexual harassment are the MISA gender policy, available on CD ROM as F20, and a video on sexual harassment developed by the Sexual Harassment Education Project (SHEP)- GET E MAIL

H A N D O U T

What is sexual harassment?

The definitions below are based on the South African *Code of Good Practice*, which was itself based on international labour law and best practice.

In a nutshell, sexual harassment is **unwelcome** attention of a sexual nature. Both men and women can be victims of this kind of harassment, and its effects on a workplace can be profound and long-lasting as well as opening the organisation up to legal action. It can take various forms, including:

- **Physical conduct:** this ranges from rape and touching, to sexual assault or strip searching someone in the presence of the opposite sex
- **Verbal conduct:** could take the form of jokes, suggestions or comments with sexual overtones; insults or comments about a person's body; inappropriate enquiries about a person's sex life; wolf-whistling
- **Non-verbal conduct:** includes unwelcome gestures, indecent exposure; unwelcome display of sexually explicit pictures and objects in the workplace (such as pinups, screen-savers etc)
- **Quid pro quo harassment :** occurs when a person undertakes to influence the process of employment, promotion, training, dismissal, or salary increments in exchange for sexual favours.
- **Sexual favouritism:** when a person in a position of authority only rewards those who respond to his/her sexual advances, while those who do not submit are denied promotion, merit ratings, and increases.

Under South African labour law, employers and managers are required to take appropriate action in when workplace sexual harassment is brought to their attention.

Management is under a **positive duty** to develop a sexual harassment policy and take disciplinary action against those who fail to comply. Serious incidents or persistent harassment are offences for which an employee may be dismissed.

CHAPTER SIX: BASIC REPORTING

PIC

By Nicole Johnstone

KEY ISSUES

- Gender stereotypes are deeply ingrained in our socialization. We can never hope to be objective, but we can aim to be fair. We need to learn to identify our gender biases and then make a special effort to overcome them.
- Every issue is a gender issue. We simply need to learn to identify the gender angles and draw these out. More often than not these will make for more interesting, in-depth stories.
- The most readily available and accessible sources are likely to be men. A conscious effort needs to be made to seek out and reflect the voices of women and to achieve gender balance in our coverage.
- To the extent that women are not as likely as men to have had the same experience of dealing with the media, or to have access to the same resources (for example, phones, faxes and E Mail) this may take additional effort.

Introduction

For many generations, journalism was based on the grand myth of "objectivity". This approach would have us believe that journalists can write stories in a 'neutral' way, which does not favour one view over another, reports the facts and discovers "the truth". Unfortunately the real world is a little different from this Utopian ideal.

Modern journalists have come to see that objectivity is not possible. Most will admit that we are human beings before we are journalists, and that our minds are not blank slates upon which we record the details of each story, to be produced as a complete product on the page, untouched by human bias.

The reality is we are all the products of powerful processes of socialisation, in an imperfect world. It would be unrealistic for us to pretend that we do not have certain experiences, attitudes and even prejudices. We bring this basket of complex emotions and attitudes to our work and whether we acknowledge it or not, it does have an impact on the final result.

We need to acknowledge that in any particular situation there may be more than one truth, that there may be more than two sides to a story and that there may be elements, which, due to our conditioning, we are unable to see. This does not mean

that we should not continue to strive for accuracy, balance, fairness and context in our reporting but it does mean that we need to be aware of our baggage and develop a system of recognising our own biases and correcting them where possible. As one media trainer puts it: "we can aim to be fair, but never to be objective."

Most prejudices are based on a fear of the "other". This 'other' could be a person from another culture or country (xenophobia), of a different race (racism), of a different sexual orientation (homophobia) or of another gender (sexism). The list of "others" is almost inexhaustible and includes but is not limited to those who are different from us on the basis of religion, class, age, physical or mental abilities, or language. These attitudes and behaviours tend to become entrenched and even if officially disapproved of, are constantly reinforced by the status quo.

There is much academic debate about whether the media sets the social agenda or merely reflects it. Because the views of media practitioners shape their stories, and because these stories are seen by thousands of people, media practitioners have a greater ethical responsibility to guard against bias creeping into their work.

This chapter will:

- Examine some of the ways in which gender biases come into reporting;
- How media practitioners can be helped to identify their biases;
- How media practitioners can be helped to overcome their biases.

It is important to note that this chapter has a heavy in-service training bias. In different training contexts, the same results could be achieved through turning some of the exercises into role plays, simulations, games etc. At entry level training, each one of the issues considered here would be dealt with in much greater depth. However, the principle issues raised concerning gender remain the same, regardless of the training environment.

SIGNPOSTS: For further discussion on this issue, see comments by Garman, Moyo and Shilongo in Chapter One, Box two, "Using the tool kit at Universities and Polytechnics."

CHALLENGES OF REPORTING FROM A GENDER PERSPECTIVE

Think of a situation in your country that would pose particular challenges for a reporter in accessing a balanced gender perspective on an issue, and use this to draw out both the problems and possible solutions. Here is an example from the IAJ/GL gender mainstreaming pilot project:

EXERCISE 45:

A reporter in Johannesburg is sent to cover a story on hostels (dormitories, usually single sex, that housed workers, and especially mine workers during the apartheid era) being converted to family units. On arrival, she meets a number of men who say they

are opposed to the idea, as they would prefer to be able to bring in women to the complex as and how they want to. There is a thriving brothel next door. But there are also women living (illegally) on the complex. The reporter asks if she can interview these women about their view on the issue. She is told they cannot speak to her without permission from their husbands or male partners. She tries to talk to the women anyway. They are scared to do so and decline to comment. She returns to the newsroom without a comment from the women. In small groups, and then in plenary, consider the following questions:

1. What would the angle of the story be, based on the information obtained?
2. What would you have done if you had been the reporter in this case?
3. Would this have changed the angle/content of the story?
4. Would it have given us greater insight into what is going on?
5. What does this story tell us about men and women as sources of information?
6. What challenges does this pose to reporters?
7. What is a gender aware as opposed to a gender blind story?

TIP: When this example was used in training at the IAJ it sparked an interesting debate. As the account stands, the story would be that men are opposed to converting male hostels into family units. It is highly likely that the women who are living "illegally" at these complexes have a different view, but tradition, vulnerability and a host of other factors make it difficult to access this view. A key question that arises is: what is the ethnic background of the reporter? Could she speak the language? What time did she go to the complex? If she were different, or if she came at a different time, or if she came through intermediaries, would she have been able to access their views, especially if guarantees of confidentiality are given? How would this change the story? If the women had a different view to that of the men, how should the reporter deal with this? What about the women in the brothel? How would their views be brought into the story? What expert sources might need to be found to shed perspectives on this issue? What does this example tell us about the challenges of reporting from a gender perspective, for example the need for sensitivity to issues like culture and language; timing; being willing to go the extra mile, to invest the time and resources to get to the complex, underlying issues.

PITCHING

Whether or not a story sees the light of day, and where it is placed, often depend on the ability of the reporter to "sell" the idea to their editor. Gender dimensions may well come into this. Typically editors are male; those trying to "sell" gender stories to their editors are often, though not exclusively, female reporters.

EXERCISE 46:

Do a role-play using the hostel scenario, or any other scenario that you developed in Exercise 45. One participant should play the reporter trying to pitch the hostel story to the editor; another an editor reluctant to allow the reporter to go and invest so much time and effort in getting the women's perspectives on this issue. What are some of the

arguments that could be used to persuade the editor? What might some of his responses be?

Tip: A good way to persuade editors is to look beyond the immediate issue and try to draw out the bigger issues at stake. For example, in the hostel story, here is an instance in which despite CEDAW, the Constitutional provisions for gender equality etc a women are not able to express themselves freely. In terms of journalistic ethics, we know the story is not complete without the voices of women. The story is not just about houses; it is about reversing the legacies of apartheid and transformation of social relations. The voices of women will change the entire angle of the story; they will make for a complete and far more interesting piece than simply saying that men are opposed to the conversion. Indeed, another important point to probe is why men are opposed to the conversion. Is there more to this than simply the macho notion of "importing" and "exporting" women out of the compound?

STORY SELECTION

Not just the stories we choose to write, but also those we ignore give our readers insights into the relative value we place on certain individuals and groups. When the media ignores particular groups, such as women with disabilities, this amounts to "symbolic annihilation". Even if it is not our intention, it sends the message that we don't think this group is worthy of our attention and thus for all intents and purposes does not exist.

EXERCISE 47:

Imagine you are a first-time visitor to the country, and you know nothing of its economic, social or political relations. Take three newspapers and read them carefully, taking note of:

- How many stories are about men?
- How many about women?
- What roles are they assigned in the stories?
- What are they doing? What are they not doing?
- Do the various publications have different emphases? Do they cover certain issues and people more than others?
- Based solely on the analysis above, what would your impressions be of the society? Who is valued? What kinds of activity are valued?
- What are the roles of men? And women? What are the values of each publication?
- What message is this sending?

SIGNPOSTS: See also Exercise 16, Chapter Three, On Gender and Media: Key Issues

Perspective

The perspective we choose to report from is also important: do women only feature in our newspaper or programme as victims of crime or poverty? Do we also show women as trade union leaders, entrepreneurs or community builders?

EXERCISE 48:

Pick a story in the days newspaper and ask the following questions:

- Who is speaking?
- Who is being spoken about? In what way?
- What are the news values that are inherent in this story?(e.g.: is it about the rich and powerful or the poor, about those similar or dissimilar to us, about something far away or close by?)
- Does it focus on events or on situations and processes?
- How relevant and appropriate are these values for our society at this time?

TIPS: When we represent people in a negative or stereotypical way (women either as victims or beauty queens) this oversimplification creates a distortion of reality in which we lose out on the nuance and complexity of individual human beings and their experiences. The issue of selection is also about whom we choose to speak to and how. Stories about the budget, high finance and exchange rate invariably quote white men as sources of authority. In contrast, stories about prenatal HIV infection rates inevitably use images of black women. Does this challenge or perpetuate race and gender stereotypes?

LANGUAGE

The very words we choose to use can signal that we have a value judgment about this person or situation. When we use euphemism and hyperbole what we are really doing is what Keith Woods calls "using inference as a substitute for fact". When we write a story and refer to someone as "scantily clad / twice divorced single mother of three / a regular in the local pubs/ a pretty blonde/ happily married/ delicate, soft spoken man" we are using these words as 'code' to lead the reader to certain conclusions not supported by any thing else in the story except our own prejudice (the subtext is: loose woman/ promiscuous/ drunkard/ innocent victim/ virtuous woman/ effeminate and unmanly).

EXERCISE 49:

In a recent story about violence against women, the reporter included the phrase; "Ms X, who smokes and drinks, said she had been gang raped, beaten up and robbed on various occasions"

- What is the effect of adding the detail about smoking and drinking?
- What is the intention?

- What stereotypes about gender appropriate behaviour does it draw on? Have you ever read a story which reference was made to whether a male crime victim smoked or drank?
- Does it increase or decrease sympathy for the victim?
- Does it lead you make inferences unsupported by fact?
- Does this detail give you any insight into the reporter's own values?
- Would this affect the reporter's credibility?

SIGNPOSTS: see also the section on language in Chapter Eight (Sub Editing).

IMAGES

According to the cliché, 'a picture is worth a thousand words'. This is very true in the media. Very often 800 words of carefully penned prose can be undone by one incongruous picture. A good picture, on the other hand, can greatly enhance the 800 words of prose! Consider the effect of images using the exercise below, or an example from your immediate experience.

EXERCISE 50

A reporter writes a feature on the possible decriminalisation of sex-work. It is a carefully researched and written piece, looking at the arguments for and against decriminalisation, speaking to the sex workers themselves about how they came to do this work, what the dangers are, how this impacts on their family lives and what effect the new legislation might have. This sensitive piece ran under a headline, quoting a religious leader: *"All hookers are evil and will burn in hell"*. The stereotypical image of a woman in short skirt and high heels, shot from below to expose her buttocks, accompanied the story.

Questions:

- How do you respond to this image?
- What alternative would you have used?
- If we show pictures, which clearly identify sex workers engaged in an illegal activity, should we also show pictures of the men who are paying for their services?

SIGNPOSTS: See also Chapter Seven, on Visuals.

PROMINENCE

The space and positioning that a story is given also very clearly tells readers what the publication's values are. This issue is covered extensively in Chapter Four, on Media Laws, Ethics and Values.

SIGNPOSTS: Exercise 33, Chapter Four, Media Laws, Values and Ethics.

FINDING AND DEVELOPING GENDER ANGLES

Newsrooms have a tendency to pigeonhole certain kinds of stories, often based on arbitrary factors or outdated reasoning. "Gender" stories are often categorised as "worthy but dull", and assigned to a (inevitably female) reporter in charge of a particular beat, generally the "Woman's Page". There is a tendency to assume that a story - any story - which has a woman as its subject, is automatically a gender story. This approach misses the point that gender is about power relations between men and women, as well as the dynamic nature of these relations, which change from time to time and place to place. Good gender reporting focuses not just on events and issues but looks at how men and women are differently affected by these. The point is that all stories can be viewed through a "gender lens".

For example, a story about high levels of depression among retrenched male mine workers is a gender story if it examines the process of socialisation whereby men gain status and respect from their role as providers and breadwinners. Once this source of status is gone they may find it difficult to define their role in the family or community.

EXERCISE 51

Take a specific scenario, and then follow through on how this could be developed from an idea, to an actual story with a strong gender perspective. For example, a reporter hears on the radio that the Ministry of Health has announced that it is cutting back on in-patient admissions, particularly for diseases such as HIV/Aids and TB, which require long-term treatment. The minister has announced that these patients will be treated through home-based care, which will be more cost effective as well as "good for patient morale". The reporter is interested in developing the story. Looking through a gender lens, participants should review the planning, reporting and writing processes under the following sub-headings:

SIGNPOSTS: See also Chapter Ten, HIV AIDS

Ideas

All stories begin with *ideas*: sometimes these will be your ideas, sometimes they will come from an assignment editor, from other media or other people in your community. To help you decide whether there is a potential story here, bounce the idea around with a colleague or a friend and ask yourself these questions:

- Is it worth following up?
- Is there a new way of telling this story?

TRAINING TIPS: In this case the answer would be 'yes' to both questions. The story appears to be undeveloped thus far, and consists mostly of an announcement by the Minister. How have similar stories been handled in the past? How can you move away from the official line and get down to how this is going to impact on ordinary people?

The next stage is to focus the story. Key questions to be asked include:

- Which people and perspectives have been left out in previous reports?
- What creative new ways are there of looking at this story?

TRAINING TIPS: Thus far we have not heard the voices of the patients, nor of the family members who will be expected to bear the responsibility for this care. We have also not heard from community health workers; doctors in private and state practice; civil society groups dealing with HIV; medical groups etc. To get away from the formulaic "he said, she said.." story, which focuses on action and reaction, participants need to be prepared to dig deeper and wider. Sometimes this may take them outside their own comfort zone, so it can be helpful to phrase ideas as questions such as:

- *Is there a gender angle? Does this issue affect men and women differently?*
- *Will the additional responsibility fall equally on men and women in the family?*
- *What will the impact be on the time and resources of those in formal employment?*
- *Do their employers have family responsibility policies that will accommodate home-based care duties?*
- *What about those in informal employment, such as hawkers? Will this affect their ability to get up early and go to market, or to travel long distances to sell their goods?*
- *Will children have to do more work around the home to make up for the workload of their parents? Will this impact more on boys or girls? In what ways? Will these affect available resources for school fees? Will it cut into time usually spent doing homework? Will it lead to absenteeism when there is a crisis at home?*
- *In light of the housing shortage, many families are already overcrowded – what if they don't have space? Many homes have no running water – can patients be adequately cared for in these circumstances? If more water is needed, who will fetch it?*

- *Is this form of care more suitable for male or female patients? Are there cultural considerations such as whether it is appropriate for men to nurse women? How are families structured?*
- *What is the effect of patriarchal family structures?*
- *If a woman is married will she be expected to give first consideration to nursing her in-laws or her biological parents and siblings?*
- *Who will care for the children of these patients?*
- *What do men say? What do women say?*

Participants should try to think like readers and answer the questions they would like to know.

For example:

- *What will happen to those who have no family?*
- *What if the family refuses to care for the patient?*
- *Will they be compelled to take the patient in?*
- *What support will the state be offering?*
- *Will there be grants or subsidies? Who will cover the costs of medication, laundry, water, and food?*
- *Will family caregivers be trained for these duties?*
- *What form will this training take?*
- *How much money will the state be saving by transferring these patients out of hospital? How will they be using these savings?*
- *How does this impact on the individual's rights under the Constitution?*

Participants will know if you have found your focus if you can explain to your next-door neighbour in one sentence what you want to write about!

Research

Once participants have a clear brief, they should discuss where to go for background research- whom to call, visit, what Internet research to do etc. Participants should examine their list of contacts, and count how many of these are men. What women experts and other sources can be found for this story? Questions to be considered on sources include:

- **Who is most likely to be able to tell this kind of story from their own experience?**
- **How would you find some one who is already acting as a full-time caregiver for a family member who is ill?**
- **Can you find a patient on the receiving end of this care?**

TIP: It's often tempting to go for the usual dial-a-quote sources that are always good for a sound bite. Invariably, such contacts are men, because they are more likely to be in positions of authority, to be familiar with dealing with the media etc. There's nothing wrong with this, as long as reporters remember that these are not the only voices out there. They can be used as a starting point for background or context and then move on. Sometimes these people can give other contacts in the field, and these can yield further contacts.

If we are committed to reporting that challenges norms and stereotypes about gender roles, it is important that we not only acknowledge that women experts exist, but actively try to access them.

Several NGO's and training institutes in the region have created alternative resource lists of expertise (see signposts), Furthermore, we need to bring in not just the voices of experts, but of those most likely to be affected by policies. In this case, women are the most likely to be affected by the increased burden of care. What sources could be accessed to bring out this important dimension?

Don't underplay archival research where this is practical as this can yield illuminating insights. There are now numerous websites on gender-related issues (see signposts). Participants should be aware that keyword searches on the web might produce gender-biased results (for example, if you ask for actors your search engine may not include women in results.)

SIGNPOSTS: See bibliography and websites at the back of the book (page...) as well as WIDSA's Gender Expertise in SADC and the South African Commission on Gender Equality's Gender in Media Directory.

Interviewing

The golden rule of interviewing is to let the people who are closest to the story tell it. Health officials and NGO workers will be able to give lots of solid facts and strong background to build the story on, but the people directly affected should be the main voices in the story. For example, a doctor working with TB patients may be caring and committed, but unless she's actually had TB herself, she can't tell you what it feels like.

Participants should also consider *how* they would go about asking questions. It may be useful to role- play this in class, and to discuss whether there is any gender dimensions to the way in which interviews are conducted.

TIP: The golden rule here is to ask open-ended, non-judgemental questions and NEVER make assumptions.

INSTEAD OF: "I suppose that as a woman you have to do most of the cleaning and nursing". (This is a closed ended question that presupposes the answer and invites a "yes" or "no" response.)

WHY NOT TRY: *"How is the nursing responsibilities shared among the family?"*

WHAT ABOUT: *"Mr Z, since becoming ill you've been in treated both in hospital and at home – which do you prefer? Why?"*

DON'T SAY: *"you must be really tired having to nurse a sick person after putting in a full day at work". (Actually, this is not even a question, it's a statement)*

RATHER: *"How do you combine your duties at work and at home?" And then follow up with "What effect has this had on your performance at work? What effect has this had on your family relationships?"*

Writing

By the time of writing a huge amount of material will have been amassed. How is this best put together? Participants should step back and pretend they are readers seeing this story for the first time. Questions to ask include:

- Does the intro pull you in and make you want to find out more?
- Does it take you too long to get to the point and answer the "so what?" question?
- What questions would you as a reader have about the story?
- Are these questions answered in a logical sequence?
- Have you thought about packaging for this story?
- What picture or graphic will accompany it?
- Does this image portray the essence of your story? Have you decided whether to use sidebars, fact boxes or contact numbers?

TIP: The rule for putting material together is: "Select, don't compress". What is left out will probably form the basis for a good follow-up story next week or next month. Stories should not be choked with too much detail. If it is well researched this will shine through the your story. Writing should include examples that make the reader feel present, and also offer fresh perspectives. The reader should put down the paper and say, "I never knew that" or "I hadn't thought of it that way". Anything that challenges traditional assumptions should be used to illustrate the point. He subject's voice should come through the use of strong quotes. Gender perspectives should be allowed to come through. For example, if men talk about the emotional issues attached to care-giving this should come through even if it makes the writer uncomfortable. It's not the writers job to edit the subject's reality - and a story like this may allow other male readers to acknowledge their feelings too.

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CHAPTER SEVEN: VISUALS

PIC



By Judy Seidman*

KEY ISSUES

- Visual images have a powerful and profound effect on how we view the world, often leaving a much more pronounced effect than the written or spoken word.
- Gender stereotypes are heavily imbedded in all forms of visual images - photographs, clip art, cartoons, billboards, and television.
- Although many visual images reinforce gender stereotypes, they can also become a powerful force for challenging gender stereotypes.

Introduction

The visual images people use in communication reflect and recreate perceptions of the world and society around us. As media workers capture and reproduce images, we single out and emphasize what we think is important, underplay or simply ignore other factors, and exaggerate or distort still others. Visual images reflect and transmit of the maker's deepest beliefs and understandings. In this process media workers repeat and sometimes create gender stereotypes.

When we, as media practitioners, make or reproduce visual images of men and women, we are very likely to draw upon and express our own perceptions about male and female persons – about gender roles and behavior; about how women and men act and think; and also our beliefs about people's physical appearance, even their body shapes. These beliefs often represent gender differences that exist in our societies; but they often also reflect our deepest stereotypes and prejudices.

For the audience as well, peoples' preconceptions will affect how they view an image – which in turn picks up on their beliefs and experiences. As media workers we need to be continuously aware of this process of interpretation.

This chapter attempts to analyze how images in the mainstream media reflect and project current beliefs, prejudices, and stereotypes around gender; how these images are interpreted; and how we as trainers can deal with myths, the misrepresentations, and the real problems that emerge from this process.

BOX SIX: GENDER AND INTERPRETATION

What a person thinks he or she sees can depend on the biases of the audience.

For decades archaeologists described a Neolithic skeleton with a stick, found in Armenia, as “a man with a ritual wooden sword”. Recently tests suggested that the skeleton was that of a female. The description changed overnight to “a women with a digging stick”.

Perceptions of images also depend on what the person seeing the image wants to see. A famous Namibian rock painting- “discovered” by European colonialists in the 1800s and labeled “The White Lady of Brandenburg” – fed into colonial speculation about prehistoric lost white tribes leading Africa. Only recently scholars recognised that the white paint has faded from its original colours, and the “skirt” is not a skirt; in fact, to quote the Wits University archaeological team on the subject: “the White Lady of Brandenburg is neither white, nor a lady.”

The Khoisan woman Saarte Baartman was paraded before European audiences in the 1800s, contrasting what was described as her “primitive” figure to that of “civilised” European females. This laid the foundation for stereotyped racial and gender differences that were accepted by so-called “objective western science” into the last few decades. The European (and American) press of the time hailed these scientists as discovering and presenting objective truths. They used these myths about human difference to justify and advance prejudice and discrimination. In April 2002, following complex negotiations with France, Baartman’s remains were finally brought back to South Africa and laid to rest in a series of emotion-filled ceremonies.

_____ close box

SIGNPOSTS: See also race, and gender
Exercise 17, Chapter Three.

THE IMPACT OF GENDER IMAGERY: STEREOTYPES AND PREJUDICE

EXERCISE 52

To begin to look at how we ourselves make and read visual images about gender, put up two sheets of paper with a “blank”, featureless and genderless outline of person on each. Ask participants for a volunteer artist, who will draw in the details on the outlines. The artist ask directions from the audience on how to draw the details of the man and the woman. Compare the two images. What do these images say about how we see women and men? Now think of men or women who you see or interact with every day. How do these images compare with your own reality? What kind of stereotypes influenced the class participants in this construction exercise?

Notes: Apart from being hilarious, this exercise is an excellent way of bringing out the stereotypes that have been so deeply inculcated in us, largely by the mainstream media,

advertising and popular culture. Below, we reproduce the two images constructed at a South African gender and media workshop. The man is businesslike, carrying useful, practical tools (the briefcase, cell phone etc) whereas the woman is in high heels, covered in lipstick, and carrying a handbag.

SCAN IN- CGE GENDER AND MEDIA SYMPOSIUM DRAWING

SPECIALIST PIECE

PIC



Photos in focus

By Peter Mackenzie *

Photographers and photographs have traditionally been the most undermined and subsequently misunderstood part of news- gathering and dissemination. Photographs are often badly edited and cropped thereby distorting meaning. The under representation of woman photographers in the newsrooms of Southern African has resulted in the absence of an important visual voice that could influence and change the negative and stereotypical portrayal of women.

Research has shown that the average person is bombarded by about 10,000 media images every day. Subliminal suggestion can be described as "visual messages received below the level of consciousness". The process of subliminal suggestion has been proved in scientific experiments to be one of the most persuasive ways of shaping people's attitudes in the short and long term. It can also be used as a dangerous and subversive weapon.

In Southern Africa the effects of "subliminal suggestion" are exacerbated because a largely visually illiterate population consumes the messages. Briefly, visual literacy is the process of observing the elements in a photograph; their relationship to each other and the meaning given to the image by the way the image is constructed, composed and framed.

More advanced readings entail being able to see symbolic or metaphorical meanings in images, understanding context and concept. The photograph can be described as a "two-dimensional representation of reality with a three-dimensional meaning." This third dimension is enhanced by cultural, political and experiential biases that we bring to photographs: in this instance sexist and gender insensitive attitudes.

Negative gender images on billboards, newspapers, television and magazines can significantly contribute to sexist attitudes and behaviour. In addition to these media images, sexist attitudes and behaviour that men display toward women in every day situations, even physical abuse in the form of violent beatings, are part of our everyday visual consumption.

This "psychology of seeing" by readers is of particular importance to photographers, to sensitize them into framing images in ways that are not harmful but also challenge the stereotypical images of women. Sub editors and editors also need to be particularly aware of the powerful influence that images in the media can have.

In the newsrooms of the region it is alarming to discover how some of even the most experienced practitioners have inadequate visual literacy skills. The task of discerning gender "images that injure" becomes that much more difficult. Coupled with the male

domination of newsrooms a very bleak and out of focus picture emerges.

Here are some tips for trainers in discussions on this issue:

- Use of ethical guidelines and principles is very important in photojournalism generally, but in reference to gender in particular.
- The issues raised underscore the need to bring diverse voices into decision making in the newsroom.
- Photographers and writers should work more closely together. In particular, the photographer needs to part of planning and shaping the story, so that appropriate images are captured and reinforce, rather than detract from the message.

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GENDER BALANCE IN PRESS IMAGES

EXERCISE 53:

The series of exercises below is designed to get a handle on the frequency, type and placement of images of women and men in the print media.

Numbers

A useful way to begin the discussion on visual imagery is the counting Exercise 16 in Chapter Three.

TIP: In almost every instance in which this exercise has been carried out in Southern Africa, the count has been about three quarters men and one quarter women.

Specific images and the messages they portray

We now need to ask: what else is shown about gender through these pictures? Look again at the images in your daily local paper. What are the people doing? What aspects of the people are portrayed in the pictures? Look at specific photographs to ask what does this picture tell you about the individual shown: is this a character, a stereotype of a person, or does it show an individual who has specific characteristics, attitudes or behavior?

TIPS: Pictures showing leading politicians or businesspeople are most frequently pictures of men. These tend to concentrate on facial features - the person's character - their attitude, whether they are serious, worry or laugh lines, signs of age, passing expressions and feelings. When they show the man within an environment, it is usually in the company of other important people, or doing their job - using their hands, holding tools or products, explaining their views emphatically. The message of these pictures trumpets: men are the makers, the leaders, and the doers here.

Pictures of women who are involved in major events most often do not show them as the makers and shakers, but rather as the victims, the receivers, and the helpless sufferers. Often, newspaper images show a female who experienced rape or violence with her face turned away, and hands hidden as well – thus becoming symbols of helplessness (remember this may also be done in order to hide identity, as protection for the woman). Other common types of pictures show women caring for children, or "surviving", standing stunned or mourning after the catastrophe struck.

Placement

Now look at *where* the images of women and men appear in the paper. Do you think that this segregation of images of men and women into different sections of the newspaper affects how the readers approach and interpret these pictures? Why?

Tip: Most editors place photos in sections of the newspapers that follow gender conceptions accepted by media about our society. Thus, fashion and food sections are aimed mostly at women, and most often reflect women protagonists; while sports and business sections are aimed primarily at and mostly reflect men.

Of course these sections are not exclusively limited to one gender. But the gender portrayal in these gender-differentiated sections could be called blatantly biased. When the sections go against the accepted gender preconceptions, the pictures are often tied in to a story or headline that deliberately points out the gender exceptions.

A recent story in the Verve section of the Star claims to talk about "young, independent, professional women; the picture shows a woman reclining in her room, and the placard announcing the story reads: "Young, independent, and they sure know how to shop!" (A few more headings from the same section in the last few months: "Born to nag"; "Women who hunt for sex"; "Hubbies love wives who submit", and "Women who prey on boys").

FASHION IMAGERY: WOMEN AS OBJECTS NOT AS CHARACTERS
--

A high proportion of pictures of women in the mainstream media come in fashion models and advertisements.

International media standards (coming from the first world fashion studios and publishing houses) decree that pictures around fashion and advertising show smooth faces, make-up, and an idealised body-shape – as background on which to drape dresses and the advertised objects. In high fashion media photographs, it is now common practice to use an airbrush to adjust the picture of the human body to fit these "standards": to eliminate facial lines or improve "non-ideal" shapes, to make the female form thinner in the picture, or to pump up breasts or round out hips. And model's hands are usually doing nothing constructive; how often are female fashion models shown with hands engaged in productive work, as compared to smoothing down their dress or touching their own physical form?

Fashion photographs of men are also sometimes manipulated to become fit international stereotypes; but this remains less common than the manipulation of pictures of women. And our stereotyped male "beauty" is more likely to be pictured as a working person. (Male models do sweat, and they appear to work- even if this is symbolic driving a car or holding a briefcase).

EXERCISE 54:

Find examples of fashion pictures from your local papers and magazines sold in your country and examine these more closely for what they say about gender. If you find pictures of male models, examine these closely too. What do you think the impact of these images is on the audience's attitudes? In your country, what fashion magazines are available? Are they produced in the first world, in South Africa, or locally? Do your local papers carry fashion stories? Do locally produced images on fashion issues follow these international media standards? Do they cover stories about local, traditional or regional designers and fashions? If possible, set up a panel discussion with editors of a fashion magazine, in countries where they publish, as a course activity.

Example: Page 97 of "*Whose News, Whose Views*" compares two advertisements from the Botswana press; one of a man advertising a cell phone and one of a woman also advertising a cell phone. These are also available on CD ROM as **F24**. What differences do you note?

Tip: The man has the cell phone in his pocket whereas in the case of the We should note that these portrayals are supposed to appeal to women as well as men. A further exercise might be to interview people who are potential markets for this media, asking if they identify with or would try to emulate these conceptions of gender.

Example: The image below is from Teen magazine in South Africa. It shows a new approach to fashion images: a photographic collage of winning South African dress design, using local male and female models and heavily influenced by traditional styles and patterns. (Published in the Sowetan, Johannesburg, 29 April 2002).

(SCAN IN FROM JUDY'S DISK)

Tip: We should avoid implying that caring about appearance always means conforming to patriarchal stereotypes. Appearance and dress also have traditional and cultural meanings, relate to pride, self-respect etc. Trainee journalists should be encouraged to explore the many ways they can engage with this topic and the meanings of the different options.

DRAWING GENDER

Two other areas where visual images reflect stereotypes, often explicitly and deliberately, are in cartoons and in clip art. Both of these are becoming increasingly common in the mass media.

Cartoons

Refer to the cartoons on page 93 and 94 of "Whose News, Whose Views", also available on CD ROM as **F25**. Make a collection of cartoons from your own newspapers. What gender messages do these convey?

TIPS: All cartoons depend on instantly recognisable characteristics – and thus tend to emphasize stereotypes; including gender stereotypes. With pictures of men, artists most often enlarge the head, often focusing on the nose, or the pipe, or the lips, or the glasses – characteristics that emphasize the "individual". With cartoons of women – including political ministers, doctors, or other prominent personalities – many artists resort to inflated curves and bumps to signify "a woman", rather than individual characteristics. One popular South African cartoon – Madam and Eve – completely avoids this approach to designating women; implying this is not really a necessary aspect of recognition of comments on gender.

Clip Art and computer graphics

EXERCISE 55

Go to your computer and check what clip art is available. What kinds of gender images are represented in this clip art and what impact do you think these might have?

Tip: In clip art and generic computer graphics, designers deliberately eliminate individual personality, leaving only the "key features" they wish to convey. They often stereotype colour, class and gender to what the designer feels is the "normal" person – commonly white or colourless; male in western business suit etc. Where a female is required she is commonly middleclass, with shoulder-length hair, wearing a skirt.

GENDER IMAGES IN TELEVISION

Up to now, we have looked at still images. But the way gender is presented in images on television also has a major impact on those of us who have access to it. Many of the aspects of stereotyping gender mentioned for still images apply equally to TV and film, including both news and entertainment.

EXERCISE 56:

A useful exercise is to tape the previous evening's news, and to repeat the first exercise (counting the number of men and women, the roles they are portrayed in, and how these stories are sequenced in the news). Another approach is to tape snippets from the whole evening, the news, adverts and entertainment, including soap operas, and then to discuss what gender messages are sent out in a whole evening of viewing.

Women as Presenters/reporters on TV

Another important issue to consider is the impact of images of women TV presenters and reporters on their jobs. You will recall from Chapter Three that the only category in which women predominate as professionals in the media globally is as TV presenters.

EXERCISE 57:

Ask participants to think about TV presenters they are familiar with in their country, and what attributes they attach to male and female presenters. Have there been instances in which women TV presenters have been chosen or axed or affected because of their looks?

Example 1: Although the SABC's management denied it, there were strong and highly publicized rumours that Nadia Levin had been axed because ratings fell when she dyed her hair red (see cartoon below). Would this happen to a male journalist?

Example 2: When a former South African model Lara Logan became the first woman journalist to report from the frontlines of Afghanistan as a correspondent for the British TV station GMTV, rivals accused her of flaunting her looks to secure a place in the action. Veteran BBC war correspondent Kate Addie was quoted as saying that TV bosses favour women with "cute faces and cute bottoms" over those with journalistic experience." (Sunday Times, 10 February 2002). What do participants think?

TIP: This example sparks interesting discussion because of the two women involved - one an award winning journalist, also a former model, the other a well known (older) war correspondent. Is it possible that a woman can both be beautiful and be a good journalist? To the extent that Lara Logan used her physical attributes, is there not an

extent to which all resourceful journalists in difficult circumstances make the best use of their talents- language, charm, wit, physical endurance etc? On the other hand, picking up on Kate Addie's point, to what extent are women barred from working as TV reporters because of their looks?

What do TV viewers want?

EXERCISE 58:

This discussion would not be complete without some assessment of whether viewers are more interested in the looks or in the content that goes with TV presenting/reporting. If time permits, ask participants to go out and do some random interviews of people who watch TV news, and find out what responses they get.

TIP: A study recently conducted by the Independent Television Commission in the UK found that viewers value knowledge, intelligence and credibility far above youth and looks. It concluded that the huge pay given to attractive young women presenters could be a waste of money; Kate Addie, who described herself as an "ageing old trout" ranked highly in the study. A spot survey conducted by the Star in Johannesburg revealed similar findings (the Star, March 2 2002).

DISTORTION, INACCURACY AND HARMFUL IMAGERY ON GENDER ISSUES

Much of the gender bias we have described above reflects our society's (or parts of society's) existing bias and unfairness. But there are cases where visual inaccuracies and distortions in the media go further, to become both incorrect and harmful, and to encourage and reinforce discrimination.

Sending the wrong message

EXERCISE 59:

Example 1: For many years, AIDS activists in Africa have pointed out that most women in Africa contract the virus from men to whom they have been faithful. Yet in South Africa throughout the 1990s photographs accompanying stories about HIV and women nearly always featured a woman in a short skirt hailing cars on a broad road at night. Whatever we might be told by the media in writing, the pictures told us that women with AIDS were prostitutes, and loose women like this were guilty of spreading the disease. What kinds of images have been used to illustrate HIV and AIDS in your country? Do these represent gender, race or cultural stereotypes, and how?

SIGNPOST: Chapter Ten, HIV AIDS,
page reference

Example 2: An article in the Sunday Times (June 29 1997) on why girls are not performing as well as boys in Matric quoted the headmaster as saying: In the African community, girls play the roles of mothers. They have goals and vision, but there are barricades-they have to make food, clean the house and iron as they don't have helpers at home and their parents leave for work at 5 am and come home after 8pm." The cartoon used to illustrate the piece, under the headline: "*Schoolboys in a class of their own*" is reproduced below, and is also available on CD ROM as **F26**. In what way do the image and headline it distort the message?

Training Tip: The story accompanying this cartoon consisted of a serious look at the performance gap between boys and girls at secondary schools in South Africa. Research has shown that where girls and boys have equal study opportunities, they perform as well (and often better) than boys. But in many schools girls perform consistently worse. Clearly, something is wrong. The headmaster offers a plausible explanation that goes to the heart of socialization.

Yet the image (girls painting their fingernails and spraying their hair) suggests that the reason is that girls are only interested in appearance in class, completely missing the point about juggling school and domestic responsibilities. An interesting question to ask is what would have been an appropriate image? For example, girls doing household chores while boys sit at the table and do their homework.

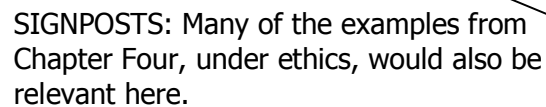
Discuss also how the headline- "**Schoolboys in a class of their own**"- adds to the distortion by inferring that boys are somehow superior. Again, ask what would have been an appropriate headline, possibly playing on home work that disrupts homework.

Example 3: Gender stereotypes are not only about women. They also concern men. Consider the photograph below (also on CD ROM as **F27**) of the parents of US Exchange student Amy Biehl, murdered in a Cape Town township. The photo was taken during the Truth and Reconciliation Commission hearings on the case. Discuss the way that the mother and father are portrayed, as well as the caption. What messages do these convey?

TIPS: The mother's face is clear, while that of the man is blurred. The caption reads: "a mother's tears". There is an implicit assumption that the mother is feeling, or at least showing more grief than the father. Note that gender stereotyping can also have negative effects for men: we often unconsciously "rob" men of the right to feel, to express emotion. What is the effect of this on society?

Harmful images

Apart from distorting reality, and being harmful in indirect ways, it is important to stress that the insensitive handling of images can also have direct harmful consequences. This “insensitivity” can be especially destructive in gender-related cases. Carelessly used images can expose identities where confidentiality is essential and even promised by the reporter – notably for women in stories about gender violence and HIV.



SIGNPOSTS: Many of the examples from Chapter Four, under ethics, would also be relevant here.

EXERCISE 60:

Here is one example from a Namibian newspaper, also contained on CD ROM as **F 28**. Would you be able to identify the two young girls from this picture, especially in a small community (which Usakos is). What might the effect be?

TIP: This is a clear instance in which no images should have been used, and there is probably a case for suing the newspaper. Such cases happen repeatedly in our region, especially in relation to sensationalized gender violence stories that prey on the helplessness of survivors, and their inability to challenge the media because of their age, economic vulnerability etc. Would this have happened to a man if his identity had to be concealed? What kind of reaction would such a scenario most likely prompt?

CREATING ALTERNATIVE IMAGES

Although stereotyping and bias are still the norm for gender imagery in mass media, positive pictures of gender can be achieved by:

- Building diversity into the decision- making processes around visuals;
- Achieving gender balance in the production of images;
- Encouraging higher levels of gender and visual literacy in both audiences and in image makers; and
- Through systematic monitoring and placing complaints against offensive images.

EXERCISE 61:

Ask participants to brainstorm about gender images they *rarely* see in the media. Why are these images rare, and would they like to see more? Pick a few examples from your media of unusual images and analyze why these are unusual, what kind of messages they convey, and what effect they are likely to have. One example (the role of men in parenting) is provided on page 95 of "*Whose News, Whose Views*" (also available on CD ROM as **F29**). Here are a few other still examples in the handout (also available on CD ROM as **F30**) to get you thinking:

Tips: One- This story is unusual in that it concerns a young, disabled girl in a rural area- the kind of voice that is seldom heard, and the kind of image that is seldom seen. Juxtapose this image with that of a fashion model to make the point.

Two- the story above concerned a woman with HIV AIDS in a remote part of Zimbabwe who has learned to live positively, but did not wish to be named. She agreed, however, to be photographed from the back, with her doctor and counselor in full view. The photograph achieved the dual purpose of respecting the woman's privacy, while at the same time sending out the message that she is a survivor, not a victim, that professional help is at hand etc.

Three- This photograph accompanied a story at a GL workshop on Gender Violence in Mauritius on a shelter for survivors of domestic violence. The women at the shelter did not wish to be named or identified. However, they have their consent to the children being photographed at an angle. This scene was especially appropriate as it showed a little girl riding a tuck and a boy holding a doll- a refreshing reversal of the usual roles!

H A N D O U T

ALTERNATIVE IMAGES

LONG TERM SOLUTIONS

The need for camerawomen

Visual media contains some of the most technical of media operations. As we saw in Chapter Two, men predominate in all the technical areas- as photographers, camera operators etc. The image on the cover of "Whose News, Whose Views" – a woman looking through a camera lens- is of course deliberate.

EXERCISE 62:

Lead a discussion on who looks through the lens and what they see. You could make this more interactive by taking a particular image, and asking everyone in the room to write a few words on what they see. Then ask each to read this out. Why is it that despite the fact that everyone sees the same image, there are as many interpretations of the image as there are people in the room? Are there any similarities/differences in the way that women and men respond to the image?

TIPS: Earlier we said that in making images people draw upon their own beliefs and perceptions – our own stereotypes. However, women rarely see their own stereotypes in printed images, because so few women are engaged in making professional images. Historically in western culture, women have been excluded from becoming artists; more recently, few women are employed in commercial photography. Justifications for this include the classical (literally, from the Italian Renaissance) belief that women can only paint weak, pretty decorations; to the argument that women cannot carry heavy cameras (as in TV cameras), and that they cannot defend themselves and their cameras in dangerous situations. Whatever the explanation, until more women are makers of images around gender, we are likely to be on the receiving end of predominantly male attitudes and beliefs. We must also ensure that women as well as men have a say in image reproduction in all forms of media; in areas of layout and design..

B. Media Monitoring

Extend the discussion to ask what steps need to be taken on a more systematic and routine bases to ensure gender sensitive images- given the importance of images in either reinforcing or challenging gender stereotypes.

TIPS: Media should be regularly monitored by media producers and by independent gender groups to assess whether images of men and of women are equitably represented. This includes regular surveys: of numbers of images, of pictorial content about gender; and of audience interpretation.

- *Where media representation of gender divisions is misleading or inaccurate, this should be challenged by gender activists.*

- *Where media representation accurately reflects gender discrimination and exploitation in society, activists should consider using this to raise social awareness of the problems.*
- *Ongoing images, such as clip art and computer graphics, and adjustable representations such as cartoons, should be reviewed and as necessary redesigned to ensure that harmful stereotyping does not become the key concept portrayed, or malign the characters involved.*

Education on stereotyping and on visual literacy needs to be introduced to our schools and educational structures, including all media education institutions.

(Judy Seidman is a graphic artist, living in Johannesburg. She has worked, written and taught on layout, design, and imagery, and on issues concerning gender, media and HIV.)

CHAPTER EIGHT: SUB EDITING

KEY ISSUES

- In cleaning and tightening language, ensuring accuracy, checking facts and sources, writing headlines and determining images, sub-editors play a critical role in the packaging of stories.
- Packaging is what hits the eye first and makes the most lasting impression.
- The sub editing profession is heavily male dominated.
- Gender stereotypes frequently creep into language, headlines and images, often distorting the message in the main story.
- Sub editors work according to rules and are generally proud professionals. With gender sensitivity training and tools they can make an important contribution to challenging gender stereotypes.

Introduction

Traditionally, there has always been a love-hate relationship between sub editors and reporters. Sub editors have to make sure that language is grammatically correct, legally safe, that facts are accurate, and that sources have been checked. They take out the jargon and the fluff, making stories crisp, catchy, appealing and easy to read. They also write the headlines and captions, and often have a say in what image is used.

All of this is what draws the reader to the story long before they get into the detail. It follows that sub editors have an enormous influence on how stories are received. More often than not, the detailed and thorough eye of a sub editor can save the reporter and the publication from great embarrassment. But sub editors can also misinterpret stories, leading to headlines and images that completely detract from or misrepresent the issue. No matter how many apologies are made (often in small print, in the inside pages) the damage is done and difficult to repair.

This is profoundly important when it comes to the way that gender is represented, or misrepresented in the media. The sub editing profession is strongly male dominated, and in South Africa white male dominated. The "baggage" of race, class and gender often affects the sub editing process as much if not more than the reporting profession. Many of the examples already cited in this text arise from or are linked to sub-editing. Not only has this been a sadly neglected area of training in the region, but also there are precious few courses that have thought to raise the awareness of sub editors to gender issues. At a recent GL briefing of chief editors in Mauritius, the head of *Le Mauricien*, one of the islands widest circulation newspapers suggested any work on gender and the media needed to *start* with sub editors.

The good news from the pilot project conducted by GL and the IAJ for mainstreaming gender into media training in 2001 is that sub- editors were among the most enthusiastic and open minded to such training. Many confessed that they simply had never thought about gender, and had never been challenged to think about the stereotypes within themselves, let alone those that they were perpetuating. Sub editors are by nature careful and precise people. They also understand the import of their work. They are often highly professional and thorough in their approach. If they can be

persuaded that anything they did or might have done was inaccurate, contributed to prejudice or had a prejudicial effect, they will more than likely rise to the challenge.

This chapter aims to identify:

- How gender bias can and does creep into the various facets of sub editing.
- How these can be overcome, through sensitization, stylebooks, visual literacy and constant vigilance.

It is important to state upfront that this is the most English-language biased chapter, since linguistic nuance tends to be language-specific. There is an urgent need to do research on how these editing considerations operate in Portuguese, French and in indigenous Southern African languages. It is also important to note that many editors and sub-editors are using English as a second language. They may not always share an understanding of the nuance their choice of words convey. The lesson is one that all sub editors, including those using English as a first language need to learn: don't be afraid of consulting dictionaries!

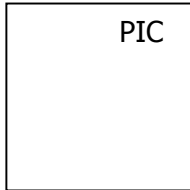
WHERE ARE WOMEN AND MEN IN THE MEDIA

A useful beginning to this training, as to many other forms of gender and media training is the "quick count" of women and men images/sources in the day's paper and categorization of what they are doing.

SIGNPOSTS: Chapter Three,
Exercise 16

TIP: Although sub- editors do not write the stories or take the photographs, they do have a hand in deciding what images are used, and in querying sources. It is important for them to begin with an basic understanding. In the IAJ training, this exercise proved to be particular eye-opener, with many subs saying that in their entire careers they had simply never read or thought of their publications from this point of view. Pick a few stories and look at what sources were consulted. Ask what other sources might have been consulted, and how this would have made a difference. How could images be more gender balanced? Since images reflect stories this often raises an interesting discussion on what kind of stories are missing from the package. Also look at images that are used, and ask if other, more telling images might have been used. For example, is an announcement about a hike in agricultural prices best illustrated by a headshot of the (most likely male) minister of agriculture or a woman farmer who stands to benefit from the policy? Try to emphasise that gender sensitivity is not just a moral issue, but also about more professional and more interesting copy, illustrations.

SPECIALIST PIECE



By Dave Hazelhurst

Designing for equality

If you're a woman and want to get your picture or story in the paper, don't be a role model, and don't climb mountains. Rather get raped; sleep with your gardener to bribe him to kill your unwanted husband; seduce a politician; or bare your body for the titillation of men.

I have written and spoken these words many times over the past decade and, of course, they're an exaggeration, but on some days, they were (and still are) a just verdict on the content of The Star, the daily paper where I work, and most other South African papers.

Let's assume that this is true, and you know it, and want to change: you cannot begin with page design - that's merely hitting the winning tape after a long race.

To us at The Star, the journey began with a brutal analysis of what was wrong with the paper; what we wanted - and did not want - to project; what stories we would seek and choose to use; how those stories would be written and only then how we tackled layout. Design is a process; layout is only one part of it.

Three factors motivated our change:

- Survival and growth - our male-female readership ratio is unacceptable.
- Belief in what we're doing.
- Most importantly, the number and calibre of women in positions of
- power.

I need to emphasise this third reason: it stems from the realisation that without women in decision-making jobs, there can be no real change, and consequently no design can have any but negative gender implications. It's not enough to accept the need to change and believe in what you're doing. Your employment and promotion policies must genuinely empower women.

Moving from policy to page, six elements are key.

- Your choice of stories: You can either portray women via sexist stereotypes, or as sexless neuters who only do good, or as they are: real people with human

weaknesses and strengths. We try hard to highlight achievement, empowerment, courage, aspirations and role-models. We don't ignore glamour, or stories about misery and hardship (as any reader knows) but we also tell the stories of the wonderful women who are making such a difference to our country.

- The pictures you use: Nothing sets the tone of a paper more than pictures. The photographs must reflect the same values as the stories you select.
- The prominence you give these stories and pictures: Be bold in pursuing your policy. If in doubt, lead the page with achievement. An example from the London Daily Mail, the paper that has tackled gender implications more successfully than any other. One day at the height of the war in Kosovo, the Daily Mail was the only paper not to lead with the war. Its headline? Breast Cancer Breakthrough.
- The way stories are written: Quick recent example from The Star: the intro, "A woman became victim to a vicious throat slasher when she was attacked in a change-room at a Johannesburg gym yesterday," sends the wrong message. It was changed to, "A brave woman fought off a vicious throat-slasher ..."
- Headlines: Be sensitive to offensive or stereotypical words ("Blonde" is one of the most common). Know when to use words like "survivor" instead of "victim".
- Captions: You've chosen a story about a crowded Durban beach, you've rewritten the intro, you've got the right headline and the right subhead, and then, desperate to say something new in the caption, you get it all wrong: "Easy on the eye: two blondes show their assets at Š" These are just quick pointers to how you can change the image of women, and the image of your paper, by the way you design pages. If you're serious you need to draw up a detailed manual with examples and guidelines for everyone involved in design: news editors, reporters, copy-tasters, editors, layout subs, picture editors and copy subs.

And you need to be obsessive about enforcing them.

Dave Hazelhurst is creative director and executive editor of the Star. In a career spanning over forty years, he has held numerous sub editing positions, including with the celebrated Drum magazine, Rand Daily Mail, Sunday Star, the World and Gold City Post.

THE SUB CONSCIOUS

Sexism is a result of socialization. It is deeply imbedded in the subliminal, often in ways that sub editors are not even aware of.

EXERCISE 63

Ask subs to think of any mistakes they have ever made under deadline pressure, and then ask what may have accounted for these mistakes. Are there any gender dimensions to the examples given? Or can you find some recent gaffes in the media that underscore deeply ingrained gender stereotypes. Here are some examples to get you going:

Example: When the Minister of Agriculture in South Africa named a land commission, one headline read: "SA land rights: top men named." Half the commissioners were women! (The Citizen, 19 January, 1995).

Example: Unveiling the tombstone of Steve Biko, (then) President Mandela called on South Africans to work for the *better men* of their country.

TRAINING TIP: Presumably, the president called on all South Africans to work for the betterment of their country. But this apparent slip of the pen, that passed the hands of the writer, sub editor, editor and proof-reader to go onto the front page of the newspaper is an interesting example of subliminal influences at work. Because slips of the tongue and of the pen are subconscious. They are thus a useful barometer of what is going on in the mind.

HEADLINES

EXERCISE 64:

CASE STUDY: Women who killed abusive husbands seek mercy

In South Africa research has shown that men who commit femicide (the killing of an intimate partner) often get much lighter prison sentences than women who, often after many years of abuse, end up killing their partners. There has been a campaign to get the President to use his prerogative to pardon women who killed abusive partners. The Justice for Women Campaign met with the Star newspaper that pledged its support for the campaign by giving it high profile visibility. But the front-page story that followed the launch of the campaign carried the title "*Husband killers seek mercy*". The image that (coincidentally?) accompanied the story, showed two strong-arm boxers (see also CD ROM image **F31**). How did the sub-editing, design and layout of the story affect the messages that the lobby group sought to convey? Now compare this story with a similar story/image in the Mail and Guardian entitled "*Women seek pardon for killing partners*" (see CD ROM **F32**) How do the two stories differ?

TRAINING TIPS: This real life story is a rather graphic illustration of the issues at hand. Although the article in the Star explained that the women in life imprisonment had been driven to their crimes through abusive relationships, the headline conveys no sense of the context and gives the impression that women are asking a special favour, somehow trying to avoid the penalty for murder that men would have to serve. The phrase husband-killer suggests naked vengeance and the headline gives the impression that women are trying to get away with murder. The image, though coincidental, is unfortunate. It seems to be reinforcing men's power. In contrast, the Mail and Guardian "packaging" conveys context and gives a human face to the women concerned.

EXERCISE 65

Seek similar examples from your media. Make a collage of headlines like the one at p 101 of "Whose News, Whose Views". What do these reveal?

Tip: There is a range of constraints on the words used in a headline including:

- *The space available for the specified type, style and size;*
- *The house style of some (particularly English-influenced) newspapers that aim for puns and wordplay on headlines, rather than organic links to the story;*
- *Consideration of defamation risks. Since a headline is more prominent than a story it will attract more damages if a paper is sued, so weak or neutral words may be preferred.*

A good sub editor can avoid sexism and still work within these constraints.

EXERCISE 66

Collect headlines from your local papers such as the ones in the handout adjacent. Ask participants how they react to these headlines, and most important, what alternatives they might suggest.

H A N D O U T

F34 HEADLINES

Case one: A headline in a Botswana newspaper about a successful businessman entitled: "A Man with a Plan".

Case two: A Zambian man is found guilty of forcing his wife to sleep with a dog, among a host of other gruesome crimes he committed against her. The man is referred to in several banner headlines as a "social misfit."

Case three: A travel piece on Port Elizabeth, South Africa entitled, "By any name this girl is cheap- but in no way nasty." (Sunday Times, 24 February, 2002)

Case four: A story on a father in Alexandra township, Johannesburg, who is revered by his children, takes them to school and attends to their daily needs, entitled: "Dad is an ideal mum". (Saturday Star, 16 June, 2001).

Case five: A story on how British women ("lasses") are not only coming up tops in the class and university, but are changing the face of the working world, entitled, "How English Roses have blossomed." (Citizen, 20 July 2000).

Case six: A Story on the president's advisors entitled "All the President's Men" (Mail and Guardian) and another on the Presidents wife and two ex wives entitled "All the President's Women" (Star, Sept 7 1996).

Case seven: The price of petrol is cut; the headline reads "Petrol men's joy at 26 c price cut."

Case eight: Daphne Smit has just used the Maintenance Act to get her husband to pay maintenance after a five-year struggle. The headline reads: "Daphne gets her man!"

Case Nine: A headline in the Times of Swaziland (25 November, 2001) reading: "Sex crazed gang rapes woman then man" and another one entitled: "Evil woman poisons step-children and flees."

Case Ten: A headline in the Botswana Guardian (see page 75, "*Whose News, Whose Views*", reading: "Peticoats in the mud bath", concerning large numbers of women standing in the 1999 elections, but failing to win seats.

LANGUAGE

Sexist language

Ask participants to think of a) words that use "he" and "man" as generic terms for all people; b) words that exclude women c) words that exclude men d) different words for the same job, but that give more weight to the work that men do.

Tips: This is a useful introduction to the word lists on page 83-84 of "Whose News, Whose Views" that are a useful resource for sub editors.

Adjectives, tone, description

There are two good examples in *Whose News, Whose Views*, of how gender stereotypes can be conveyed through language. One is the story entitled "Shy daughter saves father" at page 78 also available as **F35** on CD ROM, and the other is "Jam Alley con lures girls down rape alley" (**F36** on CD ROM). Using these examples and/ or any others you can source locally, divide participants into smaller groups. Ask them to pick out all the descriptive words and phrases for the boys/men in the story and for the girl/women in the story, and to draw some conclusions on what gender stereotypes are conveyed through language.

TRAINING TIPS: Here is an example of the outcome of this exercise in the IAJ training:

"Shy daughter saves father"

	Girl	Father
Description	Shy; unable to tell the difference between the truth and a lie; unintelligent; incompetent witness;	Carnal knowledge (not rape); Luck; walked to freedom; smiling
Stereotypes conveyed	Helpless; victim; stupid	Clever, jinxed the system, nothing really wrong with what he did.
Truth	Power stacked against her; courts not designed to deal with incest; something wrong with the criminal justice system	Heinous crime, got off on a technicality. Courts not equipped to deal with incest

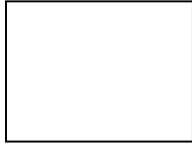
NB: The headline is especially telling. One might imagine this is a story about a father drowning and the daughter saving him, not about the courts bungling in a case of incest!

Jam Alley con lures girls down rape ally

	Girls	Man
Description	Lured; "Rape Alley"-trivializes the whole crime; susceptible to flattery; unsuspecting; "tearful teenagers"; naïve; confused; petrified; whimpering; pleading	Persuasive; strikes; posh car; pretends to be searching for talent; false claims to be manager of Jam Alley; issues orders; threatens murder; rapes; gives her money.
Stereotypes conveyed	Helpless, stupid, easily conned, victims	Cunning and clever; although he is doing something wrong, nothing to suggest the gravity of the crime; almost like a game.
Truth	Gross violation of the rights of the girl child	Crime punishable by life sentence- where are the police in this matter?

Many subbing decisions concern tone, and this may be affected by facility with language. In the case of the Jam Alley story, it is not a gender-linked word but rather the term "con", a word for a kind of light-hearted deception that trivializes the women's ordeal.

HANDBOUT



F37: English as a medium of discrimination

By Tracey Naughton*

Language is not a neutral medium. Language that is discriminatory contributes to the unequal social status of certain groups in society. There are no rules that insist on non-discriminatory language. Making a conscience choice to use language in a way that recognises diversity and equality is a personal choice. This is not about freedom of speech. For communicators this is an issue of audience and awareness.

Here are some suggestions for non-discriminatory usage of English.

Solving the pronoun problem

By using either *he*, *his*, or *him* as a generic pronoun when the referent's gender is unknown or irrelevant, the writer misrepresents the species as male.

Solution 1: Write the sentence without pronouns. Try to avoid conditional structures, generally introduced by 'if' or 'when,' which often require the use of pronouns.

Original: If the journalist is the principal investigator, he should place an asterisk after his name.

Gender-fair: Place an asterisk after the name of the principal investigator.

Solution 2: Use plural nouns and pronouns if they do not change the meaning of the sentence.

Original: Repeat the question for each subject so that he understands it.

Gender-fair: Repeat the question for all subjects so that they understand it.

Solution 3: Use a first- or second-person perspective.

Original: The driver should take his completed registration form to the clerk's window and pay his license fee.

Gender-fair: You should take your completed registration form to the clerk's window and pay your license fee.

Solution 4: Sparingly use the passive voice.

Original: If an editor wishes to avoid sex bias in his newspaper, he should examine these alternatives.

Gender-fair: These alternatives should be examined by any editor who wishes to avoid sex bias in publications.

Note: Though not acceptable in formal writing, common speech pattern uses the plural *they* as a generic pronoun, eg: 'Everyone cheered when their team won the game.'

Alternatives to the term man

Avoid	Suggested
Man	humans, human beings, humankind, men and women, people
Manpower	workforce, personnel, staff, human resources
Man-made	artificial, constructed, fabricated, handmade
Man in the street	average person, ordinary people, people in general
Chairman	Chairperson, Convenor, co-ordinator, Chair
Policeman	Police officer
Groundsman	gardener, grounds worker, landscaper
Spokesman	principle advocate, official, representative, spokesperson, speaker

Avoid using occupations containing feminine suffixes – ess, trix, ienne. These often have trivialising or negative connotations.

Avoid	Suggested
actress	actor
authoress	author
waitress	waiter
sculptress	sculptor
comedienne	comedian
steward or stewardess	flight attendant
fireman	firefighter

Titles

The inappropriate use of names, titles, salutations and endearments creates the impression that women merit less respect or less serious consideration than men do. Be absolutely consistent and use titles for men and women that are parallel.

Avoid	Suggested
Prof. Green, Judy Ndlovu and Saki Mtimde	Alan Green, Judy Ndlovu and Saki Mtimde, or, Prof. A. Green, Senior Lecturer J. Ndlovu and Dr. S. Mtimde

The titles Miss and Mrs not only identify the person addressed as a woman but reveal her marital status, whereas the use of Mr merely identifies that person as a man. The use of Ms should always be used when a woman's preferred title is not known. A woman's preferred title should always be used when it is known.

Describing men and women

Both sexes should be represented as whole human beings and treated with the same respect, dignity and seriousness. Use the terms man/woman, girl/boy, gentleman/lady in parallel.

Avoid	Suggested
Girls in the office	secretaries, office assistants

Men and ladies.

Men and women.

Endearments

The use of terms such as dear, love, sweetie, honey for women in work and formal situations is inappropriate.

Sex-role stereotyping

Care should be taken to avoid language which assumes stereotyped beliefs about men and women's roles. In the following, the example assumes that all or most editors are male.

Avoid

Editors have wives and children to support.

Suggested

Most editors have families.

Sexist Descriptions

Avoid irrelevant references to a woman's physical appearance, marital or parenting status. In the professional context where these factors are not referred to in relation to a man they should not be raised in relation to a woman.

Avoid

Conrad Tjane is a prominent businessman and his wife Tsali is a stunning beauty.

Suggested

The Tjane's are an attractive couple. Conrad's striking features command attention and Tsali turns heads wherever she goes.

Or

The Tjane's are highly respected in their fields. Tsali is a noted accountant and Conrad is a prominent local government leader.

Characteristics

If men and women have similar behaviours or characteristics the same language should be used to describe both. Commonly used stereotyping terms are:

For men:

strong
cautious
careful
he's depressed
assertive
firm
conversation
he follows through
he makes wise judgements
he is a man of the world

For Women:

domineering
timid
picky
she's moody
aggressive or pushy
stubborn or strong willed
gossip
she doesn't know when to quit
she reveals her prejudices
she's been around

Quoting sexist material

When quoting from sources that use discriminatory language, use [sic] after the phrase,

thus calling attention to the fact that this form of words is used in the original, and not your use. There is always resistance to the changing use of language, but all languages adapt over time to new situations. Only a decade ago there was no word for a cell phone. If you choose to use non-discriminatory language, then with practice, you will use its constructions more readily and with less revision.

WHAT DOES THE TOTAL PACKAGE CONVEY

The examples on page 29 and 102 of "Whose News, Whose Views" demonstrate the gender stereotypes that are constantly reinforced through overall editorial packaging. Even when a story is well subbed, an image can completely detract from the message. Here is one example (**F38** on CD ROM). See if you can find others.

TRAINING TIP: This is a serious story about the rights of young women who fall pregnant while at school to continue learning, underscored by the sub head "it's a huge gender issue." The unrelated but juxtaposed picture essay of a supermodel who decides to go public about her pregnancy, entitled "Naked Angel" completely detracts from the story.

SECTION THREE: GENDER IN MEDIA BEAT TRAINING

CHAPTER NINE: HUMAN RIGHTS

By Colleen Lowe Morna and Athalia Molokomme*

PIC

"Once and for all we need to commit ourselves to the concept that women's rights are not factional or sectional privileges, bestowed on the few by the whim of the few. They are human rights. In a society in which the rights and potential of women are constrained, no man can be truly free. He may have power, but he will not have freedom." – Mary Robinson, Former High Commissioner, UN Human Rights Commission.

KEY ISSUES

- Human rights concern all human beings. But there are certain human rights abuses that affect only, or mostly women.
- Often these human rights abuses against women are linked to their reproductive role.
- Because most of these abuses take place in the so-called private sphere, and because of the patriarchal nature of most decision making structures, such abuses have, until recently, not even been regarded as human rights abuses.
- These abuses frequently hide behind, and are reinforced by custom, culture and religion. Some states have used the latter to refuse to ratify instruments like CEDAW. In many Southern African countries, customary law continues to determine the day-to-day lives of women.
- The idea that women's rights are human rights, and these rights include sexual and reproductive rights, has only gained ground over the last decade.
- These developments have a profound bearing on the media, that has frequently been more a part of the problem than of the solution where women's rights are concerned.

Introduction

Although the Universal Declaration of Human Rights dates back to 1948, it is only over the last decade that human rights have really featured in development debates. Originally viewed with suspicion by many African countries as part of a "western" agenda, human rights took on a new dimension following the wave of democratization that swept through the continent in the early nineties. This brought a realization that no matter what short term economic gains might be made under autocratic rule, democracy and a respect for human rights are critical to sustainable development in the long term.

Gender has been an important feature of this evolving understanding of human rights. In addition to the human rights violations that all people suffer, women are vulnerable to particular human rights violations. Many gender-based violations relate to the

reproductive roles of women and occur in the so-called private sphere: behind closed doors of homes or communities. These violations are all the more complex to address because they frequently hide behind the halo of- if not officially sanctioned by- custom, culture and religion.

Human rights abuses suffered only or primarily by women range from female infanticide to the disproportionate malnutrition of girls, from rape and mutilation to battery and murder. Yet, as Pierre Sane, the Secretary General of Amnesty International noted in the organisations 1998 report: "International human rights law has been guilty of gender blindness. For too long it focused on the public arena largely populated by men and neglected the largely private sphere of home, family and community in which women were traditionally enclosed. This means the interpretation of the right to be free from torture, for example, has not been applied to women repeatedly and severely beaten by their husbands or to young girls forced to endure female genital mutilation."

Several countries have registered reservations to the CEDAW. Many have argued that human rights, and especially women's human rights, depend on specific religious, cultural and social circumstances.

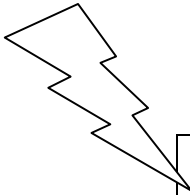
Indeed, it was only at the World Conference on Human Rights in Vienna in 1993 that the international community challenged the distinction made between public and private spheres. The conference declared that women's human rights must be protected not only in courts, prisons and other areas of public life, but also in the privacy of the home. This was a watershed in the effort to bring gender violence into the open.

It is also only in this decade that women's reproductive health, and the factors that determine it through the life cycle have begun to be viewed through a human rights lens. Women's reproductive health and rights featured significantly in the major UN conferences over the last decade that addressed critical social and development issues - especially the United Nations International Conference on Population and Development (ICPD) in September 1994.

This chapter is a particularly complex and challenging one. The right to religious beliefs and cultural practices has often been used to argue against provisions for women's human rights. It is the main source of reservations to CEDAW. Racism also frequently comes into the picture, in the way that the Western rights tradition is presented as the only valid perspective.

It is important to bear in mind that patriarchy is perhaps the most common denominator of all cultures. As Albie Sachs, a judge of the Constitutional Court in South Africa once pointed out, perhaps the only truly non- racial institution in South Africa is patriarchy. South Africa, with its eleven ethnic groups, is in many respects a microcosm of the rest of the globe.

In the specialist piece that accompanies this chapter, Thenjiwe Mtintso, Deputy Secretary General of the South African African National Congress, points out in that culture is a necessary map that guides every individual. But maps can be misleading. They can be open to new interpretation. For her, human rights are the bottom line



yardstick against which all customs must be measured. If they do not pass the test, then they must be open to challenge.

"It is good to swim in the waters of tradition, but to sink in them is suicide"
- Mahatma Ghandi (PULL OUT TO MARGIN)

According to one definition, culture is "who we are and who we want to be." Gender is a social construction, a creation that by definition is not static. As we create "who we want to be" there is great scope therefore for redefining gender relations.

This chapter aims to assist media trainers who are running courses on reporting from a human rights perspective, and are seeking to integrate such an approach into all beat training to:

- Be able to convey how gender equality is integral to human rights reporting;
- What instruments exist for enforcing human rights, and how these have been implemented;
- Why women's rights continue to be ignored and flouted;
- How the media has dealt with reporting women's rights and the violations of women's rights;
- How reporting in this area can be strengthened.

WHAT ARE WOMEN'S RIGHTS?

EXERCISE 67

Take a recent example that illustrates a violation of women's rights, and use this to open the debate on what is meant by women's rights. For example, we have all recently come to know about the plight of women in Afghanistan, whom under the Taliban were forbidden from working, going to school or showing their faces in public- literally hiding behind the top to toe burqa. Yet, as journalist Polly Tyonbee wrote (Mail and Guardian October 5-11): "Women are missing from the story so far when they should be upfront- literally and metaphorically: this war between reason and unreason is ultimately about them...With the money flooding in, pushing these women forward and backing their work would be an act of faith in a democratic future. Or will realpolitik come before real women?"

*TRAINING TIP: Afghanistan is a good way of opening the discussion on how the flagrant violation of women's rights has been allowed to go on even as the discussion on human rights gathers momentum globally. The plight of women in Afghanistan only started to get any real publicity as a tangential issue to the US "war on terrorism". Even then, it has typically been shoved to the backburner both in reporting and on the list of priorities of western governments. An important issue to raise is: while we have all been aghast at the revelations concerning the status of women in Afghanistan, are our own countries all that different in the way women are regarded (see, for example, the article opposite comparing the situation of women in Afghanistan with the situation of women in South Africa, also available on CD ROM as **F 39**)*

The issue of dress is an interesting one to explore. Many Islamic women argue that the veil is part of their cultural heritage and something they choose to wear with pride. What are the views of participants? In a session on culture during a training course on covering gender violence in Namibia, several male participants argued that women invite sexual offenses through wearing mini skirts and other forms of revealing clothing. A chief present at the workshop pointed out that traditionally women and men wore scant clothing but this was not viewed as an invitation to rape. But in a separate conversation, an older Namibian woman challenged the implicit view that there was no gender violence in traditional society. She argued that while it may have taken different forms, it certainly existed.

In Malawi, until recently, women could not wear short skirts or trousers (notice how political repression often takes on gender dimensions). Even in the post Banda era, there is frequently reports in the Malawi media like: "Vendors strip naked girl for indecent dress". In one such report, a woman was quoted as saying the girl invited trouble through the way she dressed: "that was beyond the limit and too much freedom of dressing. We must not suppress cultural and tradition in the name of democracy. She deserved the insults."

These are examples of the complex debates that often ensue when the subject of rights, custom, culture and tradition is raised for discussion! What is most important is to allow all participants to have their say, to emphasise tolerance, but to keep coming back to human rights as the most important compass for determining what is right, and what needs to change. A female Olympic gold medallist from a North African country faced a torrent of criticism on her return home because of her sports clothes, said to have been too revealing. What arguments does this instance raise with regard to customary "norms" relating to clothing on the one hand, and the rights of the sportswoman on the other hand ?

SCAN IN CLM PIECE- SUNDAY INDEPENDENT

HANDBOOK

F40: SOME IMPORTANT DEFINITIONS

Religion is a system of faith and worship, which provides adherents with meaning and purpose in their lives. It is one of the major institutions in society, with almost every human civilisation producing a system of religious belief. Religions may or may not include a belief in a supreme being, but all are concerned with the transcendent, the spiritual, and with aspects of life beyond the physical world.

In all the world's major religions, religious texts have been used to reinforce the power of men in society. Recently, there has been a rise in conservative or fundamentalist religious movements, often associated with conservative nationalism or right-wing politics. These movements are generally opposed to the concept of gender equality. Their attitudes towards gender issues include: a belief that women's proper place is in the home; opposition to reproductive rights; blaming women for the "decline in moral values"; vilifying women who step outside traditional roles; and active homophobia.

Culture is a complex phenomenon, in terms of which people both form and express their sense of identity. Although religion and culture are two separate concepts, there is a great deal of over-lap between them. Traditional cultural practices have often found their way into religious systems, while religious beliefs influence the cultural life of communities.

Within a human rights framework, the right to culture as a human right, as with freedom of religion, is balanced against other universal rights such as the rights to equality and dignity. Furthermore, the right to culture cannot be used as an excuse to discriminate. For example, violence against women cannot be condoned purely on the basis that it is an acceptable cultural practice.

Although culture is often seen as set in stone, it can in fact be very flexible, and while culture and tradition provide continuity with the past, they also change and adapt to meet and reflect changing social conditions. Culture is, or should be dynamic.

Patriarchy, which literally means "rule by the father", refers to a system where men hold more social, economic and political power than women, and exercise authority over women both in the home and in the public sphere. Most cultures in the world today are based on a patriarchal system of power.

The concept of **universal human rights** has its roots in many ancient traditions; such as the Southern African philosophy of Ubuntu, but the international human rights movement has really gained momentum since the Universal Declaration on Human Rights was adopted in 1948, as a reaction to the atrocities of World War II. Human rights are internationally agreed standards, which govern the relationship between states and individuals, between persons, and between social groups. Human rights are an intrinsic part of democracy, and have been at the heart of liberation struggles around

the world.

There are various classes of human rights:

Civil rights, or blue rights, (first generation rights), deal with people's rights as citizens, including the right to equality, the right to vote, the right to freedom of movement, and freedom of expression. In countries where there are dual systems of law (i.e. civil and customary law) customary legal practices are given preference over civil law in most cases.

Socio-economic rights, or red rights (second generation rights), deals with the state's responsibility to provide basic services and uphold human dignity. These rights include the right to education, the right to basic health care, and the right to social welfare.

Environmental, or green rights (third generation rights), is gaining increasing recognition. Green rights involve the right of communities to live in an environment that is safe and not harmful to their health. They include the right to clean air and water.

Most of the world's nations are signatories to the Universal Declaration, and other international human rights instruments, such as the Convention on the Elimination of Racial Discrimination; the International Covenant on Civil and Political Rights; the International Covenant on Social, Economic and Cultural Rights; and the Convention on the Elimination of All forms of Discrimination Against Women (CEDAW).

However, there is often a major gap between law and government policy, or between policy and implementation. This leads to the gap between **equality of opportunity and equality of outcomes**.

Source: IPS Training Manual on Culture, Religion and Gender: A Training Manual for Media Practitioners.

WHY ARE WOMEN VULNERABLE TO CERTAIN ABUSES

EXERCISE 67

Refer here to Exercise 10, Chapter Three on the difference between sex and gender.

SIGNPOST: Ex 10, Chapter Three,
Sex and Gender

Then follow a woman and a man's life cycle, from infancy to childhood to adolescence to reproductive and post reproductive years. You may wish to divide the group into smaller groups, so that each one can consider a particular stage of the life cycle. What are the particular needs of women and men during these periods? How do these often also become the source of vulnerability and human rights abuse? Is the way that men are socialized to be domineering, uncaring and irresponsible also an abusive? The chart below, also on CD ROM at **F41**, should only be given out after the group discussions.

F 41: HUMAN RIGHTS AND THE LIFE CYCLE

STAGE OF THE LIFE CYCLE	PRACTICES/ NEEDS THAT HAVE BEARING ON WOMEN'S RIGHTS	PRACTICES THAT HAVE A BEARING ON MEN'S BEHAVIOUR/ RIGHTS
Infancy and childhood (0-9 yrs)	Sex selection- Female inferiority	Male superiority
	Genital mutilation. Belief that woman does not have the right to enjoy sex	Circumcision- to do with hygiene, rather than enjoyment of sex
	Discriminatory nutrition and health care	Emphasises male superiority.
	Discriminatory access to education	Ditto
Adolescence (10-19 years)	Early childbearing/ teenage pregnancy. Major impact on lives/ economic opportunities of young women.	By allowing young men to continue their education unhindered, young men are not encouraged to act responsibly. Initiation inculcates certain views of manhood.
	Lack of access to reproductive health information/ facilities.	Also denies young men their rights and does not encourage responsible behaviour.
	Unsafe abortion- health risks; no control over reproductive rights	Does not encourage young men to be part of decision making on termination of pregnancy.
	STDs and AIDS: women are more vulnerable due to unequal power relations(see Chapter Ten)	Short of abstinence, the male condom is the main means of preventing the spread of HIV. Men have been socialized to have their own way. This has become extremely dangerous in the era of HIV. Challenging the pandemic is much about challenging the socialization of men.
	Household chores and Responsibilities: effects on school performance of girls	Given much greater opportunity to study.
Reproductive years (15-49 years)	Unplanned pregnancy- far more profound economic and social consequences for women.	Not encouraged to take responsibility.
	Unsafe abortion- see above	See above
	STDs and HIV- see above	See above
	Pregnancy complications	See above
Post reproductive	Gynecological cancers	Cancer of the prostate
	Menopause- myths/stigmas attached to this	Does not affect men
	Ageing- woman seen as past her prime; "on the shelf".	As men get older, they are regarded as being even more virile

***** GENDER VIOLENCE RUNS THROUGH EVERY STAGE OF THE WOMAN'S LIFE CYCLE*****

*TRAINING TIP: The table above is one example of a table constructed as a result of a similar discussion. Note that the **biological** role of child-bearing gives rise to particular health needs. Yet the **gender roles** ascribed to women often leave them weak and vulnerable. Their reproductive health is at best neglected, or at worst becomes the source of abuse. Men are given a better chance in life through better nutrition, education etc. Their superiority is emphasized in various ways, and they are initiated into various beliefs of what it is to be a man. An interesting question is whether the way men are socialized, often culminating in violent behaviour, is also a human rights abuse. The expectations placed on men may be as unfair as the blatant abuses of women. Is gender equality also liberation for men? What does it mean to carry the baggage of patriarchy?*

Definitions

Women's rights: The World Conference on Human Rights held in Vienna in 1993 declared human rights to be a universal norm, independent from the standards of individual states. The Vienna Declaration emphasizes that the rights of women and girls are an "inalienable, integral and indivisible part of all human rights activities."

Reproductive rights: include the rights of couples and individuals to: decide freely and responsibly on the number, spacing and timing of their children, and to have information, education and the means to do so; attain the highest standard of sexual and reproductive health; and make decisions about reproduction free of discrimination, coercion and violence.

Sexual rights includes the right of all people to: decide freely and responsibly on all aspects of their sexuality, including promoting and protecting their sexual and reproductive health; be free of discrimination, coercion or violence in their sexual lives and in all sexual decisions; and expect and demand equality, full consent, mutual respect, and shared responsibility in sexual relationships.

HOW ARE WOMEN'S RIGHTS GUARANTEED?

EXERCISE 68

Divide participants into groups. Each group should come up with a list of instruments at international and regional level that addresses the issue of women's rights, and give some indication of what provisions each of these make. Are participants aware of any landmark cases using these instruments in their countries?

*TRAINING TIP: Media practitioners are often quite ignorant of these legal and international provisions. Try to get as much information as you can out of the groups, and if you have Internet facilities you might ask them to do some on-line research. The following handout also available as **F42** on CD ROM is a useful summary and assessment of where things stand in the SADC region:*

H A N D O U T

F42: The Human Rights Framework For Women's Rights

Global Instruments

The major international human rights instruments on gender equality include the UN Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) and its Optional Protocol, and the Beijing Declaration and Platform for Action.

The Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW)

CEDAW was adopted by the United Nations in 1979, and came into force in 1981. The Convention has been hailed as the 'international bill of rights for women', and was revolutionary at that time because it contained the most comprehensive statement on the rights of women to equality with men in many areas.

In CEDAW, states undertake to eliminate discrimination against women in areas such as political and public life, nationality, education, employment, health, economic and social benefits, law, and in marriage and family life. It also provides for the adoption of temporary affirmative action measures to accelerate equality for women. It further requires States Parties to embody the principle *of the equality of women and men in their national constitutions, or other legislation.*

The Optional Protocol to CEDAW

The experience working with CEDAW for two decades demonstrated the need for further work in the area of women's rights. A major weakness was the fact that individual women whose rights had been violated could not use the Convention to assert their rights. Thus in March 1999, an *Optional Protocol* to CEDAW was adopted, which is intended to ensure that State Parties to CEDAW fulfil their obligations, and maintain their commitment to the human rights of women. The Protocol has now entered into force, and in SADC, only Malawi and Namibia have ratified it, while others are in the process of consulting on its ratification.

The Protocol establishes two routes for using CEDAW in response to women's human rights violations. The first route is a communications procedure, where individuals or groups may submit written complaints to the CEDAW Committee. The second is an inquiry procedure, where the CEDAW Committee can initiate a confidential investigation where it has received reliable information of grave or systematic violations of women's rights.

The Beijing Declaration and Platform for Action (PFA)

This instrument was adopted at the 4th UN Conference on Women held in Beijing in September 1995. It calls upon governments, the international community and civil society including NGOs and the private sector to take strategic actions to ensure the

advancement of women. It identifies strategic objectives and action to be taken in the following 12 critical areas: women and poverty; education and training of women; women and health; violence against women; women and armed conflict; women and the economy; women in power and decision making; institutional mechanisms for the advancement of women; human rights of women; *women and the media*; women and the environment and the girl child.

The United Nations International Conference on Population and Development in September 1994 (ICPD).

The ICPD Charter on Sexual and Reproductive Rights affirms the rights:

- To life
- Liberty and Security of person
- Equality and to be free of all forms of discrimination
- Privacy
- Freedom of thought
- Information and education
- Choose whether or not to marry and to found and plan a family
- Whether or not to have children
- Health care and health protection
- Benefits of scientific progress
- Freedom of assembly and political participation
- Freedom from torture and ill treatment

Regional and Sub-Regional Instruments

The African Charter on Human and Peoples' Rights (ACHPR)

Sometimes referred to as the Banjul Charter, the African Charter on Human and Peoples' Rights (ACHPR) was adopted by the Heads of State of the Organisation of African Unity at Banjul, The Gambia, on.... It states that every individual shall be entitled to enjoy the rights and freedoms recognised and guaranteed in the charter 'without distinction of any kind such as race, ethnic group, colour, sex, language, religion, political or any other opinion, national or social origin, fortune, birth or other status'.

One of the rights guaranteed by the charter is equality before the law, as well as equal protection of the law. The Charter further enjoins state parties to recognise the rights, duties and freedoms it guarantees, and more importantly, to adopt *'legislative and other measures to give effect to them'*. As far as discrimination against women is concerned, the African Charter provides that *"The State shall ensure the elimination of every discrimination against women and also ensure the protection of the rights of the woman and the child as stipulated in international declarations and conventions"*.

An ***Additional Protocol to the Charter on the Rights of Women*** is currently being negotiated and should be adopted at the July 2002 meeting of the OAU Summit of Heads of State.

SADC Instruments on Gender and Development

SADC Heads of State signed a ***Declaration on Gender and Development*** in Blantyre, Malawi in which they committed their countries to the following among others:

- ◆ The achievement of at least 30% target of women in political and decision making structures by 2005;
- ◆ Promoting women's full access to, and control over productive resources to reduce the level of poverty among women;
- ◆ Repealing and reforming all laws, amending constitutions and changing social practices which still subject women to discrimination;
- ◆ Taking urgent measures to prevent and deal with the increasing levels of violence against women and children.

The Declaration urges SADC Member States to encourage the mass media to disseminate information and materials on the human rights of women and children.

SADC Heads of State signed an ***Addendum to the Declaration, on the Prevention and Eradication of Violence against Women and Children***, in Port Louis, Mauritius in 1998. It contains the following major elements:

- ◆ A recognition that violence against women and children is a violation of fundamental human rights;
- ◆ An identification of the various forms of violence against women and children in SADC;
- ◆ A concern that the various forms of violence against women and children in SADC continue to increase, and a recognition that existing measures are inadequate;
- ◆ Recommendations for the adoption of measures in a number of areas.

One of the specific measures referred to in the Addendum is that the mass media should be encouraged to play a constructive role in the eradication of violence against women and children by adopting guidelines which ensure sensitive coverage of the issue, and avoid the perpetuation of stereotypes (see page 80 of "*Whose News, Whose Views*").

COMPLIANCE BY SADC MEMBER STATES WITH GENDER EQUALITY INSTRUMENTS

While there is an elaborate framework of international, regional and sub-regional treaties, conventions and other documents for the protection and promotion of the human rights of women, these instruments need to be translated into meaningful rights for individuals at the national level.

Legally, international instruments do not automatically become part of the laws of countries unless they are 'domesticated' into their national legal systems. Many SADC countries have not taken this step with regard to the instruments just described. Angola and Namibia, where ratification of an international instrument automatically makes it part of the national laws, are two exceptions. In other SADC countries where instruments are not part of their national laws, the courts cannot apply their provisions.

EXERCISE 69

In most SADC countries, the primary source of human rights is the bill of rights in the constitution, where such exists. Ask participants to examine the Constitution of their country, and find out what provisions are made for gender equality. If possible, compare this with the Constitutions of other SADC countries. How explicit are the provisions for gender equality in your country's constitution as compared to other countries? How important is this with regard to the attainment of gender equality? The table in the handout below (**F43** on CD ROM), compiled by Women and Law in Southern Africa (WLSA) provides more information.

TIP: As the table below shows, the constitutions of most SADC countries outlaw discrimination on the basis of sex, with some using precise language, while others use less precise language. In many cases however, the same constitutional provisions that guarantee gender equality allow exceptions in the so-called 'private law' areas of customary law, personal law and family law where most discrimination against women takes place, even though CEDAW prohibits discrimination in the social and cultural fields. What the media and media trainers can do is:

- *Know the basic instruments: they are all available on the Internet!*
- *Demystify the legal jargon; distribute simplified and re-packaged these provisions.*
- *Spot the gaps; use them for your investigative stories!*
- *Investigate violations; help cause a public outcry.*
- *Report in a way that is provocative and interesting, without being insensitive and trivialising the pain of others, especially women.*

H A N D O U T

F43: Gender Analysis of Constitutionally Guaranteed Rights and Freedoms in SADC

Country	Gender Sensitivity of Constitution	Issues
1.0 Angola	<p>Article 18 (1, 2) provides for Equality irrespective of sex and sexual discrimination is prohibited.</p> <p>Article 29 provides for equality between men and women in the family, with the same rights and duties.</p>	<ul style="list-style-type: none"> Falls short of providing for non-discrimination in all matters of personal law, an arena of many disadvantages to women.
2.0 Botswana	<p>Section 15 protects against discrimination, but excludes protection from discrimination on the basis of sex.</p>	<ul style="list-style-type: none"> There is lack of protection from sexual discrimination. However, the highest court has interpreted another section of the constitution as prohibiting sex-based discrimination Protection from discrimination does not extend to matters of personal and customary law, where women face many disadvantages
*3.0 DRC	—	—
4.0 Lesotho	<p>Section 18 protects from discrimination on the basis of sex.</p>	<ul style="list-style-type: none"> Protection from discrimination does not extend to matters of personal and customary law, where women face many disadvantages
5.0 Mauritius	<p>Section 16 excludes protection from discrimination on the basis of sex</p>	<ul style="list-style-type: none"> There is lack of protection from sexual discrimination. Protection from discrimination does not extend to matters of personal law, where women face many disadvantages
6.0 Namibia	<p>Article 10 provides for protection from discrimination on the basis of sex.</p> <p>Article 14 provides for equal rights between men and women to, during, and at dissolution of marriage</p>	<ul style="list-style-type: none"> Falls short of providing equal rights in all matters pertaining to personal and customary law where women face many disadvantages.
7.0 Malawi	<p>Section 20 protects against discrimination on the basis of sex.</p> <p>Section 22 provides for full and equal respect of individuals within the family</p>	<ul style="list-style-type: none"> Though progressive at the level of formal equality and equity but remains problematic at the level of substantive equality.

	Section 24 provides for rights of women to equal protection of the law, non-discrimination in marriage, capacity to enter into legally binding agreements, individual property, custody and guardianship of children, to acquire and retain citizenship and nationality, equal rights on the dissolution of marriage, protection from violence, discrimination at work, and deprivation of property, elimination of harmful/discriminatory customs and practices.	
8.0 Mozambique	Article 66/67 provides for equality of rights between men and women in all spheres of political, economic, social and cultural affairs.	<ul style="list-style-type: none"> There is no explicit provision protecting women's rights, given their historically disadvantaged position.
9.0 Swaziland	—	—
10.0 Seychelles	Article 27 (1,2) provides for equal protection of the law and prohibits anti-discrimination on any ground. Envisages ameliorative measures for disadvantages persons and groups. Article 30 provides for the rights of working mothers – paid leave and working conditions.	<ul style="list-style-type: none"> There is no specific reference to protection of women's rights in all matters of personal law, where women are most disadvantaged.
11.0 South Africa	Section 1 provides for democratic values of non-sexism, human dignity, equality and advancement of human rights and freedoms. Section 9 prohibits discrimination on the grounds of sex, pregnancy and marital status. Section 12 (2) provides for the right to bodily and psychological integrity including decisions on reproduction, security in and control over one's body.	<ul style="list-style-type: none"> Makes no specific reference to equal rights of women in matters of personal and customary law, where women face many disadvantages
12.0 Tanzania	Articles 12 and 13 provide for	<ul style="list-style-type: none"> There is no provision that explicitly protects

	equality of persons and equality before the law. Article 13 (5) prohibits discrimination on the basis of sex	women's rights, given their historical and contemporary disadvantages.
13.0 Zambia	Article 23 protects individuals from discrimination irrespective of sex or marital status	<ul style="list-style-type: none"> Protection from discrimination does not extend to matters of personal and customary law, areas in which women are most disadvantaged.
14.0 Zimbabwe	Section 23 prohibits discrimination on various grounds	<ul style="list-style-type: none"> The anti-discrimination clause does not prohibit discrimination on the basis of sex. The anti-discrimination clause does not extend to matters of personal and customary law, areas where women are most disadvantaged.

*Information not available at the time of writing
(Source: WLSA 2002, SADC MPs Guide to Gender and Development)

CUSTOM, CULTURE RELIGION

There is often a close relationship between custom, culture and religion- gender violence- and the violation of women's rights. One way to open this debate is the impromptu speech method suggested in Chapter Three.

SIGNPOSTS: Exercise Nine, Chapter Three.

Catholics for a Free Choice:
<http://www.cath4choice.org>

Gendercide Watch
<http://www.gendercide.org>

Muslim Women's League
<http://www.mwlusa.org>

One World
<http://www.oneworld.org>

Religious Tolerance
<http://www.religioustolerance.org>

Rising Daughters Aware:
<http://www.fgm.org>

UNIFEM Arab Women Connect Project:
<http://www.arabwomenconnect.org>

EXERCISE 70

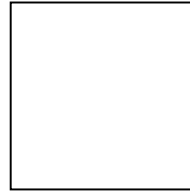
You might wish to pick out some quotations from prominent persons or some recent events to start off the debate in small groups. For example:

- Cultural practices like lobola are fuelling domestic violence in many homes in the country; a local chief was quoted as saying in Malawi (Daily Times, 22 November 2001).
- Mourning rituals are deeply oppressive of women, according to research carried out by WILSA in Zambia. For example, widows are expected to wail loudly and if they do not, they are expected of having something to do with the deaths of their husband. (Daily Times, Zambia).
- Witchcraft is a burning gender issue in many parts of South Africa. Although both women and men are accused of witchcraft men are regarded as sorcerers, supernatural beings, while women are regarded as evil and condemned to seclusion if not burned or murdered. (Reconstruct, 13 September, 1998).
- A story that describes the condition of many women in Niger called fistula arising from early marriage, with the baby getting stuck in the young girls narrow and not fully developed pelvis, leading to the rupture between the bladder and vagina or rectum. This leads to incontinence- "the stench of urine an ever-present reminder of these women's shame." (Star, January 8, 2002).
- The case of Safiya Tungar-Tudu Hussaini, a divorced mother of five condemned to death by Shriah law for allegedly committing adultery and having a child out of wedlock that sparked an outcry around the globe. Hussaini was eventually set free by a Sharia Court of Appeal because the four witnesses required to testify in the case were not called on to do so in the lower case. But in the same breath the court sentenced a second woman, Amina Lawal, to death by stoning for having a child while divorced. Note some of the headlines that accompanied these stories for example: "Stay of Execution for mom on sex rap"- Star, 4 December, 2001; "Adulterous woman files appeal against stoning" (Citizen, 5 April 2002) endorsing the view that having a child after you are divorced is adulterous!
- A church leader in Malawi has admitted that while the church is good at marrying couples, it turns a blind eye to domestic violence (Daily News, 23 October 2001).

TIPS: The discussion on custom, culture, religion, and gender violence needs to be carefully facilitated, because it's easy to divert the debate with charges of cultural insensitivity. Here are a few tips to bear in mind:

- *Culture, religion, customs and tradition, are a mix of good and bad (see specialist pice by Thenjiwe Mtintso below).*
- *Culture, is not static. Gender is also not static. It is about roles that are learned, and that can therefore be unlearned. Gender equality should be part of the vision of "who we want to be."*

THENJIWE'S SPECIALIST CONTRIBUTION- TO FOLLOW



CUSTOMARY LAW

The conflict between customary and codified laws in many Southern African countries comes to a head in issues of property and inheritance. Property grabbing can occur in different ways:

- The grabbers classify the property into masculine, e.g.: cars, bicycles, livestock, land, and real estates, and feminine property such as kitchen utensils, beddings and clothing.
- It may also be done by manipulating some local customs, for example, in patrilineal societies where the children live with the deceased's parents, the justification is that the property will be used by the children and the widow is in this case, asked to go back to her village without anything.
- Sometimes property grabbing may also involve the use of deceptive methods by some relatives to obtain money at the District Commissioner's or Registrar General's offices. The grabbers may take advantage of the widow's lack of knowledge of the procedures to be followed and forge authentication, or simply connive with administrative officers.
- A related instance of property grabbing would be where family members delay the distribution process in order to frustrate those entitled, exposing the property to loss due to use, etc.

EXERCISE 71:

Find stories in your local media that trainees should be asked to look at and consider the following checklist:

- Does the story reflect adequate knowledge by the writer in the prevailing family systems, the provisions in the Marriage Act and the traditional customary practices?
- Is the image of victims of property grabbing presented as people who need public sympathy and action rather than ridicule?
- Is there an attempt to identify the rights that are being violated in crimes related to property grabbing?
- What are some of the issues emerging out of property grabbing such as the relationship between the incidence of HIV/AIDS and the readiness by husbands to write wills?
- Are property grabbers portrayed as criminal suspects and not heroes?

TIPS: Most marriages in Southern Africa are contracted under either the Marriage Act or Customary Law. In Malawi, the Wills and Inheritance Act stipulates that:

- *If the marriage took place in a matrilineal system, two fifths of his property is supposed to go to his wife, children and dependants while the three fifths is distributed to heirs at customary law.*
- *If the marriage took place in the patrilineal system, half of the man's property goes to his wife, and dependents while the remaining half goes to heirs at custom.*

- *In either event, the wife must retain all household belongings, which include furniture, beddings, crockery, cooking utensils, garden and farming implements, and other articles used in and for the purpose of maintaining and enjoying a dwelling house.*

Despite the provisions in the Wills and Inheritance Act, cases of property grabbing continue to be on the rise, and in most cases, women are at the receiving end of this type of injustice. Dependants or heirs continue this practise under customary law and modern codified law cannot prosecute such people. What is the position in your country? In South Africa, the Constitution states that where customary law is in violation of the Bill of Rights, the Constitution takes precedent. But in practise very few of the victims of such practices have the knowledge or resources to take such cases up.

Cases involving property grabbing are not as widely covered in the Malawian media as those involving rape. Often, journalists are not aware that property grabbing is a crime. The few reported cases involve administrative officials defrauding a deceased's estate or people posing as relations of the deceased. A major problem in the reporting is the portrayal of women as losers and sufferers and men, who are usually the culprits, as heroes through headlines like: 'Widow duped'.

GENDER VIOLENCE

What is gender violence?

There are a number of terms that are used inaccurately when we talk about gender violence. They are of course all closely related, but it is important to distinguish between them:

Gender violence- covers all forms of violence that have to do with socially constructed behaviour. These can include violence against men, e.g. abuse of boys by men; abuse of men by women (in rare circumstances).

Violence against women- refers only to women. It is frequently confused with gender violence because over ninety percent of gender violence is violence against women.

Child abuse- although this affects both boys and girls, the girl child is far more likely to be abused than the boy child.

Domestic violence- also frequently confused with the terms above because most gender violence, violence against women and child abuse occurs in the home. But this is not necessarily so: sexual harassment for example, mostly takes place in the work place.

Sexual offences: Many cases of gender violence, violence against women, domestic violence and child abuse are, or have an element of, sexual violation. But this is not necessarily the case.

Other types of gender violence: It is important to stress that in addition to sexual offences there is also physical, psychological, mental, emotional and- as we have seen in the case of property grabbing, economic abuse. Often several of these are taking place concurrently.

EXERCISE 72:

Ask participants in small groups or in plenary to write on cards all the different types of gender violence that they are aware of, and to pin these up on a board. Then cluster these into different categories, e.g. child abuse, domestic violence, sexual assault, battery, feticide, sexual harassment.

Why is gender violence so complex

EXERCISE 73:

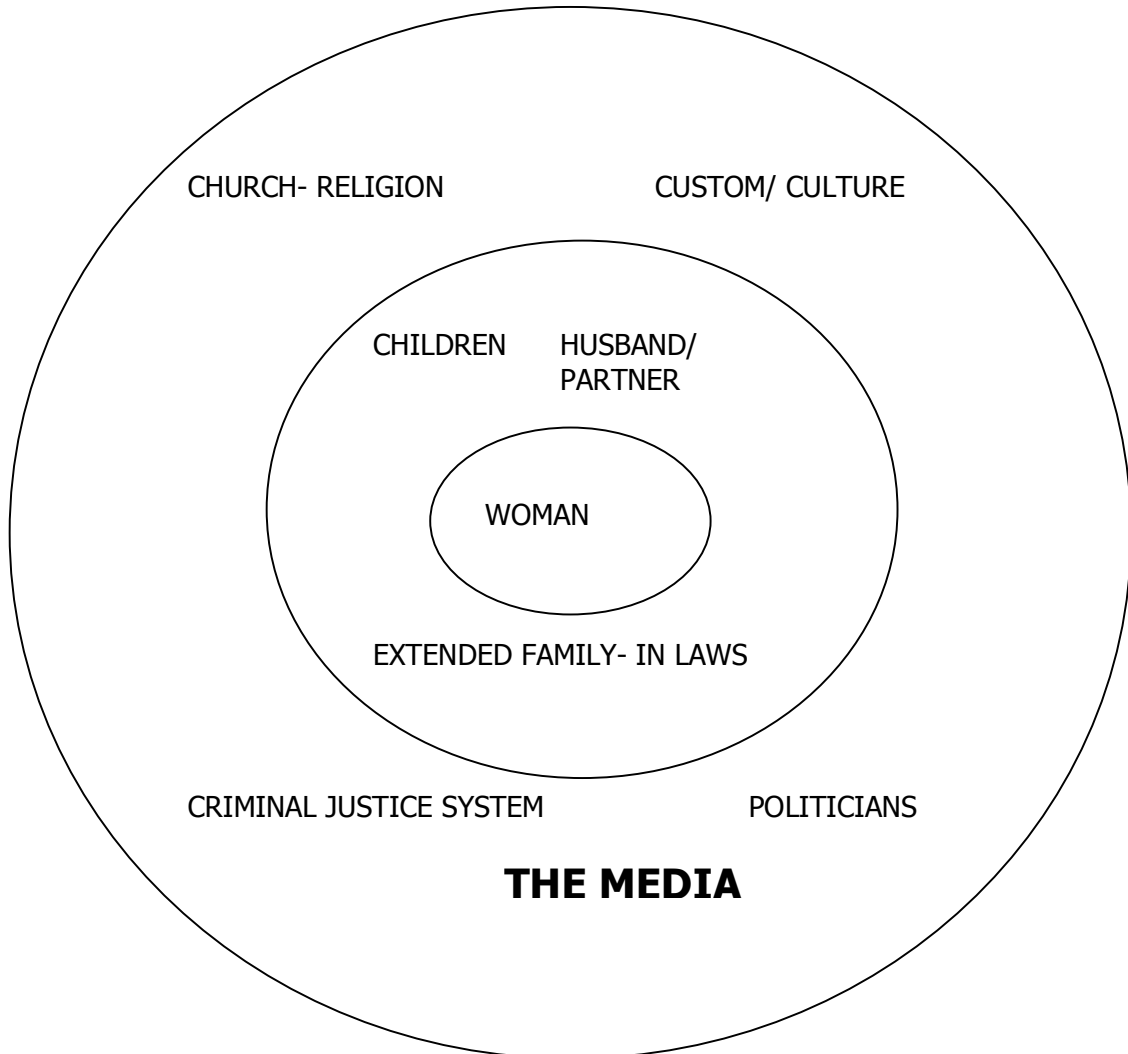
Pose a scenario like: If a white man beats a black man on the street in a Southern African city, what is the response of the public likely to be? If a man beats his wife in his house and the neighbours hear her scream what is the response likely to be? Why are these responses different? What do they tell us about the challenges of fighting gender violence?

TIPS: Gender violence is one of the most complex areas of human rights abuse because it is perceived as taking place in the private sphere and because of the way we are socialized. Men are expected to be strong and domineering- to "sort out" their wives. Women are expected to submit to their husbands. If they are being beaten the first response is likely to be to blame themselves. Their mothers and in-laws are likely to say: what are you doing wrong? Go back and make your husband happy. Women also put the welfare of their children above considerations of their personal safety. Economic dependence also greatly reduces their bargaining power. The criminal justice system (see specialist contribution by Henry Malunda) is riddled with gender biases. A shelter for women in Mauritius estimates that 90 percent of those who come there go back into abusive relationships, unable to challenge the web of societal and institutional structures that show little or no sympathy to the woman's plight.

HANDOUT

F45: Mmatshilo Motsei's Framework

ADAM- USE THE ONE YOU HAVE ON FILE: SEE SA GENDER VIOLENCE WORKSHOP NEWSLETTER



TIPS: Motsei's simple framework, presented at GL's Gauteng workshop on covering gender violence, is an easy to use tool that helps media practitioners grasp the complexity of the issue. Using a flip chart, ask participants to help you fill in the different players in the circles that surround the woman and what role each plays. End with the media. What role does the media play? Is the media exacerbating the problem? Can it be part of the solution? How? This exercise feeds well into the one that follows.

Media coverage of gender violence

EXERCISE 74

Ask participants to clip examples of the coverage of gender violence in the local media during the last week or so (or if possible ask them to bring examples with them to the workshop. Analyse these headlines and articles carefully from a human rights perspective. What conclusions can be drawn?

TRAINING TIP: Below is an example of a collage put together at the GL/MIJ workshop on covering gender violence in Malawi by co-facilitator Henry Malunda. If you have any specific research from your country on covering gender violence, this would be a good time to present it. The handout summarises research carried out by the Polytechnic of Namibia for the GL/PON workshop on covering gender violence.

HANDBOOK

Victims or survivors? Namibian media under the spotlight

By Pauliina Shilongo, Polytechnic of Namibia

The overwhelming image in the Namibian print media of women and children who live through gruesome cases of abuse is one of helpless victims, according to research carried out by the Media Technology Department of the Polytechnic of Namibia. Ironically, the majority of these stories emanate from the courts, meaning that they in fact represent the relatively small proportion of gender violence cases that are actually acted upon.

The "*Analysis of Selected Press Coverage of Gender Based Violence*" was conducted for the workshop on Covering Gender Violence jointly convened by the polytechnic and Gender Links from 18th to 22nd February 2002.

Due to budgetary constraints, the research covered four newspapers: the Namibian, Republikein, Windhoek Observer and New Era over the period 7 January to 9 February 2002. The survey did not include the electronic media. It is by no means a comprehensive survey. Still, the conclusions give interesting insight into the amount of coverage, sources used, perspectives accessed and the representation of women in the coverage of violence against women in the Namibian print media. Some of the findings include:

- The amount of coverage of violence against women in the two daily newspapers, The Namibian and Republikein, was remarkably different. The Namibian covered 50 stories (56% of all stories covered in the monitored period) in 25 editions monitored, while Republikein covered only 15 stories (17%) in the same number of editions. This may reflect different editorial policies on what constitutes news. Readers who read only one of these two papers each day would have a very different picture of the level of violence against women in Namibia.
- The proportionately high coverage of violence against women in the Windhoek Observer (21 stories or 23% of the overall coverage in 5 editions) is linked to this paper's general focus on crime stories. The again disproportionate coverage of domestic violence (17 out of 21 stories or 81%) in the Windhoek Observer is explained by the paper's practice of covering divorce court cases.
- New Era covered only 4 stories of gender violence in 10 editions monitored, but two of them were full-page feature stories.
- Protests or victories against violence against women were clearly under-reported.

- Throughout the coverage women are represented mostly as victims (79%), helpless sufferers, who “frequently burst out in tears” or are simply described as the battered wife, or frightened victim of crime. Only 2 % of the stories depict woman as a survivor, yet a high number of the stories emanate from the court, which indicates that the women have taken action to fight against the violence and are in fact survivors.
- Where authors could be identified, men wrote the vast majority of the stories.
- Approximately 43% of all stories monitored originated from the court. This has definite impact on the angle from which stories are told. Important perspectives, like that of anti-abuse and human rights organisations are generally not accessed, and the perspective of the victim is limited to the testimonies during the court proceedings.
- Very few stories were told from the victim’s perspective, and in all such cases this came from court proceedings.
- Visuals, captions and headlines often depict the victim as a helpless sufferer and reduce her dignity, even when the report itself described the woman as a survivor.

Analysis of any week’s coverage of gender violence, and more detailed analysis of the sort carried out by PON reveals serious gender biases in the way this issue is covered- see also page 77 of “Whose News, Whose Views”. Here are some issues to explore in discussion:

- The pendulum has swung from scant to sensational coverage, with little sensitivity or regard for the human rights of women.
- The experiences of women are frequently trivialized- see cartoon on page 93 of “Whose News, Whose Views”.
- Gender violence is not given the same weight as other crimes e.g. car hijackings and bank robberies that concern material possessions.
- There is an abundance of sensational headlines and short stories, with little context or analysis.
- Most stories are based on court reporting; most court reporters are men. Court reporting is itself very limited when covering stories of this kind (see Malunda’s piece on the criminal justice system).
- Stories are largely told from the point of view of perpetrators and imply that victims are to blame, or expect to be beaten (see cartoon on page 94 of “Whose News, Whose Views”)
- Light sentences and bias by the criminal justice system are often reported uncritically.
- Voices of those affected are seldom heard. This may be because they are difficult to access, but often it is because the media does not make the effort, or does not take the trouble to give assurances of anonymity/ sensitivity (see below).

- Those affected are portrayed as victims, rather than as survivors.
- Stories protesting gender violence receive scant coverage and are hidden away in the news.
- The voices/ role of men in combating gender violence is only just beginning to be recognized. Often the men involved in such movements are jeered at by their fellow men.

Victims or survivors

EXERCISE 75

A powerful way to demonstrate that most women who go through horrendous abuse are not just victims, they are survivors, is to organize through a local NGO for a survivor of gender violence to come and talk about her experiences.

*TRAINING TIP: In six out of eight courses on covering gender violence that GL, in collaboration with local training institutions organized in Southern Africa, survivors of gender violence gave powerful and moving testimony. The difference between these stories, and the usual flash headlines on gender violence, is reflected in the supplements that participants produced, available on the GL website (genderlinks.org.za). Find a few of these, or of similar examples in your local media. Notice how through techniques like pseudonyms, photographs taken from the back etc the story can't be told, without adding to the trauma of the survivor. A survivor who spoke at a GL/IAJ workshop subsequently wrote her own story, published in the Star, under the headline: "You are a woman. You are a human being. You are no ones possession"- see article below, also on CD ROM as **F46**.*

SCAN IN ANTHEA'S ARTICLE

Gender, media and the criminal justice system

EXERCISE 76

The Malawian scenario in the handout below, also on CD ROM as **F47**, illustrates a typical rape case that has failed in court because of a number of gender-related problems. Ask participants to discuss what these are, the way evidence is weighed and used from both sides, and the gender-power imbalance involved in the case. To bring it home, ask trainees to role play a police examination room where a woman has just arrived to report a case of rape, in an open room, with lots of bystanders, and a male police officer on duty.

HANDOUT

F47: GENDER JUSTICE AND THE CRIMINAL JUSTICE SYSTEM

A 25-year-old domestic worker complained to a human rights organization that her former boss, a diplomat (who was later arrested and charged with rape) forced her to have sex with him by enticing her into his bedroom with pornographic films. She alleged that when she refused to do so, he pushed sticks, candles, a bottle of Fanta, a cucumber and eggplants into her private parts wounding her womb in the process.

According to a 'Nation' story entitled 'Diplomat in for rape' (Thursday, 28 March 2002), a medical report obtained by the human rights organization revealed the domestic worker had sustained a scar and had contracted syphilis. The Director of Public Prosecutions later withdrew the case on grounds that the domestic worker could not produce *tangible* evidence throughout the proceedings.

According to another Nation report, (Thursday, 28 March 2002), 'investigations revealed that she was dismissed for bringing strange visitors to her place of work against orders . . .' The newspaper claimed that another medical report dated March 25, 2002 stated 'the patient has chronic pelvic inflammatory disease (PID). This is usually caused by sexually transmitted diseases. She was previously operated by Dr Sungani in January 2001, *likely* on the same problem. It is clinically difficult to attribute the present findings to the sexual harassment of the year 2000.'

Sources:

- 1 The Nation (2002). 'Diplomat in for rape' in: *The Nation*, vol 9 no 8, Friday, 11 January, 2002, p 1. Blantyre: Nation Publications
- 2 Munthali, Kondwani (2002), 'Diplomat's rape charges dropped' in: *The Nation*, vol 9 no 60, Thursday, 28 March, 2002, p 1. Blantyre: Nation Publications



Gender, media and the criminal justice system

By Henry Malunda Malawi Institute of Journalism

Although women are becoming increasingly aware of their rights and the need to use the available systems, many gender-based violence crimes still remain unreported because of frustrations resulting from the criminal justice system. Media need to be trained to identify any source of such frustrations as a way of correcting the prevailing biases against women. Two such areas are the police and the courts.

Most police officers view complainants as victims, not survivors. Complainants are naturally uncomfortable narrating a story about sexual violence to male officer. Few police stations offer any privacy or counselling facilities. The time that elapses, and the awkwardness of the situation, leads to valuable evidence being lost.

In Malawi, especially in rural courts, some police officers have taken the initiative to use their spouses to interview rape victims, but this is a glaring loophole for the defence. Thanks to a current police reform programme, some police officers have been seen offering their offices as interview rooms for rape victims. In South Africa, there are three pilot "one stop shop" programmes where police and counsellors are stationed at a hospital. Encourage participants to think about possible solutions in their local situation.

In addition to the broader problems of low levels of education and legal literacy that most women in Southern Africa face, taking up criminal proceedings on sexual offences presents its own web of problems. Providing material evidence such as a medical report and biological signs of having offered some resistance, or whether the victim screamed or shouted — all to prove that she did not consent to the sexual intercourse- are necessary but not always available.

First the survivor has to answer painful personal questions to establish her case, then she is more than likely subjected to hostile the cross examination by the defence with the aim of discrediting her character. The defence may ask such awkward and

embarrassing questions as “Did you enjoy the experience?”; “How many boyfriends do you have?”; “When you say, he grabbed me and then did it to me what do you mean “did it to you”? Then the victim has to say “He took his penis and inserted it into my vagina”— penis and vagina being taboo language in most African languages.

According to Grace Ndatcheredwa (2001), a Senior Resident Magistrate working in one of the urban courts in Malawi, most women may bring rape cases to court but the suspects are often acquitted due to three major reasons:

- Lack of evidence due to the private nature of the crime, i.e., where and how the evidence is to be obtained.
- The need for the victims to use language that is straightforward — which makes them feel embarrassed and uncomfortable.
- The fact that in most cases, the victim is the only witness, so, her evidence is considered with caution.

The media has a role to play in following rape cases from the time they are reported to sentencing so as to hold the criminal justice system accountable, while respecting the rules of court reporting. In South Africa, for example, the media gave wide publicity to a public outcry when a judge gave a lenient sentence in a case of incest because, “it happened in the home and was therefore no threat to the community.” The state appealed the sentence and succeeded in getting a much stiffer penalty.

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Gender violence perpetrated by women

EXERCISE 77

Ask participants to scan local newspapers and magazines for the past three weeks or so to find stories involving female criminals. Compare the coverage of one or two such cases with that for similar offences by male criminals. Are there any differences in the way the stories are handled?

Example: In Malawi a woman was reported to have scalded her domestic worker with boiling water for allegedly stealing sweet potatoes. The domestic worker eventually died in hospital from first-degree burns. At first, police were reluctant to arrest the woman allegedly because she came from the middle-income group but when media images of the girl in pain started appearing in the local papers and on TV, there was public outcry and a call for the suspect to be brought to court. She was eventually put into custody and had several bail applications turned down. The defence lawyer subsequently complained that his client had already been tried in the media.

TRAINING TIP: At one level, the example above amplifies the discussion in Chapter Three on multiple- oppression: it is no secret that many women of “superior” class and

economic position treat their domestic workers despicably. On the other hand, an interesting question to ask is whether if the perpetrator in this case had been a man, he would have been hounded in the same way as the media hounded the woman. In the case above, an interesting feature of media coverage was the extent to which it focused on the fact that the perpetrator was a woman, rather than simply a criminal. In South Africa, a case of a woman abusing young boys received full page, banner publicity, with no mention of the number of boys involved, or the prevalence of this phenomenon in comparison with other forms of gender violence. Of course, women are capable of violence, but it is a fact that men perpetrate most violence. In its pursuit of balance and fairness, the media must report on all types of gender violence, but these should be in context and give a sense of proportion.

An interesting comparison to make is the sentencing and media handling of cases of femicide, the killing of an intimate female partner by a man, compared to cases in which women kill their partners (often in desperation, after many years of abuse). Note that while there is an English word for the former, there is none for the latter. What does this tell us about gender and language?

SIGNPOSTS: See also Exercise 64, Chapter Seven, on media handling of women who killed abusive partners; and the discussion on language in Chapter Seven

SEX WORK

EXERCISE 77

The issue of sex work, and its relationship to human rights is a thorny one in all Southern African countries, where such work is illegal (see also "*Whose News, Whose Views*", page 80-81). Make a collection of stories on sex work in your country. What do these stories reflect about the way that a) sex workers are regarded b) their clients are regarded? Try to find examples of alternative coverage of sex work- stories that go behind the sleazy and sensational headlines. Here is one example from the MIJ/GL workshop on covering gender violence, also available on CD ROM as **F48**:

HANDBOOK

F48: NOWHERE TO HIDE: Vicious circle of violence follows sex worker from home to work By Peter Mokassah

Stella Makupula, 23, a commercial sex worker in Blantyre is a bitter woman. She wishes she were not born a woman. "I will never forgive my father. Never. I wish I were born a man. I am a prostitute because my father raped me at home," she says. She has cast aside the intimacy of filial love because her father raped her repeatedly until she gave birth to a child.

Makupula says when her mother learnt of the harrowing story, she accused her of bringing shame to the family and beat her up incessantly before chasing her out of the home in their village house at Chileka in Chief Kunthembwe's area located about 20 kilometres away from the City Centre. "I will never forgive my mother either. She abandoned me when I needed her most."

"I am a prostitute not because I wanted to be one, but there was nothing I could do apart from selling my body to sustain my life and that of my child who in a way is my brother as our father is the same," she adds, clutching a bottle of Carlsberg green in her left hand while the right helps her take a swig at the beer.

Staring blankly into the smoky bar where she waits for clients, Makupula recalls how the people who brought her into the world and were supposed to protect her turned her into a vagrant eking out a living by illegal behaviour.

"I have never been a happy person since then. I have been traumatic all through. If the people who were supposed to give me optimum love drove me into destitution, what more the people I meet?" she asks.

Apart from being ostracised by the society, Makupula and many other commercial sex workers are ridiculed by their clients- men who harass them sexually. "As sex workers the going is not rosy as one might think, it is thorny, we persevere because we have no choice. Most men take advantage of our status and sex. They sometimes use us for free," she observes.

Makupula's story is one of the many cases of gender- based violence and violence against women in the homes of Malawi, and around the world. Domestic violence, according to Seodi White, coordinator for Women and Law in Southern Africa (WILSA) Malawi chapter, is pain inflicted on you by someone you know, love, and care about, socially, psychologically, morally, economically, and emotionally.

Makupula's case is especially unique because of the way in which domestic violence forced her into earning a living in an illegal and precarious profession where she is vulnerable to further violence.

She is also an example of the many women in the world who suffer in silence because they are ignorant of how they can access legal assistance. According to Veronica

Chisempere, an officer at Malawi Carer, women like Makapula can lodge cases of statutory rape, battery or any dehumanising behaviour, although the fact that sex work is illegal in Malawi raises complications.

Makapula is hopeful- but still bitter: "I hope with time and government's concentrated effort one day a woman will have a place in the society. I would like to see women as free, equal as men. But all the same, my memory is still fresh of what my monster father did to me, and how my mother abandoned me. I will never forgive them," she says.

TIP: A story such as the one above raises many issues. First it raises an interesting discussion about the law and human rights violations. What is illegal is not necessarily a protection of human rights: it may actually violate human rights. Sex work is illegal, but this may be a violation of human rights. It is particularly unfair that sex workers alone and not their clients get penalised. Seldom do we get any sense of the circumstances that drive women into this kind of work, and their feelings as human beings. Mokassah's story, an example of good investigative journalism (he went out to do his story one night of the workshop) is also a most revealing piece on the vicious circle of gender violence.

ABORTION

EXERCISE 78:

Find examples of coverage of abortion in your local media. These too are likely to be emotive- like the article in a Kenyan newspaper headlined: "Womb murders". How are the arguments presented? Are they argued from a human rights perspective? In the article below, also on CD ROM as **F58**, the then South African Minister of Health Nkosozana Zuma argued why the choice of termination of pregnancy is a woman's right. What is the view of participants?

TIPS: Abortion is another thorny issue in the many debates about whether what is illegal might also be a violation of rights. The issue is also often clouded by emotion, religion, etc. But a debate on abortion is a good way of testing if participants have grasped the basic concepts of women's human rights, sexual rights etc. The nub of the issue is whether a foetus can be regarded as a human being, and if so at what stage. Those who argue for legalizing abortion believe that a) a foetus especially in the early stages is not a human being and b) a woman has the right to make choices about her reproductive life, consistent with her economic means and ability to care for a child for which society will make her almost solely responsible. There is also the practical reality that back street abortions, with their horrendous health risks, will go on anyway. Abortion, a heated political issue in the west, hardly features as a debate in Southern Africa, except in South Africa (the only African country that has legalized abortion).

SEXUALITY

EXERCISE 79

Scan your local press for stories on sexuality. What do these stories tell you about male sexuality, and female sexuality? Other than being presented as objects for the sexual pleasure and enjoyment of men, are there any articles on the sexual needs/ rights/ expectations of women?

*TIP: Our newspapers are full of images of women as objects of men's sexual desire, and of men's sexual needs (e.g. clinics that deal with erection problems and other sexual dysfunctions of men.) Viagra has received massive publicity in all our media. Ironically, the world over, whether in rich or poor countries, sexually liberated or repressive countries, the majority of women never or seldom experience sexual satisfaction. The very mention of women's sexual rights at the UN conferences last decade met with screaming headlines like: "Women demand orgasms in Beijing!" Maybe so. But an important question is: why not? A holistic understanding of women's human rights is incomplete if viewed only as **preventing** sexual abuse and gender based violence. It is also about the right to realize one's full human potential, including the enjoyment of sex that up to now has been regarded almost entirely a male preserve. The fact that this is still a difficult concept to grasp, and is often embroiled in cultural sensitivities, was reflected in the heated arguments in the South African media recently over the staging of the Vagina Monologues at a function to raise funds for fighting gender violence. The play, by American feminist Eve Is about what women's vaginas would say if they could talk and is based on interviews she has conducted around the world. Beneath the hilarious script is a serious message about the fact that women have a right to more than just saying no to abuse.*

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CHAPTER TEN: HIV AIDS

By Colleen Lowe Morna and Judy Seidman

"If we agree that changing sexual behaviour is at the core of reducing HIV infection and that efforts to change sexual behaviour require changes in the social and economic power relations in society, then our ability to address the HIV/AIDS epidemic is inextricably linked with our ability to address gender inequality at all levels."

- Dr Cathi Albertyn, Director, Centre for Applied Legal Studies

KEY ISSUES

- There is considerable stigma and discrimination that rides with HIV and AIDS; around race, culture and gender. Stigma and discrimination around gender and AIDS leads to the epidemic having a particularly destructive impact upon the lives of women.
- Differing power relations between men and women encourage the spread of the HIV pandemic, and become instrumental in its effects on our communities.
- The media has often contributed to stigmatisation and discrimination around HIV and AIDS. It has revived old prejudices and stereotypes, giving these renewed life in an HIV context. It has commonly failed to inform and educate people on the realities of AIDS in Southern Africa.
- Specifically, the media has ignored, down-played, mis-represented and distorted the gender dimensions of the epidemic.
- The media could play a potentially critical role in providing accurate information and education on HIV AIDS, including of the role of gender. Accurate media on HIV and AIDS could allow us to deal with the pandemic not only as a threat, but also an opportunity to bring about a more just and equal society.

Introduction:

Of the approximately 36 million people infected with HIV AIDS globally, 69 percent live in Sub Saharan Africa, and approximately 55 percent of these are women (compared to the global average of 46 percent women infected by the virus).

There are biological reasons why women, and especially young women, are more vulnerable to the disease. However, these are compounded by a host of other factors relating to the social and economic status of women. Because of the unequal power relations between women and men, women are not able to negotiate safer sex in a situation where the only known method for preventing the spread of the disease (short of abstinence) is the condom - a device almost exclusively controlled by men.

The power imbalance between men and women is exacerbated by various traditional practices that contribute to the spread of the disease. Among the scariest of these is the myth, highly prevalent in the region, that having sex with a virgin can cure the disease. HIV AIDS is also being spread through large numbers of sexual offenses. Few, if any, government facilities provide access to post-exposure prophylaxis to rape survivors and

survivors of sexual violence, leaving many women with a death sentence hanging over them.

Contrary to the view in many opinion surveys that women are responsible for spreading the virus through sex work and through promiscuous behaviour, the majority of women unwittingly contract the virus in their own homes through unfaithful husbands and partners. Indeed some studies show that among sex workers who receive education and access to resources, the spread of HIV AIDS is better controlled than in other relationships and the incidence of HIV in these populations is lower than in the general populace.

Despite this, AIDS has been dubbed a "prostitutes disease" and a "woman's disease". The media has often contributed to the hype and hysteria, as well as sexist stereotypes surrounding HIV AIDS rather than to promoting a holistic, human rights- based approach to addressing the pandemic. The media has encouraged the view that AIDS is a disease of sinners and prostitutes; that women are to blame for contracting the virus, that they are responsible for the growing misery of AIDS orphans.

The naming of vertical transmission as mother to child transmission, rather than parent to child transmission has continued to emphasize the role of women as vectors of the infection and contributes to the notion that women bear sole responsibility for children. Practices such as having sex with virgins to "cleanse" older men of the disease, or banning young women from having sex, have gone without critical comment, debate, or provision of information to help dispel the myths that surround them.

As much as HIV AIDS is a devastating threat to the region it also presents enormous opportunities for better understanding the gender dynamics that are contributing to the spread of the disease, for frank discussions on sexual and reproductive rights, and for a human rights approach to dealing with the pandemic. This can only be achieved if those who communicate about the disease are well equipped to understand and convey these issues.

Media around HIV and AIDS in Africa has suffered a long history of blatant stereotyping, prejudice, and mis-information; repeating and reconstructing concepts around race, culture and class as well as gender. Often these have followed the hegemony of white and male dominated first-world ideology – about human interactions, about sex and gender, about roles and behaviour. Until the last few years at best, rarely has media confronted the actualities of the epidemic in Africa.

The media representation of male gender in relation to the epidemic has been similarly biased and prejudiced; but often the male gender issues have been subsumed under aspects of race, class, and cultural prejudice. For men, blatant gender discriminations around the AIDS epidemic are commonly seen as aspects of these other biases. Harm and damage to men growing within these biases are often taken as race or culture prejudice, rather than as gender issues.

Because of the gravity of HIV AIDS in our region, many media training institutions are offering courses on the pandemic and/ or seeking to “mainstream” it in their regular course offerings. This offers yet another opportunity to explore more gender sensitive, and more human rights based approaches to coverage.

This chapter aims to help trainers:

- Be able to articulate gender as a critical factor in HIV and AIDS;
- Explore how reporting has helped to perpetuate prejudice, discrimination and blatant myths about HIV and AIDS and in particular to lay the blame and many of the burdens of the epidemic on women.
- Develop new approaches to training media workers on this subject, to create a human rights perspective and to enhance gender equality through media reporting on HIV and AIDS.

OPENING THE DEBATE

EXERCISE 80

A good way to open the debate on human rights and gender sensitive approach to reporting HIV AIDS is the article from the Botswana Voice (page 92 of *Whose News, Whose Views*), also contained on CD-ROM as **F49**, or an example from your local media. What is the article about? What message is sent out about the disease? In what way do the headline/ packaging/ images add to the insensitivity? How could this story have been approached differently?

TRAINING TIPS: This article, used several times in GL training, is guaranteed to spark debate! Indeed, it prompted particularly heated debate in Botswana itself, when the editor of the newspaper- a woman- got up to defend her position. She maintained that she had known Sally, and that the article appeared at a time when youth refused to make the link between HIV AIDS and sex. According to the Voice editor, the headline was intended to “shock” young people out of unsafe sex. She maintained that Sally would have been happy with the way that the article had been handled, as she would want something positive to come out of her death. What do participants think? What effect does the article have on them? Would a male living with HIV AIDS be treated in the same way? You might want to cross- reference this discussion with some of the articles/exercise on ethics, that have a particular relevance for HIV AIDS.

WHY IS HIV/AIDS A GENDER ISSUE

EXERCISE 81

Ask each participant to write on separate cards 4 events that show that HIV and AIDS are a gender issue. The facilitator should collect the cards, and arrange them into a “map” on the wall, arranging the cards to fit roughly in the following categories:

- The difference in power relations between women and men;
- Coerced sex; and its impact on HIV/ AIDS- including rape, marital rape etc;

- Negotiating safer sex;
- Access to information and education;
- Higher levels of poverty among women;
- Stigma and discrimination around gender (male and female)
- Transmission from mother to child;
- The higher burden of care shouldered by women;
- Harmful traditional or cultural practices that compound the spread of HIV AIDS;
- Special vulnerabilities of women imposed by war and conflict.

When the participant's cards have been placed on the "area map", ask participants if any of the categories above have not been raised in their cards. Should these issues be added to the map? Can members of the class find links between the different categories identified on the map and events of the epidemic in their country?

TRAINING TIP: This exercise is a good barometer of participants understanding of the issues around gender and HIV. Do participants, as an SA public opinion poll recently showed, associate HIV AIDS with sex workers and promiscuity, or do they see beyond these stereotypes?

(SCAN IN JUDY'S SKETCH)

MEDIA COVERAGE OF GENDER AND HIV

HIV is passed through unsafe sexual contact from person to person: the factors that lead to infection are based on two physical aspects: unsafe sex combined with the presence of the virus in a partner.

Yet from its earliest inception and throughout the world, AIDS has been labeled a disease of immorality, of sinners and prostitutes. When it first appeared in the United States, the illness was considered the "gay disease" (AIDS was at first called GRID, for Gay Related Immune Deficiency. AIDS stigmatization against gay communities worldwide is its own history of gender discrimination, which has been explored at length; and interesting question yet to be researched adequately is the extent to which gay stigma around AIDS internationally has been translated into prejudices over heterosexual gender in Africa.)

When AIDS became recognised as an illness in Africa, AIDS was stigmatised as thriving on promiscuity and immorality, notably of the African communities.

This attitude of blame has been linked throughout with gender discrimination. Many opinion surveys in Southern Africa report the belief that women are primarily responsible for spreading the virus through sex work and promiscuous behaviour. This widespread blaming of women continues despite the insight of some observers that "the majority of women probably contract the virus through husbands and partners to whom the woman is faithful" (UN official statement, 1998/ CHECK). Studies have also shown that where groups of sex workers receive education and access to resources to practice safer sex, the spread of HIV AIDS can be effectively controlled.

EXERCISE 82

Now look through a sample of media coverage on HIV. What messages are conveyed on gender and HIV? You may also want to refer to the attached case study by a South African researcher on gender and HIV in the South African media also available on CD ROM as **F50**, or to relevant research from your country:

The portrayal of HIV-positive women in the South African media

Excerpts from research by Mpine Qakisa

The media's message about AIDS has been skewed right from the beginning. AIDS was looked at as a disease of "sinners" such as prostitutes, homosexuals and people with multiple partners. Popular media continued to carry reports of people who may be infected knowingly by sufferers who are seeking revenge.

Media scare stories, negative images, the nature of AIDS stories, and the reporting of AIDS related stories have all helped frame how people understand and react to the epidemic. In South Africa, this is even more pronounced because of the political and economical history of racism and sexism.

In an effort to identify the way women are portrayed with regards to HIV/AIDS as people who are infected and affected, I visited the newsroom library of the Independent Newspapers. I first looked at all AIDS articles published between 29 June 2000, a week before the World Aids Conference in South Africa, and the 9 February 2001 in *The Star*, *the Saturday Star*, *the Sunday Independent*, *the Weekly Mail & Guardian* and *the Sowetan*.

To identify relevant articles, a keyword search was conducted using The Independent Newspapers library database. The search yielded 805 articles on AIDS between the 29 June 2000 and the 9 February 2001. This means that there was an average of 3.6 articles on the subject of HIV/AIDS in these selected newspapers. There is no doubt that AIDS as a subject is covered extensively in the South African media. After looking at AIDS articles, I then screened out articles that did not focus on women.

Of the 805 articles on AIDS, 107 of them focused on women. About 13.2 percent of all AIDS articles dealt with women and HIV/AIDS. I then divided the articles into three categories. The first category looked at women in their reproductive role, that is, HIV-positive pregnant women, infected infants and drugs to stop the transmission of HIV to unborn children. The second category of articles focused on violence/abuse on HIV-positive women. The third category of articles dealt with general issues.

Of the 107 articles, 56 articles focused on the issue surrounding the availability of drugs to stop the transmission of HIV from mother to child. In these articles, it was clear that pregnant women with HIV are perceived as transmitters of HIV to innocent unborn babies not as individuals with a life threatening illness.

What the media messages are not saying is that although HIV can be transmitted from mother to child, transmission does not occur to a majority of babies born to HIV positive mothers. According to the World Health Organisation, two-thirds of babies born to HIV positive mothers are not infected at all. Of the remaining one third that is infected, two thirds are infected in the womb or during childbirth and the remaining one-third is infected through breastfeeding (Lovelife, 2000). If this type information is available in

the news media, then HIV positive mothers will be in a better position to make informed choices about their lives.

The underlying factor is that "women with HIV are perceived as incubators of sick babies who destined to become a burden to society, not as individuals with a life-threatening illness, nor as a mother in struggle and in pain" (Cline and Mackenzie 1996:388) hence the headlines "Saving the Innocents" (*Sowetan*, 31 January 2001), "SA Aids babies tragedy grows" (*Citizen*, 10 January 2001), "Drugs could save babies" (*Citizen*, 12 July 2000), "Study promises life to babies" (*Business Day*, 12 July 2000),

In almost all the articles that focused on babies there is no mention of women's' health except the fact that they are carrying the babies and may infect their babies with the deadly virus. These babies, according to the articles, should be saved from their "irresponsible mothers" who basically got what they wanted. In fact, the largest single issue of the mother to child transmission relates directly to the government's policy of not providing anti-retroviral drugs to HIV-pregnant mothers. Even the screaming "Free treatment for HIV positive mums" headline failed to address the issue of HIV positive women.

Of the remaining 56 articles, 28 of them focused on women abuse and violence. These articles dealt with destitute HIV-positive women who were abandoned by their families when they heard that they are HIV-positive or dying of AIDS. Most of these women lived on the streets with their children until some "Good Samaritan" picked them up and that's how they end up in the media.

What these articles are saying is that if you reveal your HIV status you may end up like a 29-year-old HIV-positive woman who have been kicked out of her home by her husband after she told him that she had AIDS. Her husband told her that she is useless because she could no longer cook, wash his clothes or clean the house. He also did not want her to die in his house. He threw her out at night and she just managed to sleep under a nearby tree soiled and dirty. A neighbour picked her up and a week later she died in her shack (*Sowetan*, 8 February 2001). Although this article is trying to bring the human face and suffering of this woman to the public, it also discourages disclosure. People may interpret this story as warning not to tell or talk about your HIV status with your partner. If you reveal that you are HIV positive, you may end up like this abandoned woman.

Media messages are failing to tell people that people who are living with HIV can live a full and productive life for many years. Almost all the articles analysed used expert opinion or government official as the source of information and in the process sidelined the people with first hand information. Right from the beginning of the epidemic, the AIDS story was never told by a sufferer.

SAFE SEX

Biologically, women are slightly more likely than men to become infected with HIV in encounters involving unsafe sex. (Studies show that women will become infected in 21% of unsafe sexual contacts, where men become infected in 18% of unprotected contacts.) In cases of rape and gender violence, the chances of infection are generally considered higher, because the violence also involves the presence of blood during sex.

Because of the unequal power relations between women and men in our society, women are frequently unable to ensure that they practice safer sex. Our social structures often put women in a position where they cannot say no to having unsafe sexual relations. Problematic areas include the whole range of negotiating sexual relations, from rape and gender violence to marital sex and committed loving relationships (see exercises on safer sex below)

EXERCISE 81

Start with a role-play of a woman trying to buy condoms in a small café. Now role-play what happens when women ask for safer sex in these situations:

- Rape (any situation where a woman is forced to have sex without consent);
- Sex within sanctioned structures such as marriage; *(a request for using condoms within a marriage is frequently taken as a lack of trust or the admission of faithlessness - on either side);*
- Women who earn a living from sexual work *(where the paying client may demand unsafe sex);*
- Women (particularly young women) who are expected to establish social status through relationships with men *(where ignorance and insecurity often leave the young woman defenseless against demands for sex).*

TIP: Short of abstinence, the male condom is virtually the only means so far of preventing the transmission of HIV AIDS, and it is the one contraceptive that men by and large have complete control over. Ask participants how many are familiar with the female condom, and whether or not this is available in your country. What are the advantages and disadvantages of this device?

MARITAL RAPE

Is there any discussion or debate on marital rape in your local media? Is this in any way linked to the HIV AIDS pandemic? Send participants out for half an hour to do some spot interviews on what the public thinks about making marital rape an offense. Are there any differences in the responses of women and men?

Here is one example from such an exercise during the GL gender violence workshop in Malawi, also available on CD ROM as **F51**:

Rape in marriage? Malawians not convinced

By Ina Thombozi

It is 2:00 am. Jack, back from a drinking spree, knocks violently at the door of his house. His wife, who was fast asleep, wakes up in haste to open up. But before she gets back to bed, her husband is on her neck demanding sex.

She tries to reason with him, but gets nowhere. Fearing that he has other sex partners and could be carrying the HIV AIDS virus, she suggests using a condom. He reacts violently, beating her up. With a torn nightdress, little struggle and no consent, Grace relents.

A familiar scene in Malawi? Of course. Yet ask any Malawian, and especially Malawian men, if they believe there is rape in marriage and it is as though you come from outer Mars!

Among one of the more controversial issues being canvassed by Women and Law in Southern Africa (WILSA) as part of its consultations on the Domestic Violence Bill is the issue of marital rape. Even with the added urgency that HIV AIDS has brought to this matter, it will be an uphill struggle to get consensus on the issue.

Rape is defined as any sexual act that takes place without mutual consent. Yet a Blantyre businessman argues that sex without consent in the family does not necessarily constitute rape, because culture does not permit a woman to "consent". He says it is "normal" for a man to force his wife and struggle with her before having sex.

Traditional Authority Malemia of Zomba, one of the chiefs attending the WILSA consultative conference on the Domestic Violence Bill in Blantyre this week, argues: "It does not make sense to me when one says a husband can rape his own wife, if so then what is marriage all about? In fact if the wife is refusing to have sex with her husband, it is the woman violating the husband's human rights. Why does the wife not shout for help if she is being forced?" T.A Malemia adds that if there is a law, it should only serve as a warning, but such marital affairs should never be taken outside the marital setting and definitely not to court.

"Marital rape is a very sensitive issue and needs more serious thought, if there is a law then all men will be arrested and this will destroy and rip apart many families, " added traditional Authority Mkumbira of Nkhatabay.

Women interviewed took a different perspective. Eliza Singo, a divorcee says most times it is embarrassing for the woman to go out and seek advice from marriage counselors traditionally known as "ankoswe". Often, she noted, the woman is afraid of "losing" the man who is in most cases the breadwinner.

Rose Meja a resident of Blantyre says the HIV AIDS dimension cannot be ignored, as many women are hapless victims of the killer disease because their husbands are unfaithful to them.

Traditional Authority Kawamba of Thyolo agrees that victims of marital rape need a law to protect them from HIV AIDS. But she says the court should be the last resort as there are other systems within the marriage setting that can assist.

Project manager of the Malawi Counseling and Resource Organisation (MACRO) does not think the marital rape law will assist in solving the HIV/AIDS Problem. Msowoya points out that wives and husbands do not readily test for HIV/AIDS. Even if they did, he argues that it would be difficult to establish if one party contracted the virus as a result of non-consensual sex. He also questions the practicality of the law, asking: "in a marriage setting, who is going to testify?"

As the consultative process on the proposed Domestic Violence bill continues, one thing is certain: there is need for more civic education on this controversial issue.

TRAINING TIP: Marital rape is another area of debate that is just beginning to surface with the HIV AIDS pandemic. It brings out all the gender stereotypes in our society: the "rights" and expectations of men; the expectation that women should submit even at the peril of contracting a deadly virus. The debate is a useful one a) for bringing out the gender issues in HIV AIDS b) highlighting the fact that contrary to the notion that sex workers are responsible for spreading HIV AIDS, many women are sitting in their homes being faithful to their husbands yet end up as helpless victims because of power dynamics. It is also an important rights debate. Rape is defined as coercive sex, whether it occurs inside or outside marriage. The fact that a man has married a woman does not make her his property. She still has a right to say no.

"MOTHER-TO-CHILD-TRANSMISSION"

Unsafe sex is the single largest cause of HIV spread. The other major way HIV infection spreads is through the birth process, called mother-to-child-transmission (MTCT). Most discussions of MTCT see this as an issue for HIV positive mothers only – that the mother is primarily responsible for having a positive child and she must deal with the consequences. It has been argued that a more appropriate term would be "parental transmission".

Before the introduction of retrovirals to stop MTCT transmission (in the last two years) positive women were informed as part of standard medical counseling that they should not have babies at all, as they might infect the child. They were blamed if they found themselves pregnant and positive. Fathers were not routinely brought into the loop of counseling on parental transmission. Positive men who might have both infected the mother to conceive an AIDS-infected child were not considered involved, or of course "guilty".

As new medicine provides control of MTCT, our medical structures still put the burden of responsibility on the mother. Even good ante-natal treatment today gives little or nothing by way of counseling or support to promote involvement, responsibility, and acceptance of the pregnancy and birth for both positive parents.

EXERCISE 82

Collect examples of the way that MTCT is covered in your country. In Namibia, the Minister of Health, Libertina Amathila announced in March 2002 that the government had entered a partnership with a pharmaceutical company to provide nevirapine for the prevention of MTCT. She added that this would be accompanied by the issuing of anti retroviral drugs to mothers and *fathers* of children born to women who are HIV positive. The ground- breaking importance of this announcement, and its gender significance, was completely lost on the local media! In South Africa, when the high court ruled in favour of an NGO that challenged the government over its cautious approach to making nevirapine available to HIV positive, pregnant woman, one newspaper banner read: "Victory for the HIV Mothers!" (Star, 4 April, 2002).

Discuss in what ways do participants think fathers could be involved in so-called "mother-to-child-transmission"? Ask whether this would come into conflict with confidentiality for the woman patient, and would this lead to improvement or harm to her situation. How would it affect the father's situation?

BOX... Gender bias in reporting HIV statistics:

The most common mechanism for estimating HIV statistics in South Africa (and in Africa as a whole) has been through counting the numbers of positive women attending public health antenatal clinics.

One result has been that we get frightening figures for the amount of HIV among women of child-bearing age, almost always taken from the poor black population. Statisticians and reporters frequently do NOT offer an interpretation these figures to the wider population. This leads to myths and generalizations: such as older established couples are less promiscuous and therefore have less infection; or that white women are less affected than black women.

A more personal result of testing at ante-natal clinics is that women are identified as the first and often only member of the family known to be carrying the illness. It then becomes easy for the male partner to deny his possible role in infection, again blaming the woman for unfaithfulness.

CLOSE BOX

POVERTY AND THE INABILITY TO SURVIVE ILLNESS

Gender discrimination in Africa leaves women more likely to be very poor; to have fewer formal employment and earning possibilities than men; to be depended upon relations (male partners, fathers, brothers, sons) for income and support.

This well-established link between gender and poverty plays a key role in a woman's ability to "live a healthy life with HIV". Research shows that people with HIV in their blood can live normal, healthy lives for many years before they become ill. But to live a healthy life with HIV, the person needs to do all the things that maintain health, including getting good food and clean water, exercise, and rest and good living space. Gender divisions in our society make it much harder for women to meet these basics for living a healthy life with HIV.

One of the most common problems for women with HIV in South Africa has been that men – husbands or fathers – own the house where they live. So when the male head of house finds out "his" woman is positive (often when she is diagnosed at an antenatal clinic), she is chased out of her house, too often with violence. She can't find a job; she often cannot return to her parents' house; her own children may have been kicked out of "her" previous home with her.

A positive man is far more likely to be a breadwinner for the family, and therefore less likely to be rejected or expelled from the home.

EXERCISE 83

Collect stories from your local media that demonstrate the link between gender, poverty and HIV AIDS. Here are some examples for discussion, also available on CD ROM as **F53**:

HANDOUT

F53: GENDER, POVERTY AND HIV AIDS

Example One: The Botswana "Voice" of 5 April, 2002 reports in a story titled "Down and Out: Evicted" how Dipuo Bogatsu, one of the first people to go public about her HIV AIDS stated was thrown out of her low cost house and her goods confiscated by the Botswana Housing Corporation. She had lost her job with an AIDS NGO for taking "too much sick leave" and could no longer pay her rent. The National Aids Co-ordinating Agency Co-ordinator Dr Bhanu Khan said the government could not give welfare support to individuals; it could only support communities. In an editorial titled "Putting the Aid Back into AIDS" the paper argued that as a counselor and HIV activist, Bogatsu had helped many living with HIV. Now she too needed and deserved help.

Example Two: The *Sowetan*, of 8 Feb 2001, describes a 29-year-old HIV-positive woman who had been kicked out of her home by her husband after she told him that she had AIDS. Her husband told her that she is useless because she could no longer cook, wash his clothes or clean the house. He also did not want her to die in his house. He threw her out at night and she just managed to sleep under a nearby tree soiled and dirty. A neighbour picked her up and a week later she died in her shack

Example Three: The *Mail and Guardian* (19 April, 2002) describes the experiences of Sarah H: "Her siblings threw her out of their house when she told them she had AIDS. She ended up in a women's refuge, but because she had hepatitis B she was isolated in a bare room with rats for company at night. Fleeing to a shack in the township with her boyfriend, she had no financial or physical support, no sanitation, no clean or running water. Nor could she find another state facility to go to... Nor could she protect her children. She died without having been able to make provision for her teenage daughter and her eight-month old son. They are reliant on the goodwill of the same relatives that told her to go away.

CUSTOM, CULTURE AND HIV AIDS

The media has on occasion reported on traditional customs and beliefs that occur in community responses to AIDS that discriminate or harm women. These stories raise two different problems for the media:

First, they may accept “revived” customary practice uncritically, ignoring the harm that recreating the “traditional practice” may bring to women. For example: a practice which has been recently promoted in Kwa-Zulu, South Africa, as a “traditional” way to discourage the spread of HIV is to make young girls go through public virginity testing. Failure to pass the test leaves the girl condemned in front of her community. Yet the press has reported this as a laudable effort to deal with HIV spread. (See also No Sex Please exercise, below).

Secondly, these stories may capitalise upon racial and cultural stereotypes, holding up traditional beliefs as barbaric. For example, press reports state that in parts of South Africa people believe that a man with AIDS will be cured if he has sex with a virgin. A recent survey claims that 12% of girls and 14% of boys in South Africa aged between 12 and 20 believe this myth. This belief is publicised as the cause for rising numbers of baby and child rape. This obviously harmful and damaging myth is assumed by the press to come from poor, rural, uneducated black communities.

To label this as African custom without any research in the history of its inception may be another example of cultural and racial bias. It has been pointed out that the belief that sex with a virgin would cure syphilis was common in England in the sixteenth century.

Other “traditional” cultural practices that have been linked with the spread of HIV and AIDS include: the practice of dry sex (common in Zimbabwe and certain parts of Botswana), polygamy and non-Christian marriage customs, and the practice of women being “taken over” by their brothers-in-law when their husbands die.

EXERCISE 84

SCAN IN ARTICLE: NO SEX PLEASE, WE’RE SWAZI

With reference to the article above, also available on CD ROM as **F54**:

1. In what ways is the announcement by the Swaziland government discriminatory?
2. Is it a violation of women's rights? Why?
3. What do you think about a young woman leader making the announcement?
4. What do you think of the way in which the article is reported?
5. What is the link between custom/tradition/gender equality and HIV AIDS?

TRAINERS TIPS: Certain traditional practices are exacerbating HIV AIDS. As the above article reflects, much of the reporting on these issues is done in an uncritical way. None of the reporting on virginity testing in South Africa, for example, has raised the issue of why only girls are being tested. Nor has it raised the human rights issues- the right to privacy, control over ones body etc, especially where this is taking place in public places such as schools.

GENDER VIOLENCE AND HIV AIDS

EXERCISE 85

Try to find articles in your local media on the link between gender violence and HIV AIDS. Here is one example from GL's gender violence workshop in South Africa's Eastern Cape Province, also available on CD ROM as **F55**:

F55: Rape survivors denied AZT for “political reasons”

By: Zanele Dundu / Tembela Dolonga

There is a key missing link in the chain of services offered by the Thutuzela one stop center for rape survivors at Cecilia Makiwane Hospital.

Unlike a similar project in the Western Cape, survivors of rape are not informed of the possibilities of HIV AIDS, nor are they offered AZT, which has been shown to greatly reduce the chances of AIDS infection if administered soon after the ordeal.

Ironically, Cecilia Makiwane is one of the pilot projects in the province for the issuing of nevarapine to HIV positive pregnant mothers.

In the Manenberg, Cape Town, Thutuzela project rape survivors are informed about the dangers of HIV/AIDS and are automatically given AZT.

In contrast, Eastern Cape rape survivors are denied this right. According to Gcobani Ntshingana, senior project planner from the Bureau of Justice Assistance (BJA), “this is not easy due to party politics in this province.”

Project planner Thembeke Mbadu noted that while rape survivors are still not being examined at the one stop center due to delays in getting this up and running (*see accompanying story*), they are examined in the trauma unit, but are not given AZT. For example, a 17 year old school girl who was gang raped on the night of 28 January 2002 went to Cecilia Makiwane hospital for examination and was refused the life- saving drug.

Mbadu noted that to prove that a rapist knowingly infected a victim with HIV it is necessary to undergo a test immediately after the ordeal to prove that the victim was negative at the time, and then a few months later, when the virus would show up in tests, if the infection took place as a result of the rape.

The law regards knowingly infecting a person with HIV/AIDS as tantamount to murder, meaning that the rape sentences that can be obtained in such cases are even stiffer than usual. But advice about the kind of evidence that would be required in court to prove this is also not being systematically administered to rape survivors at the centre.

Several attempts to reach the acting MEC for health, Max Mamase for comment proved unsuccessful.

Expressing outrage at the failure by the government to offer adequate legal advice and medication to survivors of rape Tembi Zungu of the National Association for People Living with HIV AIDS (napwa) pointed out that AZT is issued to health workers for needle and stick injuries yet not to women who might be exposed to the virus through coercive sex. She called for a collective effort to follow this up on this with the directorate of health in the Eastern cape.

Masimanyane public educator Zanele Dundu said the center which provides support to survivors of gender violence plans to launch an advocacy campaign for the automatic issuing of AZT to rape victims. This would involve meeting with health minister EC, networking with stakeholders on the issue and disseminating information.

TRAINING TIPS: In many of its training workshops GL has been shocked to find the level of ignorance among media practitioners on the link between gender violence and HIV AIDS. Any kind of sex that is coercive increases the risk of HIV AIDS. And in many Southern African countries, the age group of men that is highest in rape statistics also has a high HIV AIDS infection rate. This raises the important rights issue of whether victims of rape should have automatic access to anti retroviral drugs. In South Africa the politicking over these drugs generally has clouded the issues (see story above). In many Southern African countries, the debate has not even yet begun. Part of the job of the media is to open such debates- as trainers you should encourage participants to explore some of these "new" areas of coverage.

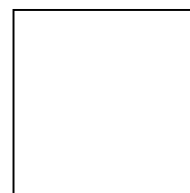
EXERCISE: STIGMA

Divide the group into two, and ask each to do a role play: one of a woman who has discovered she is HIV positive, and how she handles this in her community, and the other of a man who has discovered he is HIV positive, and how he handles this in his community. In each case, one person should be designated as a reporter, and should say how he or she would go about reporting the story.

TRAINING TIP: In general, women with HIV AIDS may suffer from worse forms of stigmatization in the workplace and in the community. In a well-known South African case, Gugu Dlamini, a woman living with HIV, was stoned after revealing her HIV status. After the exercise, ask each group to discuss what the person acting as the reporter could do to present the story more effectively in terms of gender and human rights, avoiding bias and stereotyping.

SPECIALIST PIECE

Sensitive Reporting on HIV/AIDS and Gender By Ruth Ansah Ayisi



Arranging for journalists to cover a story as part of the training is the best way to sensitise them to the difficulties and ethics of good reporting on HIV/AIDS and gender. It was as part of the fieldwork during the GL gender violence workshop in Maputo that I personally learnt important lessons in about this sensitive area of work.

I accompanied a group of six journalists to Kindlimuka, a centre for people living with HIV/AIDS. Already, we encountered our first challenge: finding women who were prepared to talk to journalists about their HIV status and their experience of domestic

violence; two subjects which are taboo in most countries. But after some convincing, we managed this, especially when we assured them that if they wished, their anonymity would be guaranteed.

The journalists had been briefed about the ethics of confidentiality. They were told to brief the interviewee fully about the purpose of the interview and why it was important that her story be told. They were also to make it clear that the article would be published, so if she wished, a pseudonym could be used. The photographer discussed different techniques, such as shooting from behind or a silhouette shot to make sure the interviewee could not be recognised.

But even these precautions proved insufficient.

The journalist and I interviewed a 32-year-old mother of two children who told how her husband beat her and raped her when she requested he used a condom. This was despite the fact that he was having a relationship outside the marriage and had a syphilis sore on his penis. The husband, who has since left her, is now also sick with what she suspects are AIDS-related illnesses. The woman said she fears she is HIV positive, but has not yet had a test.

The first problem was over the confidentiality issue. The woman had indicated that she was happy to have her real name used. But on hearing her story, it became clear that neither her children nor her family admit that her husband is living with HIV/AIDS. We realised it was our duty to explain again the implications of the women's story coming out in the newspaper, at which point she decided to give a pseudonym.

In class we discussed how due to lack of education and exposure, women often need more advice about anonymity. It is, we agreed, the journalists' responsibility to make sure the interviewee fully understands what is at stake.

Besides changing the name, we made sure that the information included in the article would not give away her identity. We also checked the photo to make sure it had been shot from behind with only my face and that of the journalist showing.

However, the following week, the local Savanna newspaper, which carried the workshop' supplement, had confused me with the interviewee. Fortunately the interviewee had her back to the camera, but my face had an ineffective, small white strip across my eyes. Two mistakes had been made. In the production, not only had they portrayed me as the interviewee, but even more serious they had not even hidden my face properly.

(SCAN IN PHOTO USED BY THE NEWSPAPER)

For the first time in my life I realized how it must feel, not only to be misrepresented in the press, but also to fear reactions of people who would mistakenly think I am HIV positive, and had been raped and beaten up by my partner. The following afternoon after the paper had come out, I had to attend a school function for my eight-year-old son. Every time somebody looked at me, I was convinced that it was because they had

recognised my picture in the newspaper and I had become the centre of gossip amongst our friends.

I wondered whether I was just being paranoid, but then my heart sunk when close friends actually came up to me for an explanation.

I can only hope that fellow trainers don't have to go through the same experience to realize how important it is not just to be ethical, but follow through on all the technical processes of production, in making sure we access the voices we need, without adding to their suffering.

**Ruth Ansah Ayisi is a communication consultant, specialising in the affect of conflict and/or HIV/AIDS on women and children in Africa. She has written brochures and articles on these issues in Mozambique, Sierra Leone, Uganda, Botswana, Lesotho and Angola, regularly undertakes assignments for UNICEF, and served as the Africa editor of the New Delhi-based Women's Feature Service.*

CLOSE BOX

GENDER AND THE BURDEN OF CARE:

AIDS has been universally portrayed as an incurable disease, inevitably leading to illness and death: AIDS kills. Medicine is seen as worthless or at best unaffordable. The only care and comfort for the dying person is seen as being with their family. Such care in our communities is almost exclusively the job of the women. When medical sources and welfare organisations talk about home-based care as the only way to deal with AIDS illness, this invariably means women will do the work.

The failure of government provision of adequate orphan and child welfare support for AIDS victims also rides on the assumption that women of the family – mothers, sisters, or daughters – will assume responsibility for children left parentless.

SIGNPOSTS: See also Chapter 11: The Economy, Business and Development, discussion on the care economy.

EXERCISE 86

Count the stories about care for those hit by the AIDS epidemic in your local media: how frequently is care assumed to come from women, not men? Often, this assumption is also attributed to culture and custom, ignoring the gender-based burden involved.

EXERCISE 87

An important exception to this is Botswana, where the government has not only announced a policy of providing anti retroviral drugs for all those living with AIDS, but also provides packages and subventions for care givers. Encourage participants to find the Botswana government website on the Internet. What led to this policy? How is it financed? Is it working? It is important for the media not only to project stories of doom and gloom in the region but also success stories. Why is so little known about what Botswana is doing to overcome HIV AIDS ?

THE ROLE OF MEN

Gender stereotypes around HIV and AIDS, often linked with race and cultural prejudice, can also be destructive for men. Black men are frequently portrayed as immoral and amoral, driven by promiscuity and sexual fever, heedless of hurt or damage to women or to their broader community. In a recent article on the problems of reporting HIV, South African editor Ken Owen relates that "...As recently as last year, during a dinner-table discussion of AIDS, I heard an eminent white medical specialist give the crude "explanation" (for the AIDS epidemic) that "the African cock is an uncontrollable force."

EXERCISE 88

In 2000 UNAIDS chose as its focus the role of men in combating HIV AIDS, under the slogan: "men make a difference". Why is this so? What do participants think of the slogan? Does reporting in your country single out the role of men, and if so, how have men responded?

TRAINING TIP: The slogan "men make a difference" is rather an understatement and came in for much criticism from women's groups, who suggested that the slogan "men make the difference" might be more appropriate in this case, since they literally hold the keys to how when and where sex happens in most of our communities. But it is interesting to draw out why a special focus on men is important. UNAIDS offers the following insights:

- *Men's health is important but receives inadequate attention.*
- *Men's behaviour puts them at risk of HIV.*
- *Men's behavior puts women at risk of HIV.*
- *Unprotected sex between men endangers both men and women (many men who have sex with men also have sex with women.)*
- *Men need to give greater consideration to AIDS as it affects the family.*

(Include picture from SHARP of man with child)

IMPROVING COVERAGE: FIRST HAND ACCOUNTS

Try to arrange for a woman living with HIV to come and address participants, or for participants to go out and meet with such a person. What sort of ethical considerations need to be taken into account in the interview/ photographs and writing of the story? Role-play this ahead of the interview to surface the contentious issues.

TRAINING TIP: Analysis of media coverage of gender and HIV AIDS in South Africa showed how the views of people, and especially women, living with HIV AIDS are seldom accessed. Increasingly, women living with HIV are willing to talk about their situation, provided that media make the effort, and certain guarantees are negotiated (and abided by). Below is the article referred to by Ruth Ayisi in her specialist contribution on this issue- and first hand experience of being mistakenly identified as a person living with HIV AIDS?



SIGNPOSTS

For more information on HIV/Aids and other relevant websites, see HIV/AIDS: A Resource Guide, by the African Women's Media Center (AWMC) that classifies the HIV/Aids websites into the following categories:

- International Organisations;
- United States Government Agencies;
- Resources on Africa;
- Non-governmental Organisations; and
- HIV/AIDS- Related Web Sites

AWMC has also produced "Reporting on HIV/AIDS in Africa: A Manual."

For further references, see their website at www.awmc.com

The Gender, HIV and Human Rights: A Training Manual provides a gender specific response to the issue of HIV/AIDS. For more information, visit UNIFEM's website www.unifem.undp.org

F56: Fact Sheet on HIV/AIDS

- Infection with HIV is the first step in the process of progressive immune impairment that eventually leads to opportunistic infections and death;
- HIV is transmitted through unprotected sexual activity – homosexual and heterosexual – and through intimate contact with blood and breast milk;
- HIV spreads more rapidly in circumstances of dire poverty;
- At least 50 percent of mother-to-child transmissions can be prevented with a fairly simply administered drug regimen;
- Such prevention programmes could be implemented progressively in many parts of South Africa, even if a national programme cannot be made fully operational immediately;
- Education and empowerment about the benefits of faithful relationships, abstinence and safer sex are vital;
- Judicious use of medical therapy can increase the duration of good-quality life – even though not all patients will tolerate therapy and some may do well without it; and
- In South Africa, where public sector expenditure on health care is less than \$150 (about R1 700) a person each year. New modalities of treatment will not be as readily available as in industrialized countries with annual per capita expenditure on health care between \$1 500 and \$4 000. Regrettably, this knowledge is counter-balanced by:
 - Deeply entrenched “cultural” and “religious” suspicion of advice that interferes with procreation and goes against centuries of socially accepted and psychologically driven sexual behaviour;
 - Suspicion of a predominantly biomedical approach to a disease that holds profound social underpinnings; and
 - Political and social attitudes that promote denial and obfuscation.

Despite these shortcomings, it is the moral responsibility of government policy-makers, religious and social leaders to contribute to controlling the pandemic and to reducing the stigma of HIV/Aids by publicly acknowledging that:

- HIV infection is spread through unprotected and irresponsible sexual activity;
- HIV and Aids are causally linked;
- Aids and associated opportunistic infections now cause up to 25 percent of all deaths in South Africa;
- Changes are required in currently accepted sexual behaviour to stem the spread of HIV infections; and
- Socioeconomic conditions must be improved for those who live in dire poverty in order to reduce infection rates.

(Source: The Sunday Independent, 7 April 2002)

Rights of people with HIV/Aids

- The right to test or not
- The right to privacy about test results

- The right to reproductive choice about continuing with the pregnancy
- The right of access to affordable treatment
- The right to information to make an informed choice about that treatment
- The right to healthcare when sick or dying
- The right to employment
- The right to equal treatment in terms of job, housing, education, etc.
- The right to dignity.

(Source: Human Rights Handbook for Southern African Communicators pp161)

CHAPTER ELEVEN: ECONOMIC AND DEVELOPMENT REPORTING

By Colleen Lowe Morna

KEY ISSUES

- The contribution by women to national economies is often hidden, unrecognized and unremunerated.
- Women face both structural (indirect) and direct discrimination in the work place and in entering business.
- The majority of women continue to operate in the so called "informal sector" under immense pressure and even harassment, when in fact this sector is the backbone of most Southern African economies.
- Gender budgeting has become a popular subject in the region, but is often misconstrued as a separate budget for women.
- Multinational agencies that have belatedly "discovered" that gender equality is good for economics and development are putting pressure on governments to "mainstream" gender into poverty reduction strategies.
- Development reporting is a much- maligned media beat- mainly because lazy reporters have made it boring. Here's a good opportunity not only to think about how to spice up development reporting, but also how to bring women's voices and experiences into an exciting an important beat.

Introduction

According to traditional economics, gross domestic product (GDP) is made up of two sectors: the private and the public. Feminist economists argue that there is a third sector: the "care economy"- or the unpaid reproductive and domestic work of women including caring for the aged and the sick; as well as voluntary community services. The UNDP's 1995 Human Development Report estimated that women's unpaid work is equivalent to some \$11 trillion annually.

Time studies are underway in a number of countries to obtain a clearer picture of the unpaid labour of women. Some experiments have been conducted on incorporating women's work into national accounts (for example in Canada), but so far these have been placed in parallel accounts. Very little quantitative research and information is available in the closely related area of the "informal sector"- the survivalist activities that the poor, and especially women, engage in, often circumventing cumbersome and costly regulations, in order to make a living.

This field of inquiry intensified in the eighties as a result of mounting evidence that the cuts in social spending as a result of the need to reduce budget deficits under structural adjustment were leading to disproportionately negative effects on women, who bore the brunt of new user fees and declines in subsidies in areas such as education and health. Retrenchments also led to an increase in the number of those making a living in the "informal sector"- an area in which women predominate. Such criticism prompted moves to ensure that social spending is protected in structural adjustment programmes.

Within the formal economy, women tend to take jobs that are of a care nature- domestic work, nursing, clerical and secretarial work, nursery school and primary school teaching. Men tend to take jobs that are of a "control" nature- management, finance, defense and security, politics etc. Society assigns very different values to these types of work. In general the professions in which men predominate are much more highly paid than those in which women predominate. This explains why, in just about every part of the world, women's wages in the formal sector are about sixty percent those of men, not because of formal discrimination, but because women are socialized into taking jobs that are not rewarded in the same way as the jobs that men perform.

With the recent global trend towards trade liberalization, the gendered impact of globalisation has become a subject on interest. Rapid export led growth, often entailing the establishment of Export Processing Zones (EPZs), has led to job creation for women in many developing countries because of the nature of the industries in the EPZs (predominantly textiles and clothing) and the fact that women's labour is cheaper. Some 80 percent of employees in EPZs are women.

In Latin America and Asia, this phenomenon has raised the living standards of women and is leading to shifts in the sharing of responsibilities within the home. But it has also raised labour-related concerns including direct and indirect wage discrimination, and the vulnerable status of women employees in EPZs. In Sub Saharan Africa, where exports are still largely agriculturally- based, the shift towards export- led growth is placing increasing burdens on women who shoulder major responsibilities for food production as well as providing labour to export crops whose proceeds are typically controlled by men.

Understanding the gendered outcomes of marco- economic policy is critical to targeted policy formulation. In the above examples, for instance, the disadvantages confronted by women relative to men need to be taken account of in labour legislation, support to women farmers (including access to land tenure; credit, labour saving devices and technical advice) etc.

This chapter aims to:

- Broaden the appreciation by trainers of the gendered nature of economics and economic reporting;
- Suggest practical ways in which these can lead to interesting stories on the roles that women and men play, and can play, in the economy and in development.

OPENING THE DEBATE

All participants should stand in an even row at one end of the room. Participants should role play different members of the community such as:

- Old woman rural
- Old man rural
- Young man rural
- Young woman rural
- Old man urban
- Old woman urban

- Young man urban
- Young woman urban

Now each should take one step forward for opportunities (e.g. "take one step forward if you attended secondary school") and a step backward for constraints (e.g. "Take one step backward if you were denied educational opportunities because of lack of resources").

(Source: this exercise is an adaptation of an exercise used by the Tanzania Gender Networking Programme in training on gender and the economy).

TRAINING TIPS: After a series of questions, raising issues of education, responsibilities in the home, opportunities given, violence and others, participants should look left and right, seeing who is ahead and who is behind. Participants can then be asked questions, like who would reach the wall first if they were told to run and what the exercise mean in terms of ways to create equal opportunities in society.

THE UNWAGED WORK OF WOMEN

EXERCISE 89

Each participant should think for a moment about the household they come from, and the principal male/female figure in this household. They should then draw up a simple time use sheet for a typical working day for these two individuals as follows:

	MAN	WOMAN
6 am – 8 am		
8 am- 5 pm		
5pm- 8pm		
8pm- 10pm		
TOTAL HOURS OF WORK		

If there have been time use studies of this nature done at a national scale in your country, try to get a summary for discussion in the class. Here is an example from South Africa, also contained on CD ROM as **F57**:

TIP: The simple time use study of a familiar home environment is a useful way of demonstrating the different workloads of women and men. No matter where in the world you are, women work, on average, about one third more hours than men because in addition to their house chores, they engage in work outside the home, either in the formal economy (workplace) subsistence economy (agriculture) or the informal sector (common in Southern Africa). Time use studies at a national level are rare in our region but are an important tool for policy makers. With reference to the time use study just done in South Africa, lead a discussion on some of the policy implications of this, e.g. state supported child care facilities. Is there any discussion in your country on building the unwaged work of women into national accounts? You can get more information on this from the GERA website (give details).

JUGGLING TIME

EXERCISE 90

The difference in workloads leads to the difficulties that women face in "juggling time". How do women cope in your country? Is there any evidence that the attitude of men towards helping with house chores is changing? Is this issue covered at all in your national media, and if so how. Try to get examples of this coverage for discussion in class.

(GRAPHIC FROM BOTSWANA POSTER)

EXAMPLE: The following paragraphs come from a Zambian newspaper, under the headline, *"The dilemma of the Zambian 'career woman'"*

Have you heard the story of the Kafue woman who beat up her husband after he asked her to do some house chores for him? The wife, the story goes, had just attended a Women's Lib meeting. After being fuelled to stand up to that domineering phenomenon- this new daughter of women's lib could not quite stomach her husband's request for a little nshima.

The poor man is now a case of husband battering, but sadly no one is making a fuss over the issue. Of course, his wife's fanaticism over women's lib was something of an extreme. This, however, is just one case, which shows the impracticalities that the gender equality fight has brought to some Zambian marriages, or rather Zambian women.

The Zambian career woman is a case in point. Her dilemma is to marry or not to marry...a young Zambian woman who has hitherto been hoping to make someone a wonderful wife suddenly decides to become a "career woman". She decides to marry a career instead of a man...

TRAINING TIPS: The unsympathetic and exaggerated tone of the above article is but one illustration of the difficulties that working- women face in our society. Marriage and career are seen as incompatible. There is no discussion at all on the role of men in sharing the domestic workload. Notice how gender equality is written off as "impractical" without any discussion of impractical for whom, and why.

THE WORK THAT WOMEN DO- STRUCTURAL DISCRIMINATION

EXERCISE 91

Write up a series of cards on the different kinds of work that are traditionally associated with women, and those that are associated with men e.g. nursing, defense, motor mechanic, pilot, catering etc. Then ask volunteers to come up, pick a card from a hat and act the job (without speaking). Others in the room should guess what kind of work it is. They should say whether they associate it with women or men. Keep this information on a flip chart. Then ask which of these jobs is more highly paid.

TIPS: This is a fun exercise that demonstrates quite visually the difference between the "care" type of work that is associated with women and the "control" type of work that is associated with men. Stress that no matter where in the world you are- east, west, north, south, women on average earn less than men because of the kinds of work they are employed in, which are assigned less economic value. For example, a nursery school teacher, who is likely to be a woman and shoulders enormous responsibility for young minds, is likely to be paid much less than a university professor, likely to be a man, working with grown up and mature minds. This indirect discrimination is called "structural discrimination" i.e. it is built into the system. The only way to challenge it is to strive for gender parity in all occupations, as well as a fresh look around the way in which different types of work are rewarded. In some countries there are campaigns around "equal pay for equal work and work of equal value."

DIRECT DISCRIMINATION

Although most countries have standardised pay for women and men in the same job categories, and have abolished sex discrimination in taxation, there are a number of ways in which women in Southern Africa continue to face direct discrimination in the work place. Ask participants to think of local examples. In Botswana, for example, the Botswana Defense Force continues to advertise for men only in its recruit campaigns (SCAN IN SECTION OF ADVERT) even though this has been acknowledged to be unconstitutional. The Army argues that it does not have the facilities for women cadets.

EXERCISE 92

The handout contains some examples for discussion, also available on CD ROM as **F58**.

TRAINING TIPS: The Malawi cartoon, on a pregnant woman being denied a job, shows how this is regarded as a light issue; there is nothing in the cartoon that challenges this

notion. The story on three women in SA being fired as temporary receptionists because they were "too ugly" is fails to raise the constitutional issues, or whether there is any situation in which men would find themselves fired because of their looks. The mining story is excellent for training. The implication is that women should be so happy to be allowed into a male profession that they should not demand or even want equal pay. Again, the story fails to raise the constitutional issues or consult relevant sources, e.g. the Human Rights Commission. Women are interviewed on site, with names identified- little wonder they agree with the proposition!

HANDBOOK

WOMEN IN BUSINESS

Barriers to entry

EXERCISE 93

A good practical exercise is to send a few participants around to banks or other financing institutions and ask what they would require of a woman entrepreneur and if these requirements are different for men. Make similar enquiries for company registration.

TRAINING TIP: Most banks in Southern Africa still require that women get the signatures of their husbands before they can take loans. The South African company act requires that women have the permission of their husbands to become directors of companies (SCAN IN EXCERPT). Why is the media not investigating such issues?

How portrayed

EXERCISE 94

How are businesswomen in your country portrayed? Serious players? A decoration? Here is one example from a South African newspaper.

Company performance

Do an exercise writing a story about a company like Woolworth, Jet or Shop rite Checkers where the market base is predominantly female. Use the company report as source material.

TRAINING TIP: These are assessments of the health of companies as well as of their strategies. A point to always remember when writing company reports is that their markets are largely female. This is good for much of the region, where the female-headed household is the norm. And even in nuclear families, studies have shown that women make spending decisions. View a company report through such a prism and it takes on a new dimension. It probably doesn't work as well for the mega resource companies like Anglo Gold, but it is good for retail companies like Woolies. Their success has everything to do with women. Their recent results are better because of a food range targeted at single and working women. That's a gender story that can be told from a number of angles. The singleton generation saves Woolies bacon. Or: Woolies rides on the back of female executive success. Another training tip is to get journalists to find female analysts. While it's the main analysts who are quoted, most companies have female analysts in the key fields.

THE INFORMAL SECTOR

The informal sector is, for most Southern African women, the formal sector. Yet it remains harassed by policy makers and unnoticed by economists.

EXERCISE 95

Send participants out to talk to women traders and hawkers. How do they make ends meet? What vital services are they providing? How do the authorities treat them? How could they jack up their business? What new perspective could they bring to economic reporting? Here is one example from the South African supplement (now defunct)-Reconstruct:

SPECIALIST PIECE

Looking at the economy through a gender lens, what do I see?

By Ferial Haffajee

If ever there is an arena from which a gendered analysis is missing, then it is economics and financial journalism.

After several years working on the beat, I've discerned several reasons for this. Firstly, because it requires a (small) amount of technical mastery, it's become hallowed ground. In other words, people are slightly in awe of numbers - either private or public. And in such an atmosphere, it's become the stomping ground of experts who eschew a gendered analysis of anything, let alone the bottom line, be it the public one (the fiscus) or the private one (company results; the stock market etc.). Gender is regarded as "soft" analysis, without a place in the hardcore world of figures.

Secondly, this specialised world remains a largely male preserve. Black women, for example, comprise fewer than 200 directors of listed companies. Women, in general, own or manage only a small proportion of listed wealth. Analysts, the life-blood of economic and financial journalism, are largely male. Analysts are company-based specialists whose work is to interpret and create public opinion on the private and public spheres. They are the people who determine whether a stock takes a buy or sell label and on how public opinion of the economy is shaped.

Think of the names that crop up in our newspapers and on our airwaves and it's essentially the male ones which come to mind. In the public sphere, things are a little better, but only a little. In South Africa, it's laudable for the women's movement to have Finance Department director-general Maria Ramos in place, but go further down the line and she is an exception rather than the rule. At the Finance Department and to a lesser extent at the Trade and Industry department, important economic portfolios are yet to blow the winds of change sweeping through the rest of the civil service.

And thirdly, the women who do break through the glass ceiling often just tramp through the splinters and go on as if it's all business as usual. I have found a resistance to a gendered dimension among female analysts, public policy managers and editors. It's notable that two of the country's financial publications, Business Report and Financial Mail are edited by women. But after the salutation, it's important to ask a follow-up question: so how has this changed things? Another example: It's under Ramos's hand, for example, that a gender disaggregation has been stripped out of the national budget in South Africa.

So what is to be done?

There is much to assist trainers in the public sphere. The women's budget is a wonderful tool developed to assess the impact of public spending on gender

imperatives. What it does is take policy, like the sexual offences policy rubric, and check whether the fiscus is spending a suitable amount to ensure the policy is transferred from paper to practice. Economists who specialise in gender budgets analyse the impact on the girl child, economic empowerment, employment equity and areas of policy important for women's advancement.

Entire areas are given to this sort of analysis because of the structure of the reason. In housing dispatches: most shack-dwellers are female. In Welfare reporting: pensioners who are looking at the growing numbers of Aids orphans are women. It's a good idea to work with a copy of the 1996 Census, the latest available to have ready access to such gender statistics.

Trade is another vital area crying out for a gendered analysis. It's often assumed that trade is gender-neutral. It's not because economic adjustment to insert developing economies into the trading system impact most severely on women. New opportunities like the Maputo Development Corridor are not planned with a gendered perspective so single-headed households do not benefit from the very difficult economic adjustment programmes.

- Ferial Haffajee is ...
-

GENDER BUDGETING

EXERCISE 96

The following are some highlights of the budget of Country Y:

- ⇒ Spending on the gender ministry has been increasing by 200 percent to \$25 million. The country's overall budget is \$ 1 billion.
- ⇒ Defense spending stands at \$ 250 million.
- ⇒ Spending on health and education has been cut by 20 percent to \$100 million.
- ⇒ The two items in the education budget that received the largest cuts were nursery school and adult basic education.
- ⇒ The item that received the largest cut in health budget was hospital care. It is now expected that sick people will be cared for from home.
- ⇒ In line with the SADC Declaration on Gender and Development, the Minister of Finance announces that Country Y plans to achieve a 30 percent target of women in decision – making positions in the public service by 2005. However he also announces that due to budgetary constraints, the public service is to be cut by 20 percent; and that the staff development programme of the public service will be suspended.
- ⇒ Land reform is to be curtailed indefinitely due to budgetary constraints.

Questions:

1. Is the above budget a gender friendly budget? Why or why not?
2. What do you understand by gender specific budget lines versus mainstreaming gender considerations in the whole budget?

3. Using the budget lines above, re allocate the existing resources in a way that you feel would be more beneficial to advancing gender equality.
4. What do you understand by gender budgeting?

*TIPS: This simple case study is a simple way of illustrating that gender budgeting (a much misused term in our region at the moment) is not about a separate budget for women, but rather how the existing budget impacts on women and men because of their different locations in society. A doubling of the budget for the gender ministry when it forms such a tiny fraction of the budget, and defense consumes 25 percent of the budget, is fairly meaningless. Cuts in health care impact on women because if the state does not care for the sick, women will have to do so. A grand policy for increasing the level of women in decision- making also does not mean much when recruitment is being frozen and there is no early retirement being offered to men! We are beginning to see some analysis of budgets from a gender perspective in the region, although these are fairly token in nature (see example below) and lacking in analytical depth. More information on gender budgeting is contained in the handout at **F59**.*

HANDBOOK

F59: What is gender budgeting?

The central plank of gender budgeting is that because of the different locations of men and women in society and in the economy, no budget line is neutral. To take the latter example, by obtaining gender disaggregated data on such issues as land tenure, credit, and agricultural extension, a picture emerges as to whether or not a budget line item on agriculture is actually addressing gender disparities in this sector; and by so doing contributing to the empowerment of women.

Gender budgeting involves both an analysis of allocations between sectors (such as defense versus social allocations) and within sectors to determine their impact. A commonly used model for distinguishing between types of gender expenditure is that developed by the Australian economist Rhonda Sharp, who has played a leading role in gender budget initiatives in Australia, where the concept originated. Sharp distinguishes between:

Specifically identified gender-based expenditures, for example, women's health projects; typically less than one percent of the budget.

Equal employment opportunity expenditure (for example, re writing job descriptions to reflect equal employment opportunity principles). Typically less than 5 percent of the budget.

General or mainstream budget expenditure by government department and authority assessed for gender impact. For example does the education budget, less the above two considerations, reflect gender equity objectives? Are boys and girls equally represented in all categories of education? What proportion of the education budget goes towards educare and adult literacy? This category of questions is most critical for policy reform because the "mainstream" budget in Australia, as elsewhere, constitutes some 98 percent of government expenditure.

Although still in their early stages, gender budget initiatives have scored important successes, ranging from actual expenditure re-allocations to opening traditionally secretive budget processes to much greater transparency and accountability.

- **Re-prioritisation of expenditure:** In the Philippines, the government has directed that all ministries allocate at least five percent of their resources to taking forward gender mainstreaming throughout government. A report from the South African Minister of Finance to the Committee on the Quality of Life and Status of Women in 1997 stated:

"Following a cabinet meeting in February 1996, the Department of Finance committed itself to considering the reallocation of military expenditure to support women's economic advancement. The Department has reduced expenditure on defense from 9.1 percent of total government spending in 1992/93 to 5.7 percent in 1997/98. The priority has shifted instead to the social services, which benefit predominantly women and children. Spending on social services increased from 43.8 percent of total spending in 1992/93 to 46.9 percent in 1997/98 " (12)

- **Effecting policy changes:** *The Australian Office on the Status of Women cites state provision of affordable, quality child-care as one of its most successful policy interventions linked to the Women's Budget.*
- **Exposing policy weaknesses:** In Sri Lanka, the gender budget initiative has shown that while there is equality of access and usage in the social sectors such as education and health, targeting of women in the productive sectors, such as agriculture and industry, is weak. The Gender Advocacy Programme, a South African NGO, has carried out a budget analysis of the 1998 Domestic Violence Act. The study found a disjuncture between the provisions of the act, such as special courts for addressing violence against women, and budgetary provisions.
- **Developing economic literacy and participation:** In South Africa, the simplified *"Money Matters"* has been converted into simple workshop materials that have been used for training government, parliamentary and civil society audiences on simple budgeting concepts. This year, a South African NGO, Women's Net, worked with the WBI in setting up a website where women could make comments on the budget to be forwarded to the Minister of Finance. The TGNP has produced a simplified version of its research findings as well as flyers in ki Swahili.

Definitions:

Gender budgeting or accounting: The allocation of funds to ensure that money, which is needed for altering the unequal position of women in society, is set aside to correct this inequality. Budgets, which do not allow for a component of funds to improve the position of women often, do not take stock of gender inequalities unless allocations are specified in this way. A gender budget can take account of that which is spent in addition to that spent on mainstream activities to redress the balance in some way. Another way gender budgeting can assist women "catch up" is for it to be allocated to women-specific activities.

Gender disaggregated data: Statistical information that breaks down the base information for the activity under analysis by providing the numbers of men and women within the activity as an ay of comparing their involvement.

POVERTY ALLEVIATION AND DEVELOPMENT

Gender at a policy level

Many Southern African countries that are undergoing IMF and World Bank sponsored structural adjustment programmes are drawing up Poverty Reduction Strategy Papers.

EXERCISE 97

Get copies of these and look at them through a gender lens. To what extent are gender considerations taken into account? What do gender activists have to say? Belatedly, the World Bank has discovered that gender inequality is bad economic and is bad for development. Look up the World Bank's latest flagship report: "Engendering Development" at www.worldbank.org. Here is an example from a Malawi newspaper on how this report has been used creatively to report on the importance of empowering women in the countries development. (opposite page).

Gender at the ground level

Good development reporting is about getting down to ground level and seeing how government policies affect real people engaged in real activities.

EXERCISE 98

Take a major development project in your country, and send participants out to look at it through a gender lens: is it impacting equally and in positive ways on women and men.

TRAINING TIP: An example is the gender audit of the Maputo Corridor Development project between South Africa and Mozambique carried out by the Commission on Gender Equality (see full report at www.cge.org.za). The study found that all the companies that tendered for the project were male dominated (a women's empowerment consortium that tried to tender failed to make the cut because it did not have the necessary start up capital). Women who tried to set up "informal" fruit stalls

and snack shops along the line of travel to take advantage of the increased movement got chased away for violating municipal by-laws. About the only income generating activity for women was a marked increase in the sex work, linked also with a rapid increase in HIV AIDS in Mpumalanga province.

SIGNPOSTS: For full report, see

SPECIALIST PIECE

PIC

WHAT IS DEVELOPMENT REPORTING

By Farai Samhungu *

The roots of development news can be traced back to the issues raised during the New World Information and Communication (NWICO) debate in the 1970's. This debate questioned the apparent one-way flow of information from the North to South, resulting in distorted views and misrepresentation of the South, especially by the international media. Other questions raised during this debate were around the issue of definition of news, which was largely shaped by western norms and ignored a number of important processes taking place in the developing world.

While a lot of developing nations were recording significant developments and setbacks in their socio-economic and political development, these were often ignored by the media. The media only paid attention to the South when there was war, disease outbreak, famine, etc. The reporting of such issues was often characterized by portrayal of hopelessness and a perception that developing nations are incapable of looking after their own. Journalists covering these stories did not seek to expose the courage and determination of the men, women and children to survive under these very difficult circumstances. These arguments gave birth to a new form of journalism that would help facilitate the restructuring and transitional processes that developing countries were going through.

Development journalism is not any different from any other form of journalism. The major difference lies more in the news agenda than in professional practice. Renowned Indian journalist Narinder Aggarwala puts this across aptly when he says, "Development journalism is about the use of journalistic skills to report the development process in an interesting fashion."

Development journalism places emphasis on investigating the process behind the story instead of dwelling on the event.

A development journalist does not dwell on the statistics showing the number of people dying every day of AIDS. Rather they would probe issues around access to drugs and the reasons why people continue to suffer from opportunistic infections that can be easily treated. A development journalist would make linkages between the spread of TB to poor housing facilities, lack of sanitation and overcrowding in residential places. They

would further scrutinize government policies and priorities within the health sector to see whether this mirror the development needs of the people.

Bringing in gender perspective in news is another critical aspect of development reporting. While women play a critical role in the development of nation states, their contribution is not visible, their voices are not heard and their successes are generally trivialized. Copy about women's issues is not seen as 'sexy' and worth paying attention to because in most cases it does not fit into the conventional definition of news. By bringing in gender perspective, the development journalist is able to analyse and highlight the roles and responsibilities of men and women in society, bring out the inequities and explain the reasons why. The development journalist will profile women who in their different ways have influenced development in their own communities. The journalist would showcase advances made by women in male dominated fields such as science and technology. By doing this, they would be providing society, especially other women with the role models and opportunities to advance themselves in society. Highlighting such issues would also change negative societal perceptions on the role of women in society.

The development journalist does not only focus on the appointment of a woman as a dean of a faculty at a university. They would be interested in the historical context with regard to gender justice within that country and that university in particular. The development journalist would be interested in how this appointment will impact on the university's employment policies, they would want to hear what students think of it and indeed other members of staff. What does this appointment mean for the development of women?

Development journalism offers an alternative perspective to that which is often covered by international mainstream media. For example, financial reporters tend to focus on the billions of dollars that have been given by financial institutions such as the World Bank and IMF towards development projects in the South. What they often do not tell us are the often-negative social impacts of these policies. Governments are often required to cut back on spending on social services such as health and education, massive populations are displaced due to dam constructions, and governments find themselves spending more on debt servicing than they do on critical social issues in their countries. These and many others would be issues that a development journalist would investigate.

Billions of dollars have been invested in a number of development projects, most of which have failed to make a difference to people's lives. In most instances, people have found themselves worse off than before the projects were introduced. The development journalists should explore the reasons behind these failures. Are funds earmarked for the right projects? How effective is the government in the management of the funds? What actually happens to the funds? Is most of it remaining in the corridors of the government offices instead of trickling down where it is most needed. Who is driving the development agenda? Is it the government? The people? The Donors? Who should be driving this agenda?

Issues such as this are a critical part of the watchdog function of the media in developing countries. And gender is a consideration that runs through all of them.

Farai Samhungu is a communications specialist, who studied Mass Communication with University of Leicester, England. She has various years of experience in development communication in Zimbabwe and internationally. Samhungu is currently Africa Regional Director for Inter Press Service, a leading news agency in the provision of alternative information.

CHAPTER TWELVE: ELECTIONS DEMOCRACY AND GOVERNANCE

By Colleen Lowe Morna and Thenjiwe Mtintso*



"Women's equal participation in decision making is not only a demand for simple justice or democracy but can also be seen as a necessary condition for women's interests to be taken into account. Achieving the goal of equal participation of women and men in decision making will provide a balance that more accurately reflects the composition of society and is needed in order to strengthen democracy and promote its proper functioning."

- Beijing Platform for Action.

KEY ISSUES

- Democracy is defined as government for the people, by the people, not by men for men. According to this definition, no country in the world has achieved democracy, as there is none in which women are represented in decision making in accordance with their numbers in the population.
- The UN has shown that having a critical mass of at least 30 percent women in decision making makes a marked difference to the way these structures function and to their agendas.
- SADC governments have committed themselves to achieving thirty percent women in all areas of decision-making by 2005, but are still far from achieving this. For example, the average percentage of women in parliaments of the region is 18 percent; even lower in cabinet, the bureaucracy and the judiciary.
- The media, through its below-the-belt treatment of women in politics has often served as one of many deterrents to women entering into and serving in public life. Nowhere in the region has the media taken up any serious campaign around the 30 percent target, nor raised debates as to how this is to be achieved.

Introduction

Three broad arguments are advanced for the equal representation of women in all structures of governance:

Efficiency: It is an accepted premise of development that participation by all parties is essential to the sound formulation of legislation and policies, as well as to responsive service delivery.

Poverty Reduction: Recently, there has been an increasing convergence in the debates on governance and poverty reduction as a result of the broadening interpretation of governance to include political accountability and popular participation. Rights based approaches to poverty reduction have been adopted by some development agencies, like

the United Kingdom (DFID, 1997). Current approaches to poverty reduction emphasise empowerment- particularly of women- as central to poverty reduction.

Equity: This school of thought, reflected in the following resolution taken by the Inter Parliamentary Union (IPU) in April 1992 argues that equal participation by women is, in any case, a fundamental right: *"The concept of democracy will only assume true and dynamic significance when political parties and national legislation are decided upon jointly by men and women with equitable regard for the interests and aptitudes of both halves of the population."*

Globally, regionally and nationally it is now accepted that access to, and participation by women in all levels of decision-making is a fundamental right; and that for women to make an impact on decision making, they must constitute a "critical mass" of at least thirty percent of such structures.

In their 1997 "Declaration on Gender and Development" (Annex A) SADC Heads of State committed themselves to achieving 30 percent women at all levels of decision making by 2005. At present, women constitute about 18 percent of all members of parliament in the region, less than ten percent of cabinet ministers, an even lower percentage of senior managers in government and in the judiciary.

Sadly, as in the case of gender violence, the media has often been more part of the problem than of the solution. Research shows that the voices of women in the political arena are under represented and misrepresented (see *"Whose News, Whose Views"*, page 74-75).

While there is a natural and necessary tension between the media and politicians, research suggests that different ethical standards are applied to male and female politicians (see also examples in Chapter Four). Men are judged by their performance; women by their appearance, ability to juggle family and work, to be model mothers and politicians. Their private lives are dragged into the public in a way that never happens to male politicians in our region. In interviews on what prevents women being more active in public life, fear of being unfairly maligned by the media features prominently.

Many media training institutions in the region now offer courses on reporting elections more narrowly, as well as governance and democracy more broadly. This chapter aims to assist trainers in:

- Conveying why gender equality is central to democracy;
- Why women are still so woefully under represented in this area, and what the effects of this are;
- How SADC governments can and should be held accountable to their pledge to increase women's participation in decision making to thirty percent, in all areas of governance, by 2005;
- What role the media has played in the past and should play in the future;
- What qualitative difference having the voices of women in decision-making brings to governance?

OPENING THE DEBATE

EXERCISE 99

Using role-play, simulate a typical scene something like this: a woman is sitting in a village. Three men approach her with different brusque "offers" of help: a small-scale loan, a book, and a proposal. She cannot read or write, and they are speaking in a different dialect to her own. She sits silently as they shake their heads and go away, looking at their watches. They go on to the local chief and leave a cheque with him. This is the last that the woman ever hears of the project. A question for discussion is then posed: As a politician, how would you empower this woman?

TRAINING TIP: This role-play is an excellent way of raising the question of what is meant by participatory democracy. Quite simply, the woman has not been consulted about what she wants or needs; she has not been part of the decision making process; the offers have not been adapted to take account of the fact that she is illiterate and her language requirements; she has been turned into a beneficiary rather than an active participant in her own life. What is meant by citizenship? In what ways are women often effectively robbed of their citizenship?

Definitions:

Power: Ability to do or act.

Power over: A relationship of domination/subordination, ultimately based on socially sanctioned threats of violence and intimidation; invites active and passive resistance and requires constant vigilance to maintain.

Power with: A sense of the whole being greater than the sum of the individuals, especially when a group tackles problems together.

Power within: The spiritual strength and uniqueness that resides within each of us and makes us truly human.

Empowerment: Gaining the power within, to be able to do things and change things for oneself, with the help of, but not depending on others

Adapted from the Oxford Gender Training Manual, 1994

WOMEN AS VOTERS

EXERCISE 100

Find examples in your local media of the way in which voter expectations are covered. Do a breakdown of sources in a few- how many women and how many men are consulted? Try to get tapes of TV footage of the coverage of election rallies (Zimbabwe and Zambia have just recently held elections; Lesotho is about to do so). How many women speakers are there? To the extent that voters at these rallies are interviewed, how many women voters are interviewed? Are women portrayed in any other role than that as passive by-standers, hostesses and caterers, and or admirers of the incumbent president (with *chitenges* carrying his face)? You may also want to use the attached article from The People, Zambia, also available on CD ROM as **F60**.

TIP: This exercise unfailingly reveals that women are by and large silent "observers" of elections- see the example from "the People" in Zambia, where the word "people" may as well be substituted with men, as not a single woman is consulted, and only male candidates are reviewed (although there were two female presidential candidates). In the 1994 elections in South Africa, research conducted by the Commission on Gender Equality showed that there were nearly one million more women than men registered to vote. A prominently placed article got politicians talking (votes of course, are the one area where there is no sex discrimination!) All of a sudden we got a run of articles like: "more power to women", "so you want my vote"- interviews with women voters, "women flesh election muscles" etc (see also collage of articles at page 76 of Whose News, Whose Views).

GENDER AS A CAMPAIGN ISSUE

EXERCISE 101

Get hold of the campaign manifestos of political parties, or better still, get representatives of political parties to come and address the group. Does gender feature at all in these manifestos? If so, what is said? Where do issues like gender violence feature relative to other crimes? Does the party have a policy or vision around women's equal participation in its structures? If not, why not?

TIP: Again the typical finding here is that gender is at best an afterthought, at worst not mentioned at all. At the GL gender violence workshop in Harare that took place just before the Zimbabwean elections, a woman politician was quoted as saying that there will only be time to consider gender after the elections, as though gender is soothing quite separate from the electoral process!

POLITICAL VIOLENCE AND WOMEN'S PARTICIPATION

EXERCISE 102

How does violence associated with elections affect the participation of women in democratic processes in your country? Collect examples for discussion, and if possible get women politicians to come in and speak on this issue. Below are some examples that you may want to use as case studies from the region, gathered during the GL workshops on gender violence.

TRAINING TIP: Note that gender violence affects women both as candidates, and as voters- as Zambia's Inonge Lewamika put it: "election violence robs women of their rights". Coverage in Zambia raised vote rigging and buying as serious deterrents to women seeking to compete in the elections (Zambia Daily Mail, 25 October 2001). You may also wish to raise the fact that in Zimbabwe post the 2002 elections there have been reports of rape and sexual abuse as part of the ruling parties on going campaign of violence against opposition party supporters. The use of sexual violence as a weapon of torture and war is well documented. This is both a serious human rights violation and curtailment of the democratic rights of women to participate freely in the political life of their country.

SCAN

HANDOUT

F61: CASE STUDIES ON VIOLENCE AND WOMEN'S PARTICIPATION

ONE: ZIMBABWE

BY COLUMBUS MAVHUNGA

The prevailing economic hardships and orgy of violence has left many women not aspiring to get into top political positions.

Zimbabweans go to the polls next month to elect their president for the next six years but no woman is contesting. In the last year's Zimbabwean presidential election, there were two women who stood as candidates.

In Zimbabwe, since independence it was only Margaret Dongo who formed a political party –Zimbabwe Union of Democrats (ZUD) in the last decade and promised to challenge President Mugabe. After she was defeated in the 2000 parliamentary polls she left the country and she is now studying abroad.

"The situation is different from that of Zambia," said Priscilla Misihairambwi-Mushonga a local MP and a gender activist, who was part of the defunct ZUD.

"In as much as we would like to see a woman contesting for the presidency in March, the violence prevailing and the economic situation has left many women reduced to family people.

"Even in Parliament we have since stopped to raise gender issues until we have addressed the issue of bread and butter and people's security.

"How can you campaign when some of your children have been displaced and the ones you have are hungry?"

Misihairambwi-Mushonga said she understood the need for women to take up top posts in politics but the situation on the ground prevents them from doing such issues.

"At the moment Zimbabweans are grouped into two camps," she said. "There are those who want to maintain the status quo and those who want change. After the change that is when we can talk of gender issues. We cannot raise them now because people will laugh at you."

The last two years have been characterized by violence that has left many families disintegrated.

Amani-Trust a local non-governmental organization that gives humanitarian aid to political victims said of the 592 people who had sought 'shelter' from it only, 131 were women. "The figures must not mislead people," said Joseph Mhetura, the Amani Trust

advocacy officer. "Research has shown that women are the easiest targets of political violence but because of their resilience they remain at home and look after whatever is there, hence the less cases of victims who have approached us.

"For example, a 69-year old woman in Bikita asked her family to flee home after political violence had erupted. "She opted to remain behind and look after their animals and home." He did not concur with Misihairabwi-Mushonga on why women do not get top political posts.

"We are in a patriarchal society and moreover, gerontocracy rules," said Mhetura, a social commentator. "Women are very much involved in politics and victimization and violence will not deter them. They also take part in the organization of violence and torturing, however not to the extent of men. Had brutality and violence had any bearing on the political career of women, they would have taken part in the liberation struggle of this country."

Joyce Mujuru, Shuvai Mahofa, Oppah Muchinguri, Thenjiwe Lisabe and Olivia Muchena are some of the women who actively took part in the liberation struggle of this country. While Mbuya Nehanda was influential in the first Chimurenga of the 1890s and her spirit was said to have inspired nationalists in the 1960s to take up arms and fight against the colonial rule.

CASE STUDY TWO: ZAMBIA

Election violence robs women of their rights

By Pauline Banda

The rampant violence in the run up to elections is depriving all Zambians, but especially women, of their rights as citizens, according to prominent politicians and activists.

"Violence is real in our electoral process and it takes many forms. Sometimes, mental and emotional violence is even more devastating than physical violence," according to presidential candidate for the Agenda for Zambia party Inonge Mbikusita-Lewanika, who is also the country's first woman presidential candidate.

Speaking at the ZAMCOM and Gender Links workshop on combating gender violence, Mbikusita-Lewanika bemoaned the fact that campaigning has become a matter of trading insults rather than debating issues.

"What we see is politicians concentrating on character assassination and insults. At the end of the campaign, the electorate doesn't know the candidates. There is a tendency to applaud when politicians insult at campaign rallies. When someone tries to discuss issues, the audience is bored. When they hear insults, they cheer. This is a tragedy for Zambian politics," the fiery former minister said.

According to Mbikusita-Lewanika, political violence, which was never a feature of Zambian elections in the past, has increased progressively over the last ten years.

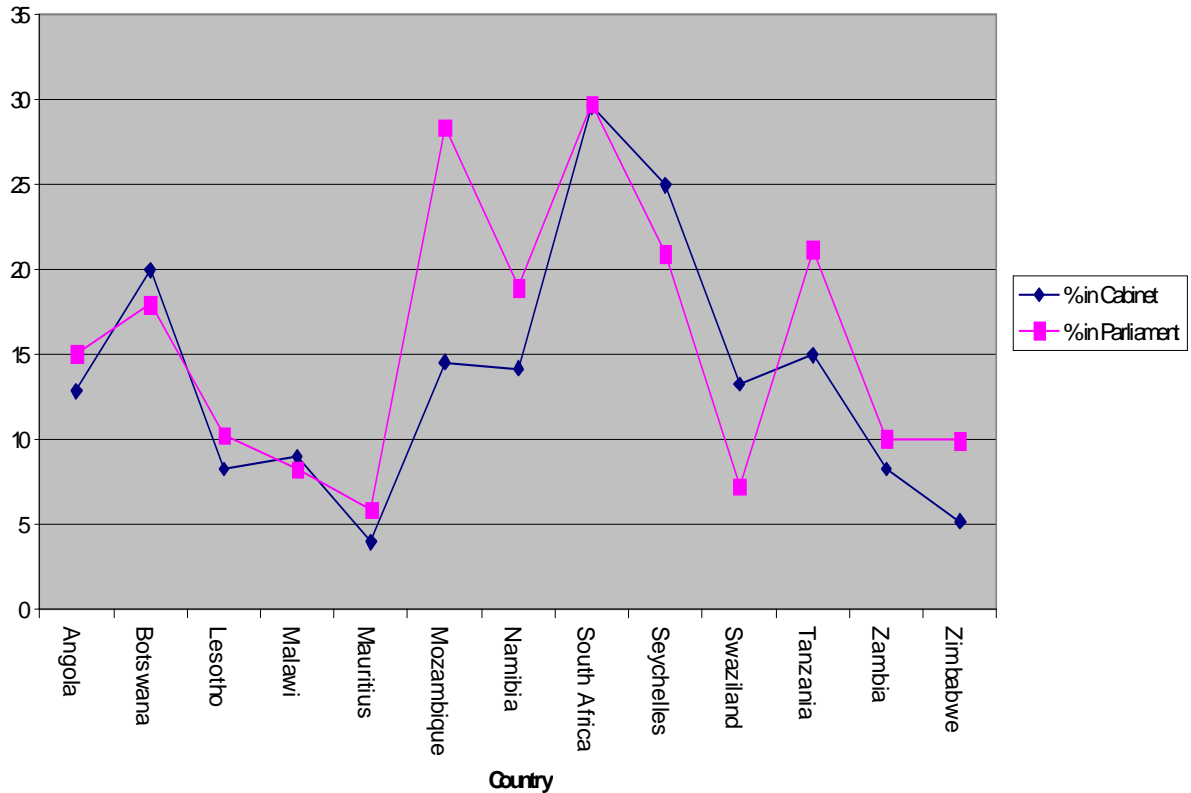
EXERCISE: WOMEN AS CANDIDATES

EXERCISE 103

In small groups take a few minutes to examine the graph below, and then answer the questions that follow:

1. Which countries have the highest representation of women in parliament in SADC? Why?
2. Which countries have the lowest representation of women in parliament in SADC? Why?
3. Which countries have the lowest representation of women in cabinet? Why?
4. Which countries have the highest representation of women in cabinet? Why?
5. Is it important to have an equal representation of men and women in the parliaments and cabinets of SADC? Why?
6. Suggest some ways in which the representation of women in the parliaments and cabinets of SADC can be increased.

% of Women in Parliament vs in Cabinet, February 2001



TIPS: The purpose of this exercise is to get journalists to engage with the statistics of where women are in parliament in the region. The overall average is approximately 18 percent (higher than the global average of 11 percent) but this varies considerably between countries. The countries with the highest proportion of women in parliament are South Africa, Mozambique and Seychelles. In the case of the latter two countries, this is because of the quotas adopted by the ruling parties in those countries. Seychelles is a unique case of a country in which, because many men leave the island to look for work elsewhere, women have traditionally played a prominent role in public affairs. Tanzania is the only country with a constitutional quota. The case of Botswana shows that even without legislated quotas, but with concerted campaigning, the level of women in parliament can be significantly increased. Spend some time comparing levels of women in cabinet and in parliament. The case of Mozambique illustrates that having high levels of women in parliament does not necessarily lead to high percentages of women in cabinet. This shows lack of political commitment at the highest political level, since the head of state has the prerogative to choose his or her cabinet.

WOMEN IN POLITICS AND THE MEDIA

EXERCISE 104

The best way to get into this discussion is to have a panel of prominent women politicians, editors, and reporters, raising specific instances, with media practitioners offering their explanation as to how this might have come about. Gather as many of your own samples as possible for critique and discussion. In the handout attached is one example of a first hand account by a senior woman political figure of her experience of dealing with the media. Is this credible? Are there valid issues raised? Here are a few examples from the region of experiences of women politicians being covered by the media:

Example One: MALAWI: In an article titled "Gender Minister told to be respectful", MP Rodger Nkwazi is quoted as saying the following about gender minister Mary Kaphweleza Banda, during a debate on the Loan Authorization Bill on rural sustainable livelihoods: "I have a big problem with the lady. She does not respect men in the House."

Example two: SOUTH AFRICA: In the Mail and Guardian's 2001 assessment of the performance of women ministers, only two ministers (one woman and one man) got an A. The profile of the A-star woman Minister of Minerals and Energy Phumzile Mlambo Ngcuka began like this: "the feisty wife of Bulelani Ngcuka once again gets the thumbs up for the efficient, robust way in which she has run this difficult portfolio." (Bulelani Ngcuka is the auditor general. He has never been referred to as the husband of Phumzile Mlambo-Ngcuka!)

Example three: MAURITIUS: Danielle Perrier, an opposition member of parliament and seasoned politician, got the shock of her life when the minister of health shouted at her in Creole: "Go and get screwed, you tart, you enjoy that" during a debate (Worldwoman, 7 March 2000).

HANDBOOK

F62: Sitting behind a microphone- a first hand account

By Thenjiwe Mtintso, Deputy Secretary General, ANC
Chairpersn, GL Board

FIRST LADIES

EXERCISE 105

What is the role of the first lady in your country and how does the media portray her? Think of some of the strong first ladies and former first ladies in the region or globally, and what kind of profile they have. In what ways has someone like Grace Machel broken with tradition, and what is the impact of this?

TRAINING TIPS: Even in older democracies, the role of first ladies is at best ambivalent. The media is most comfortable with traditional first ladies who see it as their role to "stand by their man", visit charities, and keep out of national life (witness, for example, the attitude of the western media to Hilary Clinton and Cherie Blair). In Southern Africa, first ladies have tended to play a behind the scenes role, and when they have an influence over their husbands this is assumed to be negative (Grace Mugabe in Zimbabwe, for example). First ladies are seldom credited as doing things or having interests in their own right: the little coverage of Zanele Mbeki, for example, focuses on her dress rather than her long history of gender activism. In two Southern African countries, Malawi and Zambia, first ladies have been unceremoniously thrown out of their homes by reigning presidents who have taken other wives. Both these presidents are signatory to the SADC Declaration on Gender and Development and the Addendum on the Eradication of Violence Against Women and Children. In Malawi- home of the SADC Declaration on Gender and Development- the issue has hardly been commented on, even when alarming stories started to emerge of the first lady being confined in virtual prison like conditions in her village. One editor conceded during a GL workshop that Malawi is not yet ready to start delving into the private life and conduct of its president, even when this contradicts the principles that he purportedly stands for. Vera Chiluba's case only started to feature in the media when she filed court papers suing for a substantial portion of the fortune that Chiluba purportedly stashed away while in office. Graca Machel (the only woman in the world to have been a first lady twice) and her husband Nelson Mandela are an interesting case study in the couple of the future. She kept her previous husband's name (how many women, even feminists, would pass up the opportunity of the Mandela name!). They have a commuter marriage. She has not moved to South Africa, and maintains her political base (even, some claim, her political ambitions) in Mozambique. There is a sense of a genuine partnership, glued by love and mutual respect. A refreshing exception to the usual stereotypes, especially for older generation politicians, this case study always makes for animated discussion!

BEYOND NUMBERS

EXERCISE 106

Refer back to Mtintso's access-participation-transformation framework in Chapter Three. The purpose of getting a critical mass of women into decision- making is so that they can effectively participate; bring a new voice, and new agendas to governance. What qualitative difference do women bring to decision- making? Think of the women in prominent positions in your country. How have they performed? What issues have they raised? Has their voice made a difference? If not, why not?

It would be useful to take at least one case study on this issue. Here is one on women constituting fifty percent of water committees in South Africa. It is an especially interesting case because it deals with decision making at a grass roots level:

F63: Women find their voice in water committees

By Colleen Lowe Morna

An unsung revolution is sweeping through the rural landscapes of South Africa. Thanks to a directive by the Department of Water and Sanitation that committees demonstrate a gender balance if they want their business plans approved, the face of these grassroots structures has been transformed overnight, putting higher profile decision making bodies -where women are still far in the minority- to shame.

Research into water and sanitation projects supported by the European Union in the Northern Province earlier this year showed that on average, women comprise 47 percent of Project Steering Committees (PSCs). As project steering committees comprise representatives of Village Water Committees, this is a fairly good indicator of the changes taking place at village level.

In contrast, women comprise 29 percent of members of parliament, and twenty percent of local councilors, largely due to the African National Congress' voluntary thirty percent quota for women. Women constitute less than ten percent of senior managers in the public service.

Deputy director in the water services division Lindi Molefe explains: "We began with a thirty percent quota for women but recognized that did not go far enough. Last year, we raised the quota to fifty percent, for women's participation in water and sanitation committees, as well as any employment created by water and sanitation projects."

The department went further than using business plans as a stick: "we had to work on changing attitudes, especially attitudes of men," Molefe says. Women newly appointed to the water committees in the Northern Province told of how their husbands had originally objected to their being represented, arguing that if they went to meetings outside the home and -heaven forbid- training workshops away from home- they would end up sleeping with other men.

They often fell back on their male committee members to do their bidding: "we explained (to the husbands) that as those who carry the water and take care of the home, women have a vital interest and contribution to make," one male committee member explained.

But getting a foot into the door is just a beginning. In none of the committees covered by the research had women been trained or appointed to maintain the water pumps,

even though women have the greatest interest in their maintenance. When interviewed, men and women agreed that there was no logical reason why this should be the case- other than socialization. Young women on committees showed a particular interest in being trained for this role.

The research shows that women are still far below the fifty percent mark in leadership positions on the committees. To the extent that they sit on executive committees, they are vice chairpersons and predominate in the secretary category.

One woman said: "If I were a chair, I could speak more. I could challenge the minutes. Now I never challenge anything." A woman vice president of a village water committee added: "As a vice chairperson, I have had to chair a few meetings. But when I do so I am shy. I look down. I can't face men."

Despite these shortcomings, the research points to dramatic changes in the agendas of meetings since more women came on board. According to one department of water affairs official, in the past when men predominated, discussion centred on job creation possibilities. Now the meetings include discussions on design, quality and sustainability. Greater cost recovery and financial viability, albeit precarious in some places, also appeared to be associated in the minds of the public with greater participation by women.

At a personal level, women were unanimous in their view that serving on the committees had opened new vistas for them. Said one: "I used not to feel free in meetings. Now I can talk, say anything, even at home." The attitudes of men in this far-flung rural areas are also changing. As one male committee member put it: "I realize that when you work with women, things become a lot easier. When men talk to men we get nowhere. I like it when men and women pull together."

TIP: Although research on the qualitative difference that women make to governance is still in its infancy, studies in Scandinavia suggest that women bring a strong social justice agenda to governance. Southern Africa offers many fine examples of critical masses of women in governance- in parliament (South Africa, Mozambique and Seychelles); local government (Namibia) and in the public service (Botswana, Lesotho and Swaziland). These training sessions should elicit interesting debate on what can be learned from our own region on the contributions that women have to make to governance. The emphasis should be on the fact that to the extent that participation of all interest groups is central to democracy, which in turn is central to good governance, the voices and concerns of women, who constitute more than half of Southern Africa's people must in the long run make a qualitative difference to decision making.

AFFIRMATIVE ACTION

EXERCISE 107

So how are the critical mass of thirty percent, let alone the democratic *requirement* of gender parity in decision-making to be achieved? Research suggests that there is only one-way: through affirmative action. South Africa and Mozambique (in parliament) and Namibia (in local government) have achieved high- level representation of women through party quotas. Tanzania has a constitutional quota of twenty percent women in parliament. Divide the group in two and have a debate for and against affirmative action for women in decision- making.

TIPS: This exercise aims to elicit critical comment on the efficacy of affirmative action. Research globally suggests that there have not been any major downsides to affirmative action for women. If anything, women who are afforded such opportunities tend to feel themselves under enormous pressure to perform and often work harder than men. However, affirmative action is not a long-term solution: it is just a way of breaking with the norm and forcing opens the structural barriers to transformation. In the ideal world, when women and men are equal, power would have a masculine and a feminine face. We would vote for, or appoint the best person for the job. If women and men began from an even playing field, simple statistics tell us that this would result in equal numbers of women and men making it into decision- making.

CHAPTER TWELVE: REPORTING THE ARTS

KEY ISSUES

- Arts, culture and 'showbiz' reporting are often neglected in southern African publications. Where such coverage is given time or space, those three categories are often conflated, making it harder to draw out gender implications.
- The arts are often wrongly labeled a 'soft' topic. This can lead to trivialised coverage and stereotyped assigning practices in news organisations.
- Much arts coverage focuses on the sexuality of (usually, but not only, female) performers: how they look, what they wear, who they're 'going out' with. Far less attention is given to the motivation and context for cultural creation.
- Cultural and performance roles can be stereotyped in a way that demands analysis. Some traditions exclude women from certain activities (like drumming, or preparing certain foods) others demand that women carry out these tasks. Some modern genres – like rock music – fall into very similar patterns.
- A Eurocentric, high-art perspective often dominates, excluding whatever is defined as 'craft' or 'tribal dance' from the realms of 'art' and 'culture.' This has a highly-gendered impact, since in many African societies, women have greater opportunities to express their artistic vision through activities like basketry, pottery and beadwork.
- These art/craft divisions also have a strongly-gendered economic impact. Women's products for the cultural industries, like beadwork, are sold in southern Africa for 'craft' prices that do not acknowledge either the creativity or the time involved in their manufacture. They are then often re-sold to galleries, boutiques and fashion houses in Europe or the US by cultural entrepreneurs who command far higher, 'high art' prices.
- For these reasons, this chapter needs to be read in conjunction with the Human Rights and Development Reporting chapters, which may also provide inspiration for cultural and arts media training and reporting.

Introduction

This chapter focuses on how journalists can bring a gender dimension to the kinds of writing and broadcast inserts that appear in the 'arts' slots and pages. The field of arts and culture is much broader than this, as these comments from broadcaster and media activist Tracey Naughton make clear.

[OPEN BOX FROR TRACEY PIECE]

Sustainability is often thought to be three dimensional – economic, social and environmental. I would add a fourth dimension – that of culture. Sustainable development and a flourishing culture are interdependent. Broadcasting is a cultural industry.

I take it as self evident that humans feel it necessary to make sense of their lives and to conduct themselves on the basis of that sense. This process and its results manifest themselves as a value system – a culture. The social dimensions of this activity are what constitutes a society's culture. One of the biggest issues any society has to face is the

role of the state in the shaping of the values that inform both government, and more fundamentally, the values of the entire society.

Civic life is where we go about working out how we should live together as neighbours, as citizens, as members of the global community – it is where the great dramas of our shared existence are played out. Broadcast signals contribute to the way we make sense of our world and how we interact with it.

A great deal of work has been undertaken throughout the world to develop an expression of human rights that can be used to establish a globally accepted standard. This work has made us all aware that it is possible, and important, to put into words (and ultimately into law) a framework of values that underpin the sort of world we wish to live in. This is the beginning of the great cultural challenge. Applying the theory in practice is the never-ending continuation of that challenge – culture in action. (Editorial, MISAPRESS, March 2002)

Culture refers not simply to a society's values, but to the way these values are developed and expressed. In fact, we cannot know what a society's values are, except by observing their manifestations.

Our children's children will decide which of our arts reflected our dreams and visions. We cannot know what they will choose.

But what we can learn from history is that a society makes (or discovers) meaning through its arts. In our pursuit of democracy that really does engage all citizens, that facilitates active participation from the entire spectrum of the body politic, the democratisation and reflection on arts practice has to be at the forefront of our strategies.

How can a community develop a conscious, symbolic and effective expression of its own values, meanings and aspirations (that is culture) without having developed its own creative capacities (that is, arts skills)?

The spectrum of the arts is wide. It can involve the creation of art by experts – or artists, or participatory arts. Wherever creative activity occurs, the journalist has an important role to play in revealing and interpreting meanings in the context of the societies evolving nature.

Tracey Naughton
MISA Regional Broadcast Program Manager (and artist)
April 2002
[CLOSE BOX]

How sex and gender are perceived and expressed by societies is a cultural issue – and in that sense, the whole of this book is about using training to help media workers cover culture. But there are certain professional concerns and practices specific to what the media industry defines as 'arts' coverage, and the rest of this chapter is devoted to those.

Arts journalists in many southern African countries are an endangered species. On some larger urban newspapers, serious arts reporting is following the international trend and being swallowed into categories called 'lifestyle' and 'showbiz.' On other publications, writing about arts or culture is not even acknowledged as a valid topic. Often, culture is something defined – and confined – by the official view, as Edem Djokotoe explains.

[OPEN BOX FOR EDEM'S STORY]

PERCEPTION OF CULTURE IN SOUTHERN AFRICA by Edem Djokotoe

In most of Southern Africa, culture is what Ministries of Culture say it is. Culture is officially perceived to be manifested in the range of traditional dances, festivals, ceremonies, music and distinctly peculiar ways of doing things that distinguish the peoples of one country from the peoples of another.

This view of culture has a long history.

It emerged as a solution to the problem of nation building that many countries in the region found themselves confronted with shortly after independence. They felt that setting up a Ministry of Culture with the mandate to forge a single national culture was probably the most practical way to unify peoples and give them a national identity.

Today, this notion still lives on.

Commodifying culture has made it possible for Ministries of Culture to sanction, preserve and market it through picture postcards, curios, trinkets and advertising brochures to tourists. This has had far-reaching implications on how ordinary people perceive culture and how journalists report arts and culture. It also has interesting gender implications. For instance, among the Toka-Leya people of Mukuni in Zambia, the main occupation among men is the carving of curios for sale to tourists at the Victoria Falls. Carving is a craft that is handed down from one male generation to another over the years. The rural economy in Mukuni Village is organized around able-bodied men earning a living through the carving and sale of curios to tourists and women depending on the income that this industry generates. However, the events of 11th September last year have affected the local tourism industry, and the living conditions of the people of Mukuni, significantly.

The commodification of culture also means that certain dominant images and values will continue to be perpetuated because of their financial returns. The large majority of foreign tourists who flock to Swaziland every year go to watch the Reed Dance which showcases young Swazi women dancing near naked for their King. Interestingly, the local Ministry of Culture sees this as an intrinsic aspect of Swazi culture which must be maintained at all costs because it is a badge of national identity.

[CLOSE BOX]

In this framework, Djokotoe notes, the official face of culture rarely changes. So the Swazi Reed Dance, with its imagery of cheerfully bare-breasted maidens unquestioningly at the service of a feudal royal family, takes on the status of a cultural constant. Contesting views about governance and the changing role and image of young women become invisible, even if they have vocal advocates in Swazi society. Culture becomes both means and end in maintaining a specific status quo and cultural dynamism, too, becomes invisible.

UNPACKING GENDER IN CULTURE

EXERCISE 108

Ask participants to discuss a cultural practice or ceremony in their own society that is picturesque, sanctified by time – and uncompromising about the gender roles it assigns. (The Reed Dance is one example; the ‘traditional’ Christian marriage ceremony might be another.)

- Does this practice or ceremony give visitors a true picture of current gender roles in the community?
- Should it be changed – or does it serve a purpose?
- (A research task) Has it always been the same? Ask the oldest people in the community.

TRAINING TIP: Culture can be a contentious and sensitive topic, and this exercise should be handled with appropriate sensitivity. But discussions with grandparents and elders may well reveal that cultural change has been going on: attire that used to be made of straw may now be made of commercially-produced knitting wool; clay-based body decoration may now be augmented or replaced with make-up colours; songs may have changed slightly. Culture is dynamic – so does it have room for other types of changes which might signify changing gender roles? The role of the facilitator here is not to preach – simply to open the window on the reality and possibility of cultural change.

But it isn’t just tradition that assigns rigid gender roles. In newspapers and on TV, ‘showbiz’ reporting cheerfully treats both male and female personalities as trivialised sex-objects – and it also perpetuates the most damaging stereotypes.

One South African Sunday paper, for example, ran the following comments as part of its arts coverage. Of award-winning jazz pianist Keiko Matsui, the paper wrote “Matsui disappointed many of her fans on Friday when she played in a long dress that covered her gorgeous legs.” Of the lead singer of popular group Bongo Maffin, the paper said: “...boring. You’ll never see her in a mini on stage, unlike...” Below, you’ll see the way the another paper headlined an intelligent profile of a female jazz trumpeter. [****Run above postcard-sized repro of attached ‘blowjob’ story*]

It isn’t easy to win the battle against personality-driven, stereotype-laden coverage from the training room. But whatever the real (or imagined) commercial considerations which shape such editorial policies, another important factor is the woefully limited repertoire

of story ideas beginner journalists bring to the arts beat. Either new arrivals unquestioningly conform to the preview/ review/ profile/ gossip paradigm, or they emerge from university eager to use the arts pages for deeply boring, jargon-laden essays on cultural theory, and wordy editorialising. Below are some ideas that could be introduced in training – ideas that will produce lively, entertaining stories with a chance of competing with – and beating – the showbiz cliches.

RE-DEFINING ARTS AND CULTURE

EXERCISE 109

Get trainees to brainstorm their definitions of terms such as 'art', 'the arts', 'craft' and 'culture.' Record and pin up the different definitions that emerge. Then read through a daily paper, and look at the arts stories and angles that can be identified using these different definitions.

TIP: The discussion of this exercise ought to bring up the following points. Performers on a stage are not the sum total of arts and culture. In fact, they're a very small part of what comprises the cultural industries. There are writers, producers, promoters, designers, engineers, organisers, even accountants, working in the performing arts. The gender balance on stage is often skewed: women show up as singers more often than instrumentalists; rock drummers tend to be male. But seek the stories among this wider pool of people and a more representative picture emerges. News-driven imperatives may demand a story on a visiting (male) star – but who else is on the team that will make the event happen?

And the performing arts are themselves only one segment of the arts and culture field. Visual arts and all kinds of writing also create 'news' events – exhibition openings, book launches and others – that could get a story on to the page.

In the past, Eurocentric snobbery drew a harsh divide between 'art' and 'craft'. Most African traditional cultural creation was dismissed as 'craft'. Cloth-makers, basket weavers, potters, hut-builders were all falsely assumed to exercise no sense of design or artistic discrimination. Yet within these specialisms are found not only the majority of women artists, but also people whose roles challenge conventional assumptions: men who cook, weave and sew; women who design and build dwellings, and more.

Two very interesting types of story can emerge from traditional craft activities. Firstly, the often strongly-gendered economic exploitation craft-workers face can be exposed and discussed.

WHOSE WORK; WHOSE PROFIT?

EXERCISE 110

Take/send trainees to visit a local market or village area and talk to craft-workers there: women who make and sell beadwork, baskets or whatever is a product typical of your area.

- What conditions do they work under
- How do they get raw materials and at what cost?
- How many hours does it take them to complete an item?
- How much can they sell it for?
- How do these earnings contribute to their household economy?

Now visit a craft shop at an airport or in a hotel used by foreign visitors. How much is a similar item selling for there? If you have Web access, try and find an e-business doing Internet marketing of African craft goods. How much do such goods sell for in sterling, Euros or US Dollars?

TRAINING TIP: This is a half-day or whole-day activity, ideal for the practical assignment on an assessed training course. The wider participants can research, the more stark the inequalities they will uncover: a starting-point for stories about exports, development, poverty, labour rights and a host of broader topics.

Secondly, by acknowledging such activities as artistic – as no different from the symphony or the oil-painting in the gallery – their makers can be profiled and interviewed in ways that illuminate creativity, motivation and inspiration, using the technique below.

WHAT MAKES THE MAKERS TICK?

EXERCISE 111

The CQF – Creating Questions from Facts.

Encourage trainees to write down the little they know about a potential interviewee. Then get them to brainstorm questions based on each fact. Encourage them to use the most powerful question of all – 'Why?' – more often.

TRAINING NOTES: Very often the crude, scandal-spiced profile is a result of an inexperienced interviewer not knowing what questions to ask. But what's interesting about a creator or performer is not simply who he or she is, but how that character influences the person's public work. As a trainer, you can help journalists to ask illuminating questions. Take the popular singer who never wears minis on stage. Is this personal fashion taste? A desire to be judged on music not looks? Or something she simply considers irrelevant?

What about the writer who's rumoured to have fought and beaten addiction? That stops being scandal and starts being serious journalism if you ask him whether the experience is reflected in anything he's written or in his approach to writing.

These kinds of questions help interviews to become dialogues about social roles, where gender roles become part of the discourse in a natural and interesting way.

ENGAGE WITH THE TEXT

EXERCISE 112

Encourage trainees to seek logical evidence for their arts criticism. Find (or create) an interview in which an artist/ performer describes the motivation for his or her work in gender terms. Then divide the trainees into groups to plan practical strategies to find out if the work successfully realises this motivation.

TIPS: Trainees will come up with a range of suggestions. But these ought to include the following. How does it use the conventions of its genre? How does it make the audience feel? What do other critics think? Other cultural practitioners? If gender roles within the work were swapped around, how would this affect the message?

Inexperienced arts writers often feel they must judge works and performances. Without wide exposure to an art form, however, it's easy for trainees to make inadequate judgements, and to conflate 'I didn't like it' with 'It was no good' – the most common novice critic's error. Another question, however, is frequently neglected: what was the work trying to say? Most creators have a message. Even asserting that a work exists 'just to entertain' or 'just to be beautiful,' is a message about the artist's role. Encouraging more perceptive questioning, as suggested above, will help trainee arts journalists to uncover these motivations. The follow-up then becomes not 'Was the work good?' but 'Does the work succeed in its intention?'

This creates a platform for media discussion of how a work portrays gender roles and how far this portrayal is intentional. A dance work, for example, may be described by its choreographer as 'challenging gender stereotypes.' One factor here is the explicit message: perhaps the story tells of a woman overcoming the odds to win power. But another is how the language of dance is used. If the male dancers are uniformly active and aggressive, lifting and moving the female dancers around, then at a deeper level a certain stereotype remains un-challenged. The key outcome is that trainee arts writers develop some capacity to locate an artwork in some context: the society that created it; the creator's personal framework, even the student critic's own experience and expectations.

CONSIDER THE CONSUMERS

Encourage trainee arts journalists to drop the conventional 'splendid isolation' of the critic. When they attend an event, they need to eavesdrop on and interact with other patrons – and ask the gender-related questions.

TIP: Arts journalism is about reception as much as performance and display. But very rarely are audiences considered outside the paradigm of the 'shock' work. And this point takes us back to where we began. Many cultural creations reflect or perpetuate gender stereotypes – why don't we ask the audience how this affects them. When a gangsta rap track dismisses women as 'ho's' or a kwaito tune mocks 'Fatty Boom-booms,' how does this make women in the audience feel? Do they still buy the records? Why? Or do such lyrics create a threatening, testosterone-laden atmosphere in nightclubs, that makes women patrons feel more vulnerable?

JAZZ TIMES LOOKS AT GENDER

It's often said that overseas – particularly American – publications are even more commercialised and trapped in showbiz stereotypes than those in Africa. It's argued that we adopt many of our crass journalistic values from these overseas models. Yet in December 2001, US jazz magazine 'Jazz Times' decided to devote a whole issue to examining gender roles in the industry it covers. The stories it carried were:

- A look at the way stereotyped female record cover images have been used to sell the music of male musicians.
- A look at households where the breadwinner is a musician – how do they manage in an unstable, poorly-paid profession? (There were no solely female-headed households in the story. One of the four prominent players interviewed was a woman)
- An interview with a singer who chooses to sell her image with pin-up style photographs and raunchy lyrics. (She was asked why – she gave an answer that related her style to feminism and female self-assertion.)
- An expose of the homophobia that persists in the allegedly 'democratic' jazz industry.

Any lessons here for our local industry?

TIP: This is both a (more or less) positive example. This issue of Jazz Times illustrates the dilemma of serious gender engagement in the popular arts arena:

- *First, the articles were showcased in a special edition. Would they – could they – have been carried in the normal run of stories from month to month?*
- *Second, the front cover flagged them as about 'Sex' (in large red letters) 'life and family' in smaller blue letters, anchored to the image of four intertwined feet under a bed-sheet. The only way to sell serious gender coverage to readers? Or a cheap front cover trick? The magazine's editorial justifies the cover because "It's not just sex we're selling; it's all the things that go along with it." And the editorial concludes "Is Jazz Times pimping, prostituting or policing this month? Yes."*

The technique of basing training around positive (or negative) examples from elsewhere is useful because it forces participants to engage with context: could we do it here? Why/ why not?

