



ENGENDER RESOURCE KIT

Welcome to the Engender project, a collaboration between Heinrich Boell Foundation and Accidental Films and TV

INTRODUCTION TO ENGENDER

Welcome to the Engender project, a collaboration between the Heinrich Böll Foundation and Accidental Films and TV to pilot a television series on feminism, gender issues and key related concepts.

The first three episodes explore the concept of feminism; feminism and intersectionality; and gendered representations in the media. In each episode, a set of core issues is discussed in depth in order to introduce viewers to a feminist understanding of the specific topic.

This resource pack mirrors the TV series. Developed from research undertaken for each episode, they contain a summary of the content, key feminist quotes, links to more information, and some provocative questions to help deepen understanding and promote further discussion.

THE PILOT SERIES

EPISODE 1. "Femi" What? Explores the origins of feminism; unpacks what feminism is and what it is not; and looks at how feminist action has changed society globally and locally in South Africa.

EPISODE 2. Many Identities = Many Oppressions. Grapples with the complexity of intersectional feminism to show how gender identity, race, class, sex, age and ability intersect to multiply the effects of prejudice on an individual.

EPISODE 3. Ways of Seeing. Examines the way the media represents people through a gendered lens that normalises stereotypes based on perceived genders and sexualities.



"FEMI" WHAT?

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"FEMI" WHAT?

INTRODUCTION

This introduces the readers to feminism, its genesis and linkages to concepts like gender, sexuality, race and culture. The literature shared in this section includes theoretical sources and reference works on the history of feminism. It includes different frameworks employed by feminist activists and writers to advance women's rights over time and across the globe. From a general introduction to the origins of feminism in the West and the "four waves of feminism", it expands into intersectional concepts around feminism and race, African feminism, and the role of feminism in South Africa. Various resources are introduced that will allow readers to expand the discussion and strengthen their understanding of issues related to feminism.

CORE MESSAGES

Feminism ...

- has the power to shape and change social and individual realities.
- challenges power dynamics in patriarchal societies.
- is a philosophy that has changed throughout history in response to patriarchy.
- is about women and men having equal rights and equal standing and creating a world where women are not inferior.

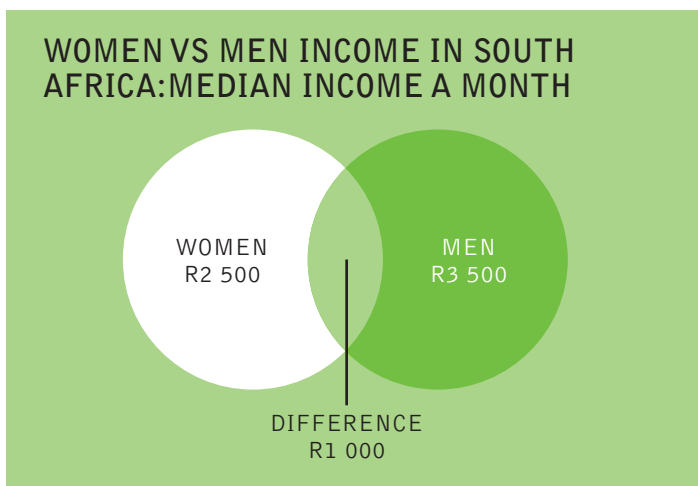
- is about equal rights for all people of all gender identities, regardless of their sexual orientation, class, race, culture and religion.
- is not just a theory: it is an everyday practice.

WHAT IS FEMINISM

*“Feminism is the radical notion that
women are people.”
Marie Shear*

This quotation is a simple and useful way to explain feminism. It may seem absurd, and you may be saying to yourself, “Of course women are people – we all know that!” But in the world in which we live and work, the activities and attributes of men are usually valued more than those of women. Men are seen as the decision-makers, the heads of households and the public voice of authority. This makes it seem as if men are the “real” people, the standard by which we measure everything, while women are rendered “second-class citizens”, and treated as children.

Social norms see women as powerless and fragile beings who need men’s protection and guidance. Men enjoy social privileges that are not afforded to women.



Median in SA's 15-million workforce in 2013. Half the population earns less than the median, the other half more.

<http://www.timeslive.co.za/lifestyle/2015/08/11/Women-are-still-paid-less-than-men-in-South-African-companies>

<http://mg.co.za/article/2015-04-23-men-still-get-lions-share-of-income>

“There are very few jobs that actually require a penis or vagina. All other jobs should be open to everybody.” Florynce Kennedy

In addition, extremely high levels of violence against women and the persistent income gap between women and men indicate that women are perceived as inferior to men in most spheres of our society. This system is called “patriarchy”.

PATRIARCHY:

is a socio-political and cultural system of male authority in which men are valued over women (and some men over others).

Because this system is entrenched in our societies, it is almost invisible. Patriarchy functions through political, economic, legal, cultural and religious institutions by perpetuating oppressive and limiting gender roles and, when challenged, it can be imposed through violence. Patriarchy has changed over time, and has served ruling class interests under slavery, feudalism and capitalism. Thus to challenge patriarchy effectively also means challenging other systems of oppression and exploitation – like class oppression and racism – which frequently support each other.

Patriarchy means our society is male-dominated, male-identified and male-centred. Because there are more men in power they can shape culture in a way that reflects and serves male collective interests. For example, handling rape and sexual harassment cases in a way that puts the victim, not the accused, on trial. Or prosecuting sex workers and not their clients.
THE GENDER KNOT

Male domination means that men have power and authority in all the institutions of our lives – the state, the church, the family etc. The few women who achieve positions of authority find that obstacles are put in their way to prevent them from challenging male power. Male domination is based on the idea that men are superior to women. In its most extreme form this takes the form of

*misogyny or the hatred of women, which leads to
violence against women.*
FEMINISM FOR TODAY

SEXISM:

is discrimination or prejudice on the basis of someone's gender identity, sex or sexual orientation. Although it can affect any gender, it is predominantly used against women and girls.

WIKIPEDIA, THE FREE ENCIPCLOPEDIA

Often feminism is described as the fight against sexism, and that is true. But at a deeper level, feminism is about understanding and challenging relations of power in society – between women and men, and also between people of different classes, races, sexual orientations, and so on. If we fail to think about power, we might assume that feminism is only interested in carving out a space for women in the current status quo. A more inclusive understanding of feminism would be that it is a movement to end all forms of discrimination in order to build a better world for everyone.

FEMINISM:

is a range of theories and political agendas that aim to eliminate all forms of discrimination against women due to sex and gender as well as class, race, ethnicity, ability, sexual orientation, geographic location, nationality, or other forms of social exclusion.

FEMINIST MOVEMENT BUILDERS DICTIONARY

*“One is not born, but rather becomes, a woman”
Simone de Beauvoir*

The words “sex” and “gender” are often used as if they mean the same thing, but it is important to be clear about this if we want to build our understanding of feminism. “Sex” refers to biological characteristics (sexual and reproductive organs) that can be female, male or intersex.

“Gender” refers to characteristics – ranging from gender roles to physical appearance – that are attributed to the notions of “masculine” and “feminine”. Gender roles and attributions are different in different cultures and can change over time. They are learnt through socialisation, a process that begins very early in life and is constantly reinforced by education, religion, public policy, the media, and other social institutions.

LINKS:

Feminist Movement Builders Dictionary, Just Associates:
<http://www.justassociates.org/en/resources/feminist-movement-builders-dictionary>

Making Change Happen: Power – Concepts for revisioning power for justice, equality and peace, Just Associates: http://www.justassociates.org/sites/justassociates.org/files/mch3_2011_final_0.pdf

What is Patriarchy, Alda Facio: <http://learnwhr.org/wp-content/uploads/D-Facio-What-is-Patriarchy.pdf>

READING:

The Gender Knot: Unraveling Our Patriarchal Legacy, by Allan G. Johnson (3rd edition, Temple University Press, 2014), explains what patriarchy is and isn't, how it works, and what gets in the way of understanding and doing something about it.

SEXUALITY AND GENDER IDENTITIES

The social culture of patriarchy – its ideology, values and attitudes – are manifested as misogyny, sexism, gender violence, heteronormativity and cishnormativity. This marginalises the multi-layered experiences of all women, as well as those who do not fit into traditional gender roles because they identify as lesbian, gay, bisexual, transgender, intersex, queer or asexual (LGBTIQA).

It is important to note that when we speak of the LGBTIQA community, it is not a homogenous group of people. Not everyone identifies with these terms or the acronym. It is used here to help us think through the diversities though we should always check in with people on the term/s they prefer. The letters used in the acronym do not just refer to sexual orientation but also to gender identity and sex.

INTERSEX:

Describes variations in sex characteristics that do not fit typical binary notions of male or female bodies.

WIKIPEDIA

MISOGYNY:

The hatred of women. It is a psychological manifestation of sexism that is expressed socially in discrimination, denigration and humiliation of women, violence against women and sexual objectification of women.

FEMINIST MOVEMENT BUILDERS DICTIONARY

HETERONORMATIVE:

Denoting or relating to a world view that promotes heterosexuality as the normal or preferred sexual orientation.

OXFORD DICTIONARY

QUEER:

The word queer was first used to mean 'homosexual' in the late 19th century; when used by heterosexual people, it was originally an aggressively derogatory term. By the late 1980s, however, some gay people began to deliberately use the word queer in place of gay or homosexual, in an attempt, by using the word positively, to deprive it of its negative power. Queer also came to have broader connotations, relating not only to homosexuality but to any sexual orientation or gender identity not corresponding to heterosexual norms. The neutral use of queer is now well established and widely used, especially as an adjective or noun modifier, and exists alongside the derogatory usage.

OXFORD DICTIONARY

CISGENDER:

People whose gender identity or gender expression fits their assigned sex at birth. For example, a child who was assigned at birth as female (has female anatomy) and who considers themselves to be a girl. By using this term to identify people whose sex and gender identity match, being transgender is not singled out as being different and therefore requiring a label.

ALL THE (TRICKY) WORDS

CISNORMATIVE:

is the assumption that all, or almost all, individuals are cisgender. Although transgender-identified people comprise a fairly small percentage of the human population, many transgender, gender non-conforming people and allies consider it to be offensive to presume that everyone is cisgender unless otherwise specified.

THE QUEER DICTIONARY

GENDER BINARY:

The social construction of gender in most societies in the world where gender is a dichotomy between male and female. Male and female gender expectations, roles, and functions are generally very rigid and the presence of alternate gender constructions are usually denigrated, ignored, or made oblivious.

URBANDICTIONARY.COM

LINK:

Talia Meer, All The (Tricky) Words: A Glossary on Sex, Violence and Gender (Gender, Health and Justice Research Unit, UCT):
http://www.saferspaces.org.za/uploads/files/GHJRU_Glossary_Final.pdf

HISTORY OF FEMINISM

The history of feminism is a narrative of the ideologies and movements in the fight for equal rights for women in social, political and economic systems that generally work in the favour of male power, privilege and position (aka "patriarchy"). Not all groups have defined themselves as feminist although they are as they take on patriarchy.

Those that took place prior to the modern feminist movement are sometimes called “protofeminist” because the term “feminist” had yet to be coined. Feminist movements have taken up different causes, goals and intentions in different times, cultures and countries.

FEMINISM - THE WORD:

The French utopian socialist Charles Fourier first used the term “feminism” in the late 19th century, when he was reflecting on how the French Revolution was not just against kings and lords, but also against male domination and white domination. The treatment of women in society, he said, reflected the degree to which it was “civilised”.

FEMINISM FOR TODAY

WAVES OF WESTERN FEMINISM

“Western feminism” refers to movements in Europe, the United States (US) and Canada that occupy a dominant and popular space in feminist history. Although women around the world were organising against injustice before and parallel to Western feminism, their history has largely been sidelined. More recently, feminists like Amina Mama and Sally Roesch Wagner have shown how the vision and struggles of Native American and African women inspired the genesis of modern feminism in Europe and North America.¹

1 Feminism for Today, ILRIG Globalisation series

Western feminism and race

Extract from “The long march of women – feminism in history” in Feminism for Today, ILRIG Globalisation series.

It was not just white middle-class women who headed these struggles and there was already a critique emerging from first-wave feminism as black working-class women demanded justice across race, class and gender.

In Europe, those who spoke at the Convention for the Liberation of Slaves – which inspired the French Revolution – were black women. And in 1789, while the men were discussing the new French Constitution, 6000 sans-culottes women (laundry women, seamstresses, servants, “shopgirls” and “workers’ wives”) marched to the Paris town hall to protest the scarcity of food and the cost of bread.

In the USA, suffragists took political direction from American Indian activists in their struggle for recognition. In 1878 a delegation of Indigenous Americans went to the White House with “Happy New Year” cards inscribed with extracts from various treaties made with them to show how their rights on paper were being disregarded

in practice. On July 4th that year, the suffragists took cards to the legislature, judiciary and the executive inscribed with sentiments “no taxation without representation” and “governments derive their just powers from the consent of the governed”.

After the unsuccessful revolutions of 1848, European feminists began to view American feminists as the leaders of the women’s movements. There, anti-slavery radicalism fostered the emergence of a women’s rights movement drawing on the conversations and writings growing out of the anti-slavery movements. For example, Ellen Craft, a black Anti-Slavery Society activist, born to a plantation owner who had raped her “house slave” mother at the age of 17. She escaped slavery in the American South by dressing like a white man and pretending her darker-skinned husband was her slave. After the Civil War she opened a school for black children.

Western feminism evolved in “waves” of specific struggles for the human rights of women. The first wave, which emerged in the 19th and early-20th centuries, focused on women’s legal rights, including suffrage (the right to vote), property rights, the right to education and labour rights. This period included the First and Second World Wars.

Spanning the 1960s to 1980s, second-wave feminism also challenged cultural inequalities, gender norms and the roles of women in society. It encouraged women to understand their personal lives as deeply politicised and reflective of a sexist power structure. Empowered by the book “The Feminine Mystique”, by Betty Friedan, feminist activists of the 1970s addressed political and sexual issues.

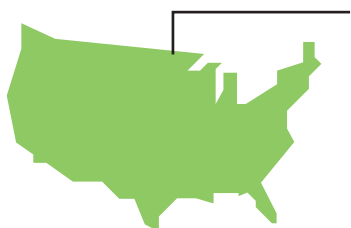
At the same time, feminists in the global South were active in national liberation struggles. The Sandinista Revolution in Nicaragua, informed by feminist ideology, led to significant improvements in the lives of women. In Mozambique, Samora Machel argued that the liberation of women is a fundamental requirement of the revolution.²

Third wave feminism, from the 1990s to the present, encompasses diverse strains of feminist activity that both continued the second wave and responded to its perceived failures. Black women leaders insisted that feminism had to include issues related to racial subjectivities. Lesbian, bisexual and queer women insisted that their concerns were also feminist concerns. Thus, third wave feminism takes account of the intersections between race, class and gender. It critiques essentialist definitions of “women” that overemphasised the experience of white middle-class women and challenges the idea that “gender mainstreaming” equals “gender equality”. Third wave feminists have also

extended the second wave's concern for women's sexual and reproductive rights and freedoms.

The theories and activism of feminist movements in the global South and indigenous communities are also being incorporated into this dynamic third wave. Postcolonial feminism – which was previously called Third World feminism – asserts that feminism in so-called “Third World” countries was not imported from the West, but sprang from local socio-cultural, political and historical conditions.

WOMEN WHO INSPIRED THIRD-WAVE FEMINISM IN THE UNITED STATES INCLUDE:



Gloria Anzaldúa, Patricia Hill Collins, Angela Davis, bell hooks, Maxine Hong Kingston, Audre Lorde, Cherríe Moraga, Adrienne Rich, Chela Sandoval

“[Our] feminism will be intersectional or it will be bullshit.”
Flavia Dzodan

The fourth wave of feminism – although it has not yet been fully accepted as such – refers to the use of digital technology and social media by feminists to communicate, educate and organise. Women are building a strong, popular and responsive movement online. (See more in Chapter 3)

READING:

Women, Race and Class (1981) by Angela Davis is a Marxist exploration of the ways in which the issues of reproductive rights and rape in particular represent profoundly different experiences for black and white women because of racism and class.

Feminist Theory: From Margin to Centre (1984) established bell hooks as "one of feminism's most vital and influential voices".

This Bridge Called My Back: Writings by Radical Women of Color (1981) is a groundbreaking anthology edited by Cherrie Moraga and Gloria E. Anzaldúa.

LINKS:

Kimberlé Crenshaw, "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics" at <http://chicagounbound.uchicago.edu/cgi/viewcontent.cgi?article=1052&context=uclf>

On Sojourner Truth:

<http://www.biography.com/people/sojourner-truth-9511284>

<http://www.sojournertruth.org/Library/Archive/LegacyOfFaith.htm>

<http://www.sojournertruth.org/Library/Speeches/AintIAWoman.htm>

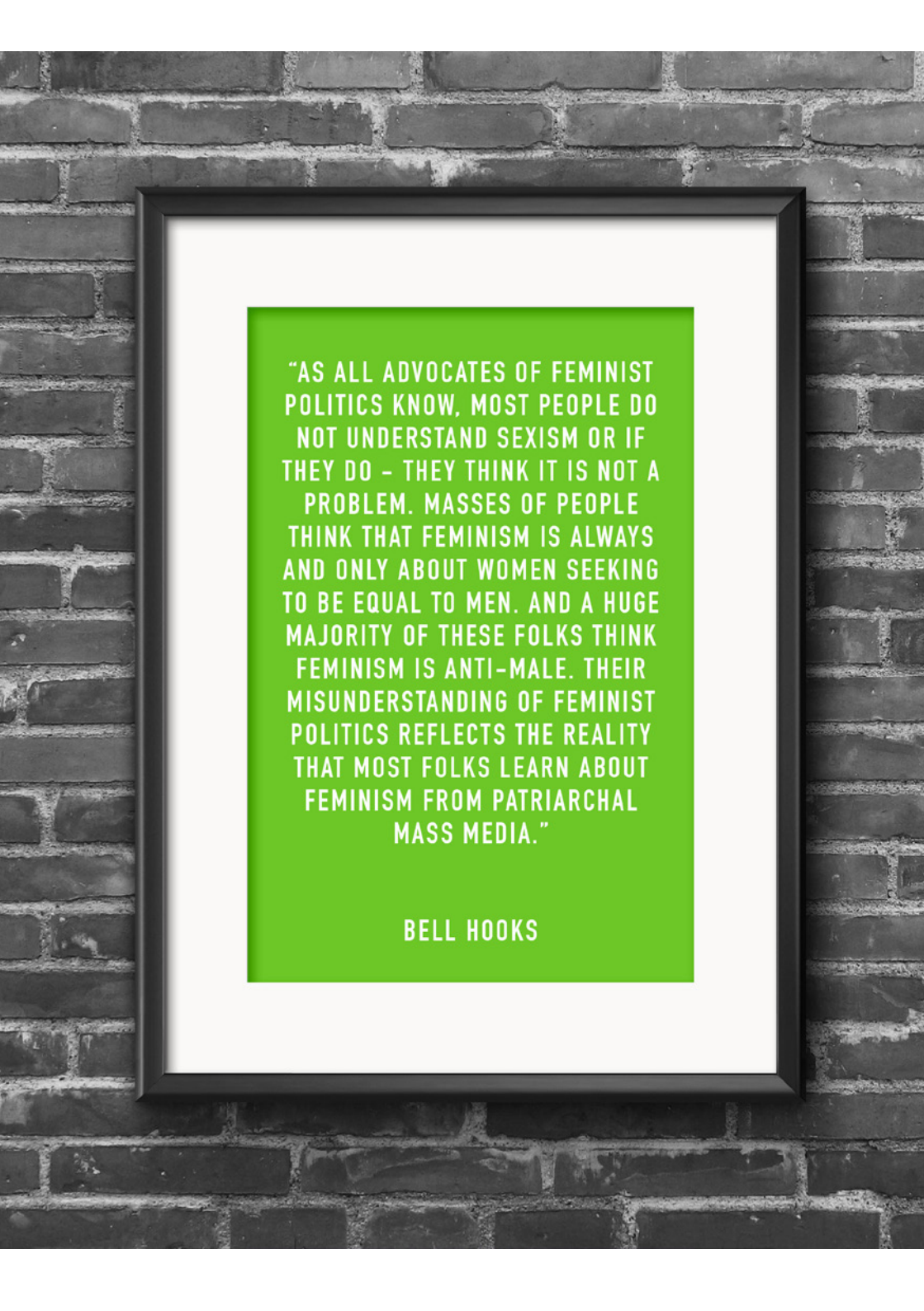
"The fourth wave of feminism: Meet the rebel women" at:

<http://www.theguardian.com/world/2013/dec/10/fourth-wave-feminism-rebel-women>

BACKLASH

From the witch-hunts in Europe in the 15th-to-18th centuries to the online violence experienced by feminist activists today, women who take a stand against patriarchy have faced dangerous reprisals and backlash.

Susan Faludi's 1991 book "Backlash": The Undeclared War Against American Women outlined a media-driven backlash against the gains that were made by women's rights activists in the 1970s. By publishing statistically unsupported claims that feminism had negatively affected women's lives, Faludi argued, the media encouraged women to reject these gains and the larger struggle for equality. The false images portrayed by the media, popular culture and advertising – of a "man-shortage", an "epidemic of infertility", "female burnout" and "toxic daycare" – did not reflect the actual conditions of women's lives.

A black and white photograph of a brick wall. Mounted on the wall is a black-framed picture. Inside the frame is a white border, and within that is a bright green rectangular area. The green area contains white text, which is a quote by Bell Hooks. The text is arranged in a paragraph and is centered. The quote discusses common misconceptions about feminism and its relationship to patriarchy and mass media.

"AS ALL ADVOCATES OF FEMINIST
POLITICS KNOW, MOST PEOPLE DO
NOT UNDERSTAND SEXISM OR IF
THEY DO - THEY THINK IT IS NOT A
PROBLEM. MASSES OF PEOPLE
THINK THAT FEMINISM IS ALWAYS
AND ONLY ABOUT WOMEN SEEKING
TO BE EQUAL TO MEN. AND A HUGE
MAJORITY OF THESE FOLKS THINK
FEMINISM IS ANTI-MALE. THEIR
MISUNDERSTANDING OF FEMINIST
POLITICS REFLECTS THE REALITY
THAT MOST FOLKS LEARN ABOUT
FEMINISM FROM PATRIARCHAL
MASS MEDIA."

BELL HOOKS

HISTORY OF FEMINISM IN AFRICA

“I should go on to insist that every man and every woman should be a feminist – especially if they believe that Africans should take charge of African land, African wealth, African lives and the burden of African development. It is not possible to advocate independence of African development without also believing that African women must have the best that the environment can offer. For some of us this is the crucial element of feminism.”

Ama Ata Aidoo

Women's leadership and collective action in Africa can be traced from the times before colonialism through the colonial period and the struggle for independence to the postcolonial nation-states.

Few records of African women's history have survived colonialism, yet still we know of women like Fatima bint Mohammed ben Feheri, who founded a university in Morocco in 859; Yaa Asantewa, who was at the head of the struggle against British colonialism in Ghana; Nyéléni, who fought for the agricultural self-sufficiency of Malians; Nana Asmau, a military icon in Nigeria, and Nehanda, who inspired anticolonial resistance in Zimbabwe.³

AFRICAN "SHEROES" OF PRECOLONIAL HISTORY



- 1 Amazons of Libya
- 2 Mjaji of the Kushite Empire
- 3 Amina of Zazzau (d. 1610)
- 4 Nzinga of Angola (c. 1583–1663)
- 5 Habe Warrior Queens of the Hausa states (10th–11th centuries)
- 6 Nandi, queen mother of Shaka of the Zulu (c. 1760–1827)
- 7 Mukaya of the Luba (late 19th century)
- 8 Taytu Betul, Empress of Ethiopia (1850–1918)
Yaa Asantewaa (1850–1921)

Source: OSISA Feminism Course facilitators manual

“African feminism set off in the early twentieth century with women like Adelaide Casely-Hayford, the Sierra Leonean women’s rights activist referred to as the African Victorian feminist, who contributed widely to both pan-African and feminist goals; Charlotte Maxeke, who in 1918 founded the Bantu Women’s League in South Africa; and Huda Sharaawi, who in 1923 established the Egyptian Feminist Union.

African feminism as a movement stems also from the liberation struggles, especially those in Algeria, Mozambique, Guinea, Angola and Kenya, where women fighters fought alongside their male counterparts for state autonomy and women’s rights. African feminist icons from this period are women like the Mau-Mau rebels, Wambui Otieno, the freedom-fighters Lillian Ngoyi, Albertina Sisulu, Margaret Ekpo and Funmilayo Ransome Kuti, among many others who fought against colonialism as well as patriarchy (often through protest).”

Minna Salami

African feminism today is shaped by its concern with the experiences of women in Africa and those living in the diaspora. The movement aims to raise a global consciousness of African women’s histories, current realities, and activism towards gender equality.

Diverse as it is, African feminism has been painted with a broad brush by others. Chandra Talpade Mohanty, in her 1988 essay “*Under Western Eyes*”, points to the superficial understanding of African feminism by Western feminists who portray African women as victims of patriarchy, religion, globalisation, development, economics, neo-colonialism and colonisation. Not only is this “Third World woman” drawn

generically, she rarely resists or challenges these multiple forms of oppression. Even when she does, she never sheds the status of victim. Obioma Nnaemeka has commented that African women are either portrayed as a singular universal entity or left out of the narrative altogether.

LINK:

The danger of a single story. Novelist Chimamanda Ngozi Adichie warns of the risk of misunderstanding when we hear only a single story about another person or country: https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story?language=en

Modern African feminism coalesced during the United Nations' landmark Decade for Women 1976–1985, when feminist activism and scholarship spread widely across the continent and diaspora. African feminist movements have expanded into the realms of policy, legislation, scholarship and culture. They are involved with grassroots activism as well as intellectual activism, bread-and-butter issues such as poverty reduction, violence prevention and reproductive rights as well as lifestyle, popular culture, media, art and culture.

LINKS:

Ruvimbo Goredema, “African feminism: The African woman’s struggle for identity”: <http://www.africanrhretoric.org/book1.asp>

Sinmi Akin-Aina, “Beyond an epistemology of bread, butter, culture and power: Mapping the African feminist movement”: <http://www2.carleton.ca/africanstudies/ccms/wp-content/ccms-files/Nokoko-Fall-2011-3-Sinmi.pdf>

Chandra Talpade Mohanty, “Under Western Eyes”: http://weldd.org/sites/default/files/Mohanty_Under_Western_Eyes_240914.pdf

A list of African women’s organisations: http://makeeverywomancount.org/index.php?option=com_content&view=article&id=1288:african-womens-organisations&catid=61:organisations&Itemid=72

18 Phenomenal African Feminists: <http://www.forharriet.com/2015/04/18-phenomenal-african-feminists-to-know.html#axzz3m3QlyIWa>

THE AFRICAN FEMINIST FORUM

“As African feminists, our understanding of feminism places patriarchal social relations, structures and systems, which are embedded in other oppressive and exploitative structures, at the centre of our analysis.”

The Charter of Feminist Principles for African Feminists, 2006

The African Feminist Forum is a biennial conference that brings activists together to deliberate on issues of key concern to the movement. It was developed out of a growing concern that efforts to advance the rights of women on the continent were under serious threat from a number of sources. The women’s movement seemed to have lost its focus and direction. Religious, ethnic and cultural fundamentalisms had grown within the movement, even as marginalised women – such as lesbian and bisexual rights activists, women with disabilities and sex workers – were emerging to demand greater autonomy, accountability and representation of their issues. With the onslaught of the

AIDS pandemic, worsening impoverishment, and increasing violence against women and girls, together with the fact that funding for women's rights issues was decreasing steadily over the years, the influence of the women's movement on the continent appeared to be in decline. Yet it was widely recognised that women's empowerment is central to development.

A group of feminist activists decided that the time had come to create an autonomous space for African feminists to deliberate on these issues, to reflect internally on the current architecture for the advancement of the rights of women, and to assess and develop strategies to address the external challenges. The first Forum took place in November 2006 in Accra, Ghana and the last one was held in Zimbabwe in April 2016.

LINKS:

<http://africanfeministforum.com/>

<http://www.africanfeministforum.com/wp-content/uploads/2010/09/Charter-of-Feminist.pdf>

African Feminist Studies: 1980-2002: <http://web.uct.ac.za/org/gwsafrica/knowledge/africa%20review/main.html>

VOICE, POWER AND SOUL: PORTRAITS OF AFRICAN FEMINISTS

In 2010, the African Women's Development Fund (AWDF) launched Voice, Power and Soul: Portraits of African Feminists, in which 79 women describe their personal evolution as feminists, their activist work and their vision for an African continent – and indeed a world – framed by equality and respect for women's rights. The profiled women, drawn from all regions of the continent, represent over five decades of feminist activism and a spectrum of

professions and experiences. Their stories bear witness to a legacy of African feminist thought and resistance which is rarely documented in accounts of African history. Included are feminists who contributed to Africa's liberation struggles, feminist members of parliament who have stood up for political ethics and human rights, feminist lawyers who have advocated for the revision of biased colonial-era laws, feminists who have intervened during armed conflict to protect the rights of civilians, feminists who are challenging religious fundamentalisms, feminists who are leading the response to HIV/AIDS and feminist artists who are creating new cultural expressions. Many of the women speak of their mothers or grandmothers as their first role models. All women are proudly African, uncompromisingly feminist, and committed to the collective work of transforming African societies for the better. The book's design draws on the colour and texture of African fabrics, produced and worn by women across the African continent. The design itself is a testament to African women's creativity and contributions to the aesthetic life of our continent.

First edition - <http://awdf.org/wp-content/uploads/Voice-Power-and-Soul.pdf>

Second edition - <http://awdf.org/wp-content/uploads/Voice-Power-and-Soul-II-2.pdf>

“I would like to ask that we begin to dream about and plan for a different world. A fairer world. A world of happier men and happier women who are truer to themselves. And this is how to start: we must raise our daughters differently. We must also raise our sons differently...”
Chimamanda Ngozi Adichie

FEMINISM IN SOUTH AFRICA

Women played a prominent role in the South African struggle for equal rights.

In 1918, Charlotte Maxeke started the first formal women's organisation, the Bantu Women's League, to resist the pass laws.

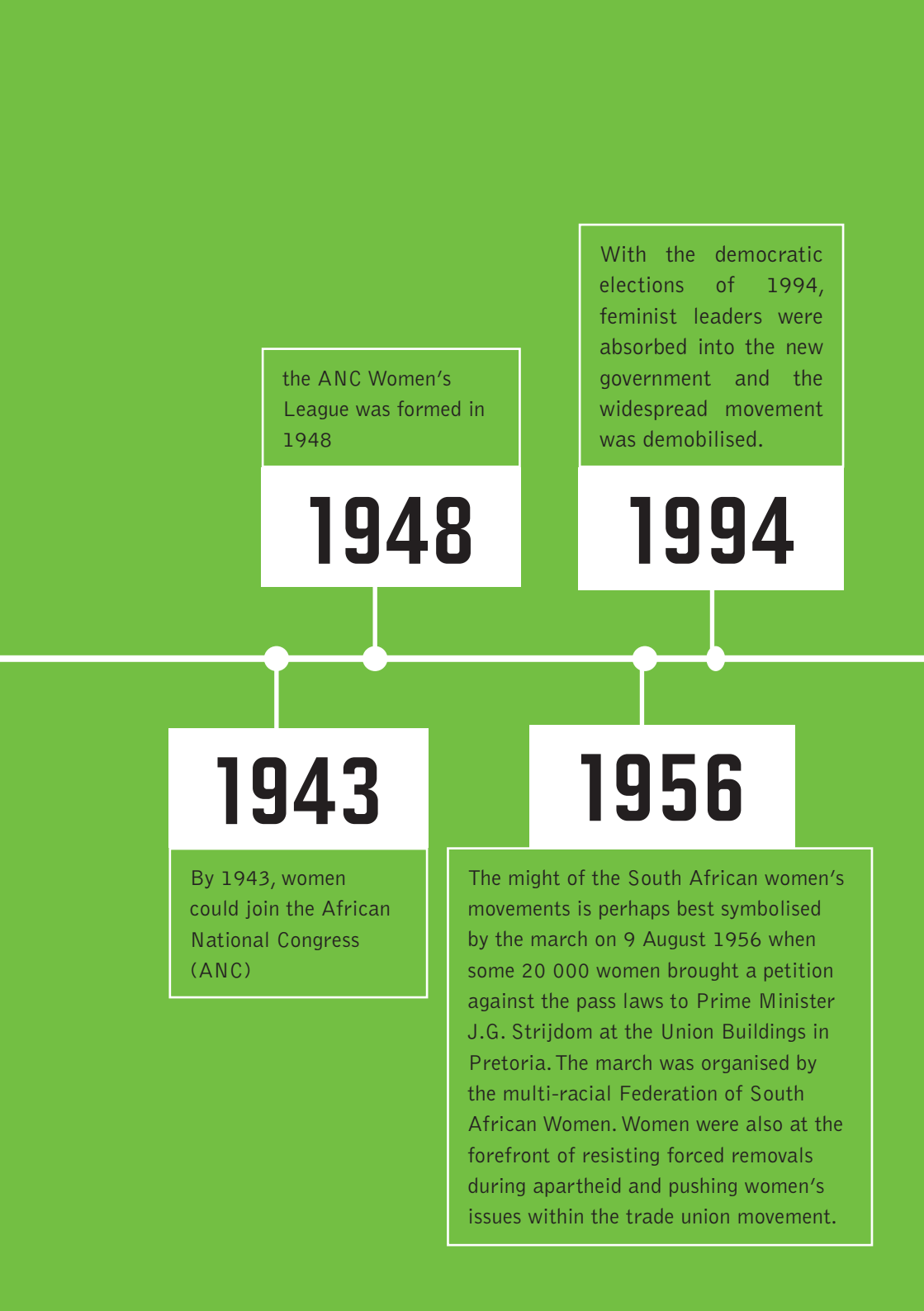
1918

1912

As early as 1912, in what was probably the first mass passive resistance campaign, Indian women encouraged black and Indian miners in Newcastle to strike against starvation wages.

1913

In 1913, black and so-called "coloured" women in the Orange Free State protested against having to carry identity passes (white women were not required to).



the ANC Women's
League was formed in
1948

1948

With the democratic
elections of 1994,
feminist leaders were
absorbed into the new
government and the
widespread movement
was demobilised.

1994

1943

By 1943, women
could join the African
National Congress
(ANC)

1956

The might of the South African women's
movements is perhaps best symbolised
by the march on 9 August 1956 when
some 20 000 women brought a petition
against the pass laws to Prime Minister
J.G. Strijdom at the Union Buildings in
Pretoria. The march was organised by
the multi-racial Federation of South
African Women. Women were also at the
forefront of resisting forced removals
during apartheid and pushing women's
issues within the trade union movement.

LINK:

Chimamanda Ngozi Adichie, “We should all be feminists”:
https://www.youtube.com/watch?v=hg3umXU_qWc

LINKS:

“Struggles in South Africa” in Feminism for Today, ILRIG
Globalisation series: <http://www.ansa-africa.org/sites/default/files/publications/resources/Feminism%20for%20Today%20Screen.pdf>

<https://africanwomanwarrior.wordpress.com/2015/10/04/memory-recall-of-anti-apartheid-women-activists-is-priceless-by-cheryl-roberts/>

<http://www.sahistory.org.za/article/history-womens-struggle-south-africa>

<http://www.sahistory.org.za/people/lilian-masediba-ngoyi>

<http://www.sahistory.org.za/people/amina-cachalia>

<http://www.sahistory.org.za/people/sophia-theresa-williams-de-bruyn>

<http://www.sahistory.org.za/people/charlotte-n%C3%A9e-manye-maxeke>

<http://beta.iol.co.za/sundayindependent/lessons-in-race-and-african-feminism-1574641>

Since 1994, South Africa has made significant progress in putting in place a legislative and policy framework for advancing equality and empowerment for women. In 1994, the women’s movement adopted the Women’s Charter for Effective Equality which argued that patriarchy was a leading cause in the discrimination and oppression of women

in all spheres of life and that without women's equality, true democracy in South Africa could never be attained. Today there seems to be less political and social commitment to challenging patriarchal structures. Perhaps this indicates a failure – similar to the second wave of Western feminists – to take on the issues faced by working-class black women. However, young feminist activists took a lead role in the 2015 student mobilisation, including #RhodesMustFall and #Feesmustfall, insisting that patriarchy as well as racism must be challenged, both within social movements and in the institutions of higher education in South Africa.

The ANC Women's League is one of the few women's organisations to have survived through the decades. It has received criticism, though, for seeming to subsume the struggle for gender equity under the agenda of its political party; for not coming out strongly on critical issues (e.g. the Zuma rape trial); and for acting as part of the party's recruitment machinery. Furthermore, in a manner reminiscent of Faludi's description of "backlash", the League has declared itself "not feminist" because it is not "anti-male". This highlights the fact that women's representation in government and political organisations does not inevitably promote a feminist agenda.

South African feminist organisations continue to do important work. The movement has expanded to include LGBTIQ people, and a nascent men's movement is taking on issues of masculinity (but not necessarily patriarchy). It is an ongoing concern that women's organisations providing a range of critical services face severe funding cuts and some have closed down. Racism, inequality, colonialism and patriarchy remain deeply entrenched in South African society.

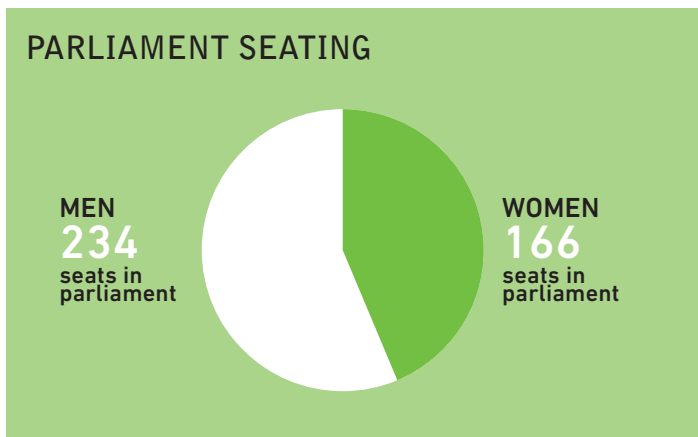
LINKS:

<https://www.facebook.com/UCT-PatriarchyMustFall-1632080430398144/>

Further feminist analysis of the post-1994 women's movement in South Africa is provided by Shireen Hassim in "Terms of engagement: South African challenges" and Elaine Salo's "Multiple targets, mixing strategies: Complicating feminist analysis of contemporary South African Women's movements". Both are available here: <http://agi.ac.za/journal/feminist-africa-issue-4-2005-women-mobilised>

WOMEN IN SOUTH AFRICA TODAY

In terms of the representation of women in parliament, South Africa ranks tenth in the world – women occupy 166, or 41.5%, of the 400 seats in parliament. Political leadership in the provinces is not as representative: men are premiers in seven of the eight provinces. The sole woman, Helen Zille – premier of the Democratic Alliance (DA)-controlled Western Cape – was strongly criticised in 2011 for appointing an all white, all male cabinet.



Gender-based violence has an enormous impact on the lives of women, as well as our social, economic and political life. The rate of gender-based violence is high, while the number of perpetrators convicted is low.

KEY STATISTICS OF GENDER VIOLENCE STATE THAT:



EVERY **26** SECONDS A WOMAN IS RAPED



ONLY **1 IN 13** WOMEN WHO ARE RAPED REPORT IT



1 IN 4 WOMEN EXPERIENCE DOMESTIC VIOLENCE



EVERY **8** HOURS A WOMAN IS KILLED BY AN INTIMATE PARTNER

Despite South Africa's progressive Constitution, which grants equal rights to citizens regardless of their sexual orientation, gender-based violence takes a particular toll on black lesbians: in 2014, 31 were subjected to "corrective rape" and killed.

Source. Medical Research Council: Every Eight Hours

LINKS OF INTEREST:

The "F" Bomb: A Feminism Documentary: <https://www.youtube.com/watch?v=9vClksS7TSc>

The Three Waves Of Feminism: <https://www.youtube.com/watch?v=1dKOMq-ab7Q>

Carol Rossetti, designer, illustrator, artist, feminist and chocolate lover: <http://www.carolrossetti.com.br/#!women/c1h7i>

Laura Bates, founder of the Everyday Sexism Project: http://www.huffingtonpost.com/2014/08/08/things-men-say-to-women-on-street-harassment_n_5659877.html

Laura Bates' TED talk: <https://www.youtube.com/watch?v=LhjsRjC6B8U>

10 Hours of Walking in NYC as a Woman: <https://www.youtube.com/watch?v=b1XGPvbWn0A>

Aftermath of "10 Hours of Walking in NYC as a Woman": <http://www.dailymail.co.uk/news/article-3161795/Aspiring-actress-paid-star-Walking-NYC-Woman-cat-calling-video-files-500K-lawsuit-against-director-violating-civil-rights.html>

Women on Sex official teaser: www.youtube.com/watch?v=NT6shzVCBoM

How to Be a Feminist: https://www.youtube.com/watch?v=Jzcs4ti_bdl

One Word: Be A Man <http://everydayfeminism.com/2015/09/boys-men-respond-be-a-man/>

LINKS WITH HUMOUR:

Pointless to be a South African feminist? <https://www.youtube.com/watch?v=zeAHBCAcjEY>

Whistling at your mom: <https://www.youtube.com/watch?v=7FI2LY4dk-s>

Catcalls as cheeseburgers: <http://everydayfeminism.com/2015/07/catcalls-as-cheeseburgers/>

Spice up your life with Women's History

Month: <https://www.youtube.com/watch?v=XzvFwFIuMHA&list=PLoB5cAmHBIJxy46FUGTwJVIAEzDzhxdN5&index=3>

QUESTIONS

If you plan to use this resource pack as part of an educational workshop, here are some questions that may be useful for furthering reflection on gender inequalities and power

1. What is the first word that comes to mind when you think of "feminism? Why?
2. How can feminism be defined?
3. What does feminism offer us in thinking about social change?
4. What has been the impact of feminism globally, and in South Africa?
5. How far has South African society come in ensuring gender equality for all its citizens?
6. Do you think we need feminism? Why/why not?
7. How can men and women in South Africa work together for gender equality?

GUEST PANELISTS IN EPISODE 1: "FEMI" WHAT?

DR. GERTRUDE FESTER is a feminist activist, educator, poet and writer from South Africa. She is a former commissioner on the South African Gender Commission and is professor and deputy director at the Centre for Gender, Culture and Development at the Kigali Institute of Education in Rwanda. Her book *South African Women's Apartheid and Post-Apartheid Struggles: 1980–2014* was published in 2015.

LINK:

<http://www.sahistory.org.za/article/gertrude-fester-biography-nehal-patel-0>

JOY WATSON is a feminist researcher and writer with 20 years' experience in feminist activism. Her research areas include women in politics, women and governance, violence against women, and public policy and expenditure analysis from a feminist perspective.

LINK:

<https://za.boell.org/person/joy-watson>

DELA GWALA is a full-time feminist and post-graduate student at the University of Cape Town who writes in the hours stolen from her thesis.

LINKS:

<https://genderspecs.wordpress.com/category/dela-gwala/>
<https://rapecrisisblog.wordpress.com/2014/12/17/social-media-activism-for-survivors/>
<http://varsitynewspaper.co.za/news/4083-speak-speak-out-reporting-sexual-assault-and-harassment-campus>

[illegible]



MANY IDENTITIES =
MANY OPPRESSIONS

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MANY IDENTITIES = MANY OPPRESSIONS

INTRODUCTION

Intersectionality is an important concept as it acknowledges that other socially constructed categories of differentiation are interlinked. The concept attempts to capture the overlapping and interdependent systems of oppression and discrimination that target different aspects of the identity of an individual or group. The concept is widely used in feminist theory to describe how racism, transphobia, homophobia, xenophobia, ableism, classism, etc. is overlapping and cannot be understood separately from one another.

This section will explore the origin of the concept and the different ways it informs the power structures that govern our societies. Various examples are provided to illustrate concepts such as "privilege", "power", "racism" and "identity" from a gendered perspective. The section ends with a discussion of practical applications for intersectional feminism, highlighting the benefits of working with a better understanding of difference.

CORE MESSAGES

- People experience oppression in different ways and to different degrees.
- No one has a one-dimensional identity.
- Intersectionality looks at overlapping and interdependent systems of discrimination and

disadvantage such as race, class, gender and sex, culture and ethnicity, and physical ability.

- Intersectionality does not stand in opposition to feminism: Feminism aims to advance equality and justice for people of all genders. An intersectional approach acknowledges that there are forces of oppression that impact the experiences of people (such as , racism, clasism atc.) and these have to be taken into account.

I. THE ISSUES

WHY INTERSECTIONALITY?

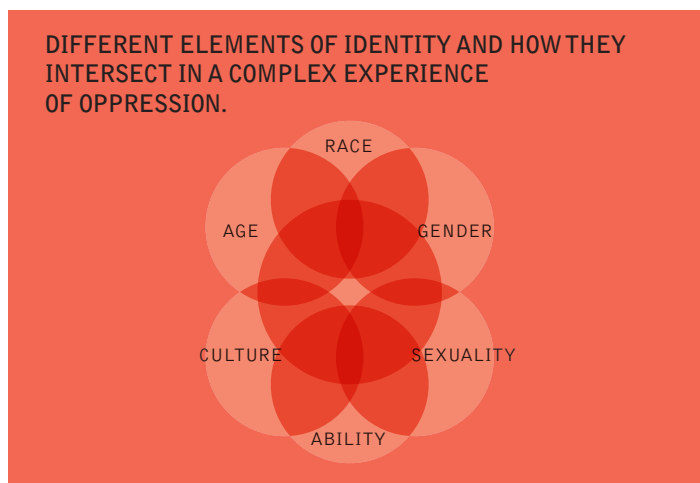
“Those of us who stand outside the circle of this society’s definition of acceptable women; those of us who have been forged in the crucibles of difference – those of us who are poor, who are lesbians, who are black, who are older – know that survival is not an academic skill... For the master’s tools will not dismantle the master’s house. They will never allow us to bring about genuine change.”

Audre Lorde

In order to shift the power relations in society, it is necessary to recognise the various layers and levels of discrimination that operate within it. Non-acceptance and intolerance affect people differently along lines of gender identity, sex, age, class, education, culture, levels of ability, and geographic location. Those who can afford a middle-class lifestyle may not experience the same degree of prejudice as economically vulnerable people, who must also deal with harsher discrimination on other grounds. Marginalised persons – such as sex workers, people living with HIV and AIDS, transgender people, migrants, and people with disabilities – experience life differently than those who

live “within the circle” of what is considered acceptable by the prevalent power structure. In the case of South Africa, further marginalisation may be experienced by those who live in townships, informal settlements, peri-urban and rural areas resulting in limited access to education, information and services, making their lives more precarious, dangerous and insecure.

Today, intersectionality is applied to all identities that have been marginalised in a political system, which the US writer Bell Hooks describes as “imperialist, white-supremacist capitalist patriarchy”.



LINKS:

“Intersectionality: A tool for gender and economic justice”,
 AWID Women’s Rights and Economic Change No. 9, August
 2004: [https://lgbtq.unc.edu/sites/lgbtq.unc.edu/files/
 documents/intersectionality_en.pdf](https://lgbtq.unc.edu/sites/lgbtq.unc.edu/files/documents/intersectionality_en.pdf)

Bell hooks, Understanding Patriarchy: [http://
 imagineborders.org/pdf/zines/UnderstandingPatriarchy.
 pdf](http://imagineborders.org/pdf/zines/UnderstandingPatriarchy.pdf)

4

Intersectionality has been increasingly adopted as a framework by feminists and others involved in social justice work because it recognises the multiple aspects of identity that both enrich lives or complicate conditions of oppression and marginalisation for certain groups of people. The experience of racism for black women cannot be understood in isolation of their experience of sexism. A trans person with a disability faces marginalisation differently than someone with a disability who is gender-normative or an able-bodied trans person. Intersectionality allows for an exploration of different elements combined in a person's experiences of both oppression and privilege.

However, it should be noted that black women have been describing the multiple oppression of race, class and gender for as long as they have been experiencing it, using such terms as "interlocking oppression", "simultaneous oppression", "double jeopardy", "triple jeopardy" or "triple oppression".

LINKS:

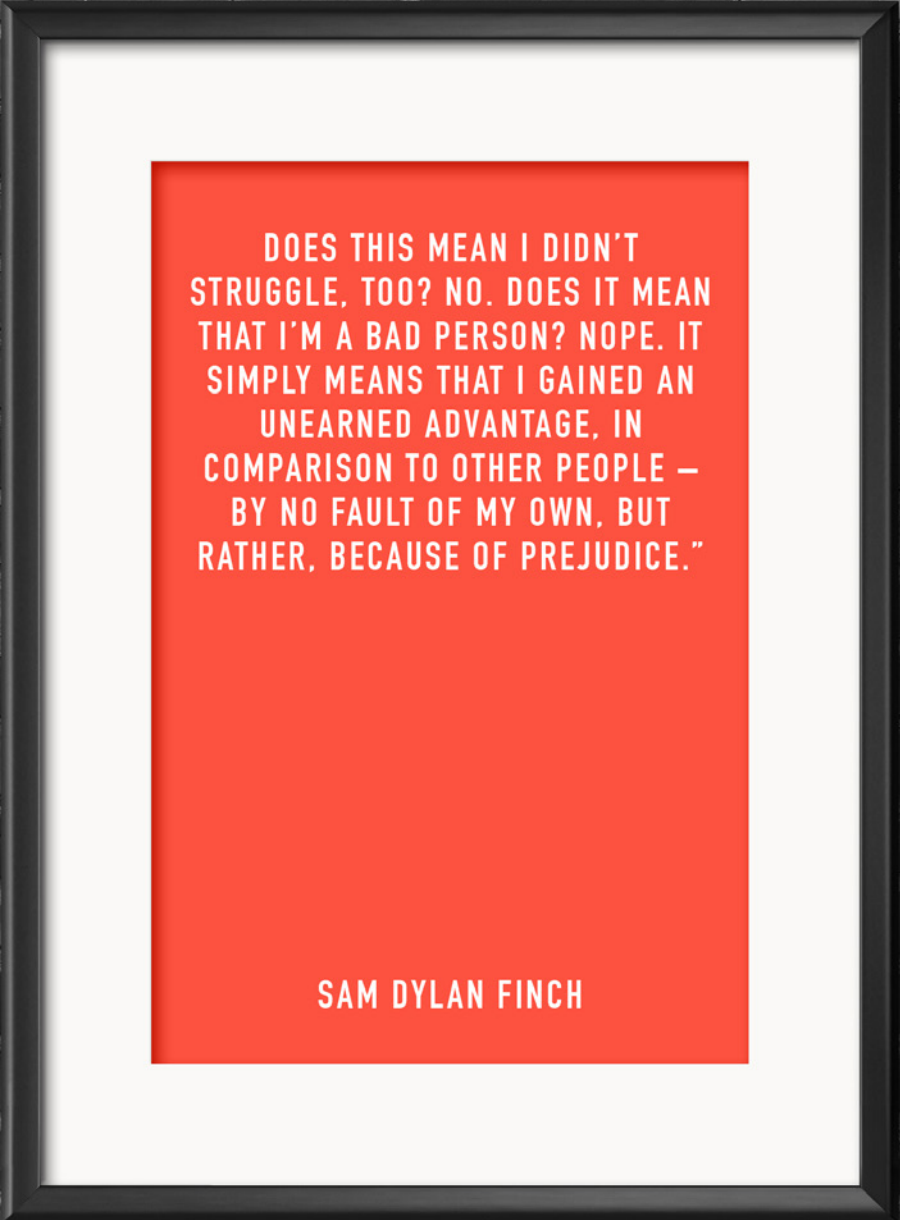
Jarune Uwujaren and Jamie Utt, Why Our Feminism Must Be Intersectional (And 3 Ways to Practice It): <http://everydayfeminism.com/2015/01/why-our-feminism-must-be-intersectional/>

Flavia Dzodan, "My feminism will be intersectional or it will be bullshit!": <http://tigerbeatdown.com/2011/10/10/my-feminism-will-be-intersectional-or-it-will-be-bullshit/>

Allison Pierce, "Hey Feminism, what's new?": <http://now.org/blog/hey-feminism-whats-new/>

Check your privilege!

*"I do have privilege. And chances are, so do you.
Because we all carry around privilege of some kind.*



DOES THIS MEAN I DIDN'T
STRUGGLE, TOO? NO. DOES IT MEAN
THAT I'M A BAD PERSON? NOPE. IT
SIMPLY MEANS THAT I GAINED AN
UNEARNED ADVANTAGE, IN
COMPARISON TO OTHER PEOPLE —
BY NO FAULT OF MY OWN, BUT
RATHER, BECAUSE OF PREJUDICE."

SAM DYLAN FINCH

Simply put, this means that we may, unknowingly, have certain advantages over others. And this is only because there are aspects of our identity that society values over others.

For example, growing up, I came from a middle-class background. I never experienced food or financial insecurity. I didn't have a job while I was in high school, and I was able to attain a good education. It was assumed, by default, that I would be high-achieving. As a result, my teachers invested a lot in my success.

In contrast, poorer classmates that I knew experienced near-constant food and financial insecurity. As a result, this impacted their focus, their emotional wellbeing, and their grades. Teachers simply assumed that they were "lost causes" that didn't care about their schooling. Consequently, they didn't spend as much time mentoring those classmates as they did mentoring me.

Intersectionality calls for self-reflexivity in owning individual and collective power and privilege. On the other hand, it also allows for surfacing of mistaken assumptions of how other groups experience power and privilege. For example, intersectional feminists would not use a campaign slogan like "women need access to contraceptives" because not all of those who can become pregnant- and therefore need access to contraceptives - identify themselves as women.

“Privilege is when you think something is not a problem because it’s not a problem to you personally.”
David Gaider

7

CISGENDER:

People whose gender identity or gender expression fits their assigned sex at birth. For example, a child who was assigned at birth as female (has female anatomy) and who considers themselves to be a girl. By using this term to identify people whose sex and gender identity match, being transgender is not singled out as being different and therefore requiring a label.

ALL THE (TRICKY) WORDS

LINKS

Sam Dylan Finch, “Ever been told to ‘Check your privilege?’ Here’s what that really means”: <http://everydayfeminism.com/2015/07/what-checking-privilege-means/>

Talia Meer, All The (Tricky) Words: A Glossary on Sex, Violence and Gender (Gender, Health and Justice Research Unit, UCT): http://www.saferpaces.org.za/uploads/files/GHJRU_Glossary_Final.pdf

<http://everydayfeminism.com/2014/03/everyday-cissexism/>

<http://freethoughtblogs.com/nataliereed/2012/11/16/five-ways-cis-feminists-can-help-build-trans-inclusivity-and-intersectionality/>

<http://www.bustle.com/articles/119061-6-ways-to-be-a-more-intersectional-feminist-because-feminism-is-all-about-inclusion>

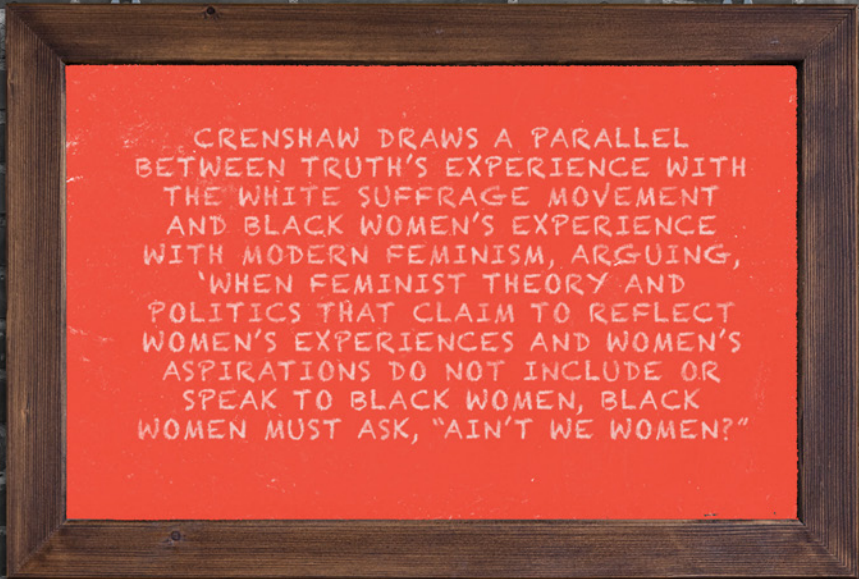
INTERSECTING FACTORS

RACE

“Like most other Black feminists, [Kimberlé] Crenshaw emphasises the importance of Sojourner Truth’s famous ‘Ain’t I a Woman?’ speech delivered to the 1851 Women’s Convention in Akron, Ohio:

That man over there says that women need to be helped into carriages and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain’t I a woman? ... I could work as much and eat as much as a man – when I could get it – and bear the lash as well! And ain’t I a woman? I have borne thirteen children, and seen them most all sold off to slavery, and when I cried out with my mother’s grief, none but Jesus heard me! And ain’t I a woman?

Truth’s words vividly contrast the character of oppression faced by white and Black women. While white middle-class women have traditionally been treated as delicate and overly emotional – destined to subordinate themselves to white men – Black women have been denigrated and subject to the racist abuse that is a foundational element of US society. Yet, as Crenshaw notes, ‘When Sojourner Truth rose to speak, many white women urged that she be silenced, fearing that she would divert attention from women’s suffrage to emancipation [from slavery]’, invoking a clear illustration of the degree of racism within the suffrage movement.’

A rectangular wooden frame with a dark brown finish is mounted on a dark grey brick wall. Inside the frame, a bright orange rectangular panel contains white, all-caps, sans-serif text. The text is arranged in ten lines, centered within the orange panel. The brick wall has a traditional running bond pattern with visible mortar lines.

CRENSHAW DRAWS A PARALLEL
BETWEEN TRUTH'S EXPERIENCE WITH
THE WHITE SUFFRAGE MOVEMENT
AND BLACK WOMEN'S EXPERIENCE
WITH MODERN FEMINISM, ARGUING,
'WHEN FEMINIST THEORY AND
POLITICS THAT CLAIM TO REFLECT
WOMEN'S EXPERIENCES AND WOMEN'S
ASPIRATIONS DO NOT INCLUDE OR
SPEAK TO BLACK WOMEN, BLACK
WOMEN MUST ASK, "AIN'T WE WOMEN?"

She argues that Black women are frequently absent from analyses of either gender oppression or racism, since the former focuses primarily on the experiences of white women and the latter on Black men. She seeks to challenge both feminist and antiracist theory and practice that neglect to ‘accurately reflect the interaction of race and gender’, arguing that ‘because the intersectional experience is greater than the sum of racism and sexism, any analysis that does not take intersectionality into account cannot sufficiently address the particular manner in which Black women are subordinated.’” Sharon Smith, “Black feminism and intersectionality”

LINKS:

Sharon Smith, “Black feminism and intersectionality”, International Socialist Review: <http://isreview.org/issue/91/black-feminism-and-intersectionality>

READINGS:

Patricia Hill Collins, 1990, Black Feminist Thought: Knowledge, Consciousness and the Politics of Empowerment
Audre Lorde, 1984, Sister Outsider, Essays and Speeches

Shireen Hassim, 2014, The ANC Women’s League: Sex, Politics and Gender.

Hassim records that South Africa’s liberation movements sought to quiet black feminist voices because of the apparent threat to unity.

Class (a working definition) is “a relative social ranking based on income, wealth, family lineage, education, status and/or power”. Can refer to occupational status, income and economic strata, or ownership, power and control.

**FEMINIST MOVEMENT
BUILDERS DICTIONARY**

Marxism developed from the political and economic theories of Karl Marx and Friedrich Engels. Central to Marxist theory is an explanation of social change in terms of economic factors, according to which the means of production provide the economic base which influences or determines the political and ideological superstructure. Marx and Engels predicted the revolutionary overthrow of capitalism by the proletariat and the eventual attainment of a classless communist society.

OXFORD DICTIONARY

Marxist feminists like Martha Gimenez explore the element of class in intersectionality, believing that such an approach to fighting oppression both complements and strengthens Marxist theory and practice. Marxism provides a framework for understanding the relationship between oppression and exploitation (i.e. oppression as a by-product of the system of class exploitation). Marxism seeks to unite those who are exploited and those oppressed by capitalism into a single movement to fight for the liberation of all humanity. Additionally, Marxism identifies strategies for creating the material and social conditions that will make it possible to end both class oppression and exploitation.

“To argue, then, that class is fundamental is not to reduce gender or racial oppression to class, but to acknowledge that the underlying basic and nameless power at the root of what happens in social interactions grounded in intersectionality is class power.”

Martha Gimenez

READING:

Angela Davis, 1981, Women, Race and Class. A Marxist exploration of how both sexism and racism are deeply rooted in class oppression.

LINK:

Sara Salem, Race/Gender/Capitalism: <https://neocolonialthoughts.wordpress.com/2015/10/28/racegendercapitalism/>

Intersectional feminism has been criticised as being divisive, with Marxist critics arguing that the focus on multiple elements of identity serves to undermine class struggle. They claim that feminists should focus on the underlying economic system that exploits and alienates people to build a unified struggle for a society where we are all free to express who we are, regardless of the different elements of our identities. This critique, however, seems to understand intersectionality as only a more complex version of the “identity politics” that emerged in the West in the feminist/anti-racist/gay liberation movements of the 1970s. It fails to see intersectionality as itself a critique of identity politics, which was conceived as a way to analyse and resist capitalism more effectively.

LINK:

<http://www.feministfightback.org.uk/is-intersectionality-just-another-form-of-identity-politics/>

Ability

“Nothing about us without us.”
Slogan of the disability rights movement

Intersectionality theory includes the element of physical ability, and recognises the experiences of people with physical and/or mental challenges.

According to a 2015 US National Crime Victims’ Rights Week (NCVRW) resource guide, people with disabilities experience higher rates of hate-crimes, violence and sexual assault. People with mental-health diagnoses or disabilities are 10 times more likely to be incarcerated than treated in a hospital. There is a substantial pay gap for disabled employees, and disabled people are half as likely to be employed than those who are able-bodied. Disabled people are rendered invisible in society and have

much more difficulty accessing legal rights and processes.

Reproductive rights are a concern for most feminists, but disabled women continue to face additional challenges like inaccessible clinics and higher risks and costs of abortions. When feminists advocate for reproductive rights but ignore how that struggle intersects with disability, they marginalise and silence that group – even if it is done unintentionally.

Inaccessibility is one of the most invisible forms of discrimination and marginalisation. People with disabilities cannot take part in feminist and LGBTIQA organising if they do not have transport or if the venues do not accommodate their needs.

LINKS:

<http://www.thedailybeast.com/articles/2014/11/24/yesallwomen-but-not-really-how-feminism-leaves-the-disabled-behind.html>

Shelley Barry’s 3-part docu-poem, *Whole: A Trinity of Being*, explores her journey as she learns to embrace and celebrate her body after a shooting left her paralysed from the waist down:

https://www.youtube.com/watch?v=0UbL_Rl2i2w

<https://www.youtube.com/watch?v=dIoRaEEcYI>

KYRIARCHY:

A new term has entered our lexicon! As you can hear, it is somehow related to patriarchy. Learn about its meaning and origin here: <http://everydayfeminism.com/2014/04/kyriarchy-101/>

SEXUALITY

Our society is built on “heteronormativity”: the assumption that heterosexuality is the only normal. People who do not conform to this are discriminated against and marginalised. Lesbian, gay and trans people have been thrown out of their homes, ridiculed and abused at school, harassed, insulted, and beaten on the streets and in other community spaces, and threatened by neighbours and strangers. The abuse they face may be verbal, physical, or sexual (rape or gang rape), and may even extend to murder.

In Africa, homosexuality is still illegal in 38 countries, according to Amnesty International. Research conducted by Gender DynamiX found that these laws are often misappropriated to criminalise trans persons. This exposes the lack of understanding by both policymakers and society in general with regards to gender and sexual minorities. Gender rights activists are often sidelined by claims that homosexuality is “un-African” and an import from the West, despite evidence to the contrary. Diversity in Human Sexuality: Implications for Policy in Africa, a recent report by the Academy of Science of South Africa, presents scientific evidence that human sexual behaviour is naturally varied, with no detrimental health consequences attached: in other words, there is no basis in nature for discrimination on the basis of sexual orientation and behaviour.

In 1996, South Africa's Constitution became the first in the world to include a provision for sexual orientation in the equality clause of its Bill of Rights. At the time, demands for equality and non-discrimination by LGBTIQ activists resonated with the claims of other constituencies and groups. Diversity, difference and equal rights were celebrated and defended as part of a vibrant democracy of all citizens – the “Rainbow Nation”. The next decade saw many legal advances in the rights of LGBTIQ people, including the repeal of sodomy laws, the achievement of equal rights in relation to adoption, medical aid, child custody, insurance, immigration and inheritance, and state recognition of same-sex marriage and of alterations in a person's sex status.

Despite the progressive nature of the Constitution and the human rights and institutional structures available, studies by NGOs, academics and government units reveal a wide gap between the ideals of the Constitution and public opinion in South Africa. These studies link homophobia and transphobia to a broader pattern of discrimination.

“The economic and social position of lesbian, gay, bisexual, or transgender people in South Africa has a significant impact on their experience... [F]or those who are socially and economically vulnerable, the picture is often grim.” Professor Sylvia Tamale, Makerere University, Ugandan human rights defender

“Before I knew about transgender, I called it gender within gender.” Zanele Muholi

The pioneering work of photographer and activist Zanele Muholi has come out of South Africa. Her photographs show black lesbians and gender-variant people living in the

confines of South African townships and other spaces. Her self-proclaimed mission is

“to rewrite a black queer and trans visual history of South Africa for the world to know of our resistance and existence at the height of hate crimes in SA and beyond”. <http://inkanyiso.org/>

LINKS:

<http://www.stevenson.info/exhibitions/muholi/muholi.html>

II. INTERSECTIONAL FEMINISM AS A PRACTICE

Globally and in South Africa, intersectionality is imperative to the realisation of human diversity and fluidity, and to ensure that all citizens live with the freedom to enjoy equal rights and equal access to opportunities. It is important to understand and unpack what intersectionality means, and how it impacts on the expression of individual identity and collective feminist activities.

In 2015 intersectionality became a core principle of the decolonisation movement that emerged among students and workers at the University of Cape Town under the umbrella of #RhodesMustFall.

“We want to state that, while this movement emerged as a response to racism at UCT, we recognise that experiences of oppression on this campus are intersectional and we aim to adopt an approach that is cognisant of this going forward. An intersectional approach to our blackness takes into account that we are not only defined by our

blackness, but that some of us are also defined by our gender, our sexuality, our able-bodiedness, our mental health, and our class, among other things.

We all have certain oppressions and certain privileges and this must inform our organising so that we do not silence groups among us, and so that no one should have to choose between their struggles. Our movement endeavours to make this a reality in our struggle for decolonisation.”
#RhodesMustFall Mission Statement

Mbali Matandela, a member of #RhodesMustFall, says this gave her an opportunity to voice the pain that black females experience when the “ideal” of a white male elite influences how black males treat black females and LGBTQIA people.

“After hearing and feeling the rage and outcries from black females in the university, the Rhodes Must Fall movement recognised that the resistance against institutional racism has to be inclusive. This inclusivity has allowed women’s and LGBTQIA populations’ entry into the movement in order to change the politics of pre-existing black consciousness spaces. As a result, a feminist concept called intersectionality has been integrated into the mandate of the movement.”
Mbali Matandela

LINKS:

The full #RhodesMustFall Mission Statement can be found here: <https://www.facebook.com/RhodesMustFall/posts/1559394444336048?fref=nf+&fns&hash=Ac0NdUbIICgzErmz>

Mbali Matandela, “The feminist voice of decolonisation”:
<http://www.bonfire.com/cape-town/2015/03/the-feminist->

voice-of-decolonisation/

The concept of intersectionality has been accepted as an important contribution to feminist thinking, organisation and action – but not without doubt, confusion and criticism. The power of intersectional feminism lies in the attempt to include the experiences of all persons regardless of sexuality, gender, economic status, age, culture and physical ability. It continues to challenge not only the dominant patriarchal culture and its heteronormativity, but also the practices of feminism, to ensure that approaches to social justice are inherently inclusive and open to diversity. This is a means to bring about true and long-lasting social change, enabling movements to develop a shared analysis of interlocking oppressions that will strengthen their ability to effectively resist and challenge injustice.

LINKS OF INTEREST:

“What exactly is intersectionality? A conversation with Stephanie “Najma” Johnson”: <https://www.youtube.com/watch?v=po8AvBSaD1A>

The Code Switch, “Womanism & intersectionality: Feminism for young black women”: https://www.youtube.com/watch?v=mwrh_2114hs

Vanguard Magazine’s YouTube channel: <https://www.youtube.com/channel/UCG7ofSvMBK4Hcgn7S4EpL5A>

Dope Saint Jude is a musician who “messes with Cape Town’s head”: <http://africasacountry.com/2015/03/dope-saint-jude-messes-with-cape-towns-head/>

<https://www.youtube.com/channel/UCdGiyFXiSgtTCXu1AGUeK3A>

QUESTIONS

If you plan to use this resource pack as part of an educational workshop, here are some questions that may be useful for discussion.

1. What does the term “intersectionality” mean?
2. How has it been used by individuals and feminist movements globally and in South Africa?
3. Why is it important for challenging patriarchy?
4. How can it impact on the realisation of human rights?
5. How does intersectionality apply to your life?
6. How does intersectionality apply to the work you do?
7. How will an intersectional approach help to build movements for social justice?

GUEST PANELISTS in Episode 3: Many Identities = Many Oppressions

NADIA SANGER specialises in research about gender and identities. She works as an independent researcher, lecturer in gender studies, workshop facilitator, writer, and editor. Nadia’s pronouns are “she” and “her”.

LINKS:

<https://za.boell.org/2014/02/03/interrogating-links-between-xenophobic-attitudes-gender-and-male-violence-du-noon-cape>

<http://thoughtleader.co.za/nadiasanger/2013/01/04/love-thy-neighbour-love-thy-dog/>

WANDILE DHLAMINI is a UCT student and a member of the UCT Trans Collective and the #PatriarchyMustFall movement at UCT. Wandile's pronouns are "they", "them" and "theirs".

LINKS:

UCT Trans Collective

<https://www.facebook.com/973444259388957/videos/vb.973444259388957/1042598252473557/?type=2&theater>

UCT #PatriarchyMustFall

<http://varsitynewspaper.co.za/news/4253-patriarchymustfall>

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WAYS OF SEEING

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WAYS OF SEEING

INTRODUCTION

The media plays an enormous role in both creating and challenging popular perceptions that women are inferior to men. It also has the power to teach positive attitudes about gender identity, sexual orientation, race, class and religion.

This section engages with various media discourses and gendered representations, particularly the representation of women – or the lack thereof – and the relation of the media to gender-based violence. It discusses some of the ways in which media can be used to challenge current narratives and practices that hamper advances towards gender equality.

THE ISSUES

Across various media platforms, representations of women are still deeply sexualised and constrained by heteronormative and stereotypical ideas of beauty and femininity. This is extremely dangerous as it feeds into socio-political narratives that condone violence against women and stigmatise those who do not conform to the normative ideals. Media reporting on gender-based violence is still alarmingly flawed. The lack of sensitive, respectful and ethical coverage often reinforces victim-blaming and empathy for perpetrators. Inadequate and often sensationalist reporting, particularly in cases of sexual violence, further deepens women's vulnerability to violence.

CORE MESSAGES

The media...

- as an institution of patriarchy, has the power to perpetuate and normalise stereotypes of inequality and misogyny.
- is often misguided and uninformed.
- can make gender inequality and violence in our society seem “normal”.
- has the potential, because it also entertains and educates, to raise awareness and shift harmful perspectives on gender.
- is consumed by everyone, which means that we all have a role to play in shaping a gender-sensitive media.

I. UNDERSTANDING THE PROBLEM

SOCIETY CREATES GENDER

“A person is not born a woman, but becomes one.” Simone de Beauvoir

As asked previously, “gender” refers to the characteristics – ranging from social roles to physical appearance – that societies attribute to the notions of “masculine” and “feminine”.

Gender roles are learnt through a socialisation process that teaches what “boys” and “girls”, “men” and “women” are, and what they should and should not do. For example, women may be seen as caregivers and caretakers who are responsible for the unpaid work that sustains households, while men are seen as leaders and decision-makers. This

determines the type of education and jobs considered suitable for women and men.

Patriarchal societies are “male-identified”, which means that the core measures of social and cultural worth resemble the core attributes of the “ideal male”. For example, control, strength, competitiveness and rationality are positive qualities in the most valued endeavours of society, such as business, politics, athletics and law, and they are also considered ideal qualities for men. The media echoes this respect for male attributes and the ensuing hierarchy of genders and gender roles. Media may also place undue pressure on men to conform to stereotyped notions of masculinity. Those who do not conform to hegemonic forms of masculinity are ostracised by their communities, families and, in some cases, by society as a whole.

HEGEMONIC:

Ruling or dominant in a political or social context.

OXFORD DICTIONARY

In the field of psychoanalysis, Sigmund Freud’s analysis of the Madonna-whore complex shows how some men exclusively view women as either good and respectable virgins (“Madonnas”), whom they may love but not desire, or as debased and sexual “whores”, whom they may desire but not love. This gives some insight into the understanding of the “ideal” type of woman within the confines of patriarchy.

Gender stereotypes establish the normal characteristics of any given gender identity, mostly either male or female. Other gender identities are also stereotyped but considered abnormalities in most societies.

GENDER STEREOTYPING:



WOMEN: shy, passive, submissive, domesticated, organised, clean, verbal, emotional, expressive, nurturing.



MEN: tough, aggressive, dominant, independent, self confident, lazy, messy, decisive, self-controlled, logical, not nurturing.

If a person behaves differently from their supposed or assigned gender stereotype, social pressure is applied to make the person conform to the prescribed behaviour. This enforcement occurs through stigmatisation, discrimination and misogyny towards women and those with non-conforming gender identities and sexual orientations. It is based on other people's intolerance, fear and/or hatred of difference.

GENDER STEREOTYPING:

Gender stereotyping. Over-generalisation of the characteristics, differences and attributes of a certain group based on their gender identity. Gender stereotypes create a widely accepted judgment or bias about certain characteristics that apply to each gender.

<http://nobullying.com/gender-stereotypes/>

GENDER BINARY:

The artificial division of the world into things that are “masculine” or “for men” and things that are “feminine” or “for women”. http://geekfeminism.wikia.com/wiki/Gender_binary Western culture has come to view gender as a binary concept, with two rigidly fixed options: male or female, both grounded in a person’s physical anatomy. <https://www.genderspectrum.org/quick-links/understanding-gender/>

FURTHER READING:

The Gender Knot: Unraveling Our Patriarchal Legacy.
by Allan G. Johnson, explores the ways in which
patriarchal society is male-dominated, male-identified
and male-centred.

Link:

“Gender Stereotyping: Definition, Examples and Analysis”
at <http://nobullying.com/gender-stereotypes>

HYPERFEMININITY:

is the exaggeration of female stereotypes and the adoption of characteristics thought to be feminine, such as naivety, piousness, domesticity, flirtation and nurturing: a position of subordination or submissiveness.

HYPERMASCULINITY:

is the exaggeration of male stereotypical behaviour, such as an emphasis on physical strength, aggression, and sexuality: a position of dominance.

<http://nobullying.com/gender-stereotypes>

HETERONORMATIVE:

Denoting or relating to a worldview that promotes heterosexuality as the normal or preferred sexual orientation.

OXFORD DICTIONARY

TRANSGENDER:

Denoting or relating to a person whose self-identity does not conform unambiguously to conventional notions of male or female gender.

OXFORD DICTIONARY

CISGENDER (OR CIS):

refers to a person who identifies as the gender/sex they were assigned at birth.

CISNORMATIVE:

is the assumption that all, or almost all, individuals are cisgender. Although transgender-identified people comprise a fairly small percentage of the human population, many transgender, gender-nonconforming people, and their allies consider it offensive to presume that everyone is cisgender unless otherwise specified.

HOMOPHOBIA:

is intolerance, fear and hatred of homosexual persons, based on their gender expression and sexual identity.

TRANSPHOBIA:

is intolerance, fear and hatred of transgender and gender non-conforming people, based on the expression of their gender identity.

THE QUEER DICTIONARY

MEDIA REFLECTS SOCIETY

FORMS OF MEDIA



Television, film, radio, newspapers, magazines and the internet communicate, inform, educate and entertain. In general, the media reflects the views and values of its society. In societies with entrenched patriarchy, the media reflects patriarchal and male-centred views. In the news

and mainstream media, women's stories, experiences and realities – when not ignored or excluded – are generally told from the male perspective. The stories we hear about women often shame and blame without giving room for their points of view and agency.

This plays out and is reinforced through socialisation processes in homes, churches, schools and workplaces. Gender stereotypes that are communicated through these media platforms are consumed both consciously and subconsciously by most people. They show how we should relate with others, and tell us which behaviours are good or acceptable and which are not.

“The beauty myth is always actually prescribing behaviour and not appearance.”

Naomi Wolf

“For black African women, the stories that we hear about ourselves and our bodies are extremely biased. We asked women from across the African continent to share their feelings about how black women are portrayed in the media. Nearly every woman who shared her perspective mentioned how beauty in many post-colonial African contexts, from Nigeria to Morocco to South Africa is always defined in relation to European ideals.”

ICT Toolkit for Feminist Movement Building

A key way that the media plays into gender stereotyping is through portraying a specific idea of “beauty”. Women's beauty is valued, while their intelligence and uniqueness are frequently downplayed. This has implications for how they are able to live. For example, wearing a tight skirt limits their physical movement and the activities they can take part in.

Women are often subject to stereotyped binaries that limit their behaviour, defining everything from what is appropriate for them to wear to how (and with whom) they should have sex. When these rules combine with racial stereotyping, black women and other women of colour face additional difficulty in confronting and overcoming them.

“[Black women] are also not allowed the space to be beautiful in the traditional sense (with skin often being lightened).”
Tiffany Mugo

“We don’t often see [black] women who sport their natural hair, skin – there is a mainstream idea of beauty and all in the mainstream must adhere to it.” Nebila Abdulmelik

LINKS:

The Mask You Live In explores gender stereotyping and its impact on boys and men: <https://www.youtube.com/watch?v=hc45-ptHMxo>

Rewrite the Story, a clip from The Representation Project, shows how gender roles and stereotypes are created in society: <https://www.youtube.com/watch?v=mPAmjWtHHYs>

ILLUSTRATIONS OF GENDER STEREOTYPES

The media has the power to either promote understanding or to reinforce negative perceptions and stereotyping. Everyone has the right to a fair and accurate representation by the media in terms of their gender, race and class identities (see chapter 2 on intersectionality).

GENDER IN ADVERTISING

Gender stereotypes are constantly at play in advertising that targets specific social groups or markets with storylines about an ideal lifestyle that can be achieved by consuming certain products. Women appear either as domestic and submissive objects (e.g. as housewives who live for whiter laundry) or as sexy and seductive objects adorned with expensive beauty products.

Men appear as in-charge and dominant in advertisements for cars, cigarettes, alcohol and sports. In advertising that is aimed towards men, women appear attracted to and easily manipulated by men who possess the advertised product. Male gender stereotypes in advertising portray the "ideal man" as a handsome, athletic, successful playboy, and the "average man" as chubby, homely, friendly and domesticated.

In 2015, the Bic pen company drew criticism on social media with an advertisement intended to celebrate South Africa's National Women's Day. Featuring a smiling woman in a business suit, it carried the slogan, "Look like a girl, act like a lady, think like a man, work like a boss. #HappyWomensDay." This was not Bic's first controversy. In 2012, it came under fire for sexist marketing with its pink "For Her" pens, "designed to fit comfortably in a woman's hand".

In 2007, a controversial Dolce & Gabbana magazine advertisement sparked outrage around the world. It showed a woman pinned to the floor by a shirtless man as three other men hovered around her. In other words, it promoted gang rape. These sort of advertisements perpetuate heteronormative, patriarchal and misogynistic ideals as well as binary understandings of gender.

GENDER STEREOTYPES AND GENDERED VIOLENCE

The media's portrayal of sex linked to violence has been found to contribute to the desensitisation of sexual violence, in particular against women. It has also been found to increase the normalisation of anti-social behaviour like bullying and aggression. In 1979, US filmmaker Jean Kilbourne produced a documentary series called *Killing Us Softly*, which analysed a range of print and television advertisements, unpacking the steady stream of sexist and misogynistic images and messages that have objectified women from the 1960s until today.

“Women’s bodies are turned into things and objects. Now of course this affects female self- esteem. It also does something even more insidious – it creates a climate of widespread violence against women. I’m not at all saying that an ad like this directly causes violence. It’s not that simple, but turning a human being in to a thing is almost always the first step towards justifying violence against that person. We see this with racism, we see it with homophobia, we see it with terrorism. It’s always the same process. The person is dehumanised and violence becomes inevitable. And that step is already and constantly taken against women.”
Jean Kilbourne

Killing Us Softly alerts viewers to the serious impact of harmful advertising and its relationship to sexism, gender violence and health issues, such as eating disorders. The dominant culture of sexist advertising continues. In South Africa, around 22 million people watch television and take in these messages.

*“To lose confidence in one’s body is to lose confidence in oneself.”
Simone de Beauvoir*

LINKS:

On sexual assault and the media: http://www.stopvaw.org/sexual_assault_and_the_media

Killing Me Softly, as well as lectures, articles and transcripts by Jean Kilbourne:

www.jeankilbourne.com

Here are some ads that have challenged gender stereotypes: http://www.buzzfeed.com/alexkantrowitz/watch-the-years-top-ads-challenging-gender-stereotypes?utm_term=.uddD9zY70#.ko0NgPkYy

#Always Like A Girl is a series of videos produced, after some soul-searching, by the global sanitary-products brand Always: <https://www.youtube.com/watch?v=XjQBJWYDTs>

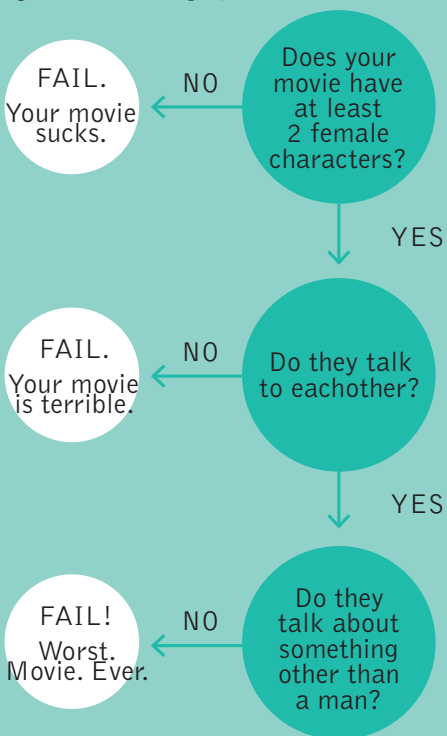
MOVIES MAKE GENDER MODELS

The United States’ film and television industry is a global business that reaches millions. To take one example, the Disney movie studio produces animated movies aimed primarily at children and young people. It wields a powerful influence over young minds that are not able to recognise the stereotypes and subliminal messages that adults may be able to consciously negotiate.

Gender stereotypes remain very prominent in Disney movies despite efforts to introduce more strong, ethnically diverse female characters. However, Disney does tend more towards female than male heroes. According to their research, audiences (male and female) are able to identify more with a female power figure than a male.

In 1985, Alison Bechdel's comic strip *Dykes to Watch Out For* made a joke that has since become a popular tool for analysing gender bias and sexism in fiction films. Now known as the Bechdel Test, it has three simple requirements: the film must have at least (1) two women characters who have names, and (2) converse with each other (3) about something other than a man. According to the New York Film Academy blog, while animated films have been improving their Bechdel pass rate, Hollywood's live-action movies dipped to a low in 2014.

THE BECHEDEL TEST:



The Hindi film industry known as “Bollywood” has global appeal and is extremely popular in India and beyond. In these films, women are by and large depicted as either objects of desire or as dutiful wives, girlfriends, mothers and sisters – they are only present through their relationships with men. Within the industry, women are often referred to as maal (“commodity”) and cheez (“thing”).

In 2014, the Geena Davis Institute on Gender in Media conducted a study called Gender Bias Without Borders: An Investigation of Female Characters in Popular Films Across 11 Countries. It found that Bollywood films had a small percentage of women in lead or co-lead roles and a high level of sexualisation of women. The research also found that 70% of men in Indian films were depicted as employed, as opposed to a mere 38.8% of women.

SEXUALIZATION INDICATORS BY CHARACTER GENDER WORLDWIDE

Females were over two times as likely as males to be



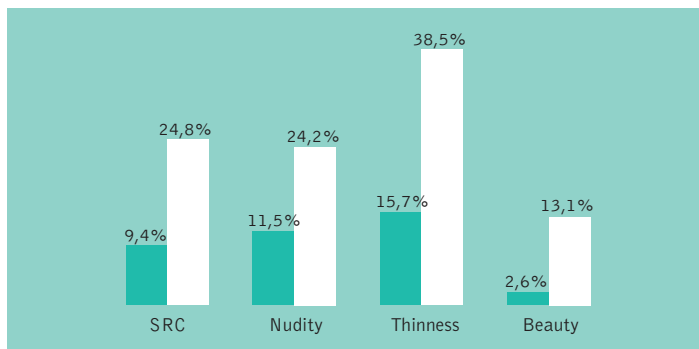
shown in sexually revealing attire (woman 24,8% vs. men 9.4%)



Shown as thin (Woman 38.5% vs. Men 15,7%)



Shown partially or fully naked (Woman 24,2% vs. men 11,5%)



Gender without borders

LINK: Read the research and check out educational resources at: www.seejane.org

FEMINISM IN THE MEDIA

“Indeed, as one reviews the media landscape of the past 15 years, one is struck by how effectively feminism – a social movement that has done so much for women, and for men, for that matter – has been so vilified in the media that many young women regard it as the ideological equivalent of anthrax.”

Susan B. Douglas

Feminism is often misunderstood, vilified and presented as an obstacle to women’s happiness by certain media. This form of media narrative erases the major victories that the movement has won globally through its activism, including securing the right to vote and the right to equal wages among other milestones.

“Their misunderstanding of feminist politics reflects the reality that most folks learn about feminism from patriarchal mass media.”

Bell Hooks

LINKS:

“The rise of enlightened sexism” by Susan B. Douglas:

http://www.ontheissuesmagazine.com/2011winter/2011_winter_Douglas.php

“The new F-bomb”:

<https://propagandacritic.wordpress.com/2014/09/23/im-not-a-feminist-but-the-demonization-of-feminism-in-american-society/>

GENDER REPRESENTATION IN THE MEDIA

WOMEN UNDERREPRESENTED

In line with global statistics, women are underrepresented in the media in South Africa. A Woman in a Man’s World, a study by Media Tenor SA, analysed 37 international television news shows, as well as reports in South African news programmes, print and broadcast.

WOMEN WERE CONSISTENTLY UNDERREPRESENTED, MAKING UP

14% COVERAGE, IN
SOUTH AFRICA AND
GLOBAL TV NEWS

16% COVERAGE IN
WESTERN EUROPE

7% COVERAGE IN
ASIA

13% AFRICAN WOMEN
PROTAGONISTS IN
TELEVISION NEWS
ITEMS

Women were consistently underrepresented, making up only 14% of coverage in South African and global television news programmes

Western Europe fared better at 16% representation, while Asia was the worst at 7% representation. In Africa, women make up 13% of the protagonists in television news pieces.

LINK:

<http://themediainline.co.za/2013/08/women-under-represented-in-media-home-and-abroad>

REPRESENTATION OF VIOLENCE AGAINST WOMEN

Dr Barbara Boswell, of the University of Cape Town's African Gender Institute, studied reports of gender-based murder, rape and sexual harassment that were published in two mainstream newspapers.

“The Cape Times and the Cape Argus largely continue to either trivialise the issue of gender-based violence by downplaying or ignoring it in reporting or perpetuate negative stereotypes of women and gender-based violence through their reporting. Out of 28 reports on gender-based violence gathered within a five-day period, only one was sensitively written, without trivialising the issue or perpetuating negative myths about women and gender-based violence. The compassion and sensitivity shown by this single reporter is sadly lacking in most other reports.” Barbara Boswell

In “Rupturing the norms: The social and political response to the rape of Anene Booysen”, Joy Watson and Vivienne Mentor-Lalu discuss how sexual violence is covered in the media. The difference in the coverage of the murders of

Anene Booysen and Reeva Steenkamp highlights the racial dimension of the portrayal of violence against women in South Africa.

“Yet it is clear from the manner in which these two cases were reported, that class and race dynamics say much about whose life is deemed of greater value. Beautiful and glamorous, Reeva led the life of an up-and-coming socialite, model and television personality. The media devoted a great deal of attention to her as a person in her own right, with detailed stories about the life she led, her friends and family, her thoughts and views on assorted subjects, what she did on the day before she died, what she ate, and so on. For the media, it seems that Anene Booysen was interesting only insofar as her body was a site for brutality and for the courtroom dramas that ensued after her death. Her thoughts and views, what she did and said, were deemed inconsequential and certainly not newsworthy.”

Joy Watson and Vivienne Mentor-Lalu

LINKS:

Desiree Lewis (University of the Western Cape) and Crystal Orderson (SABC News) talk about violence against women and media representations of it in South Africa: <https://www.youtube.com/watch?v=LFhKINXwJv8>

Rupturing the Norms: The Social and Political Response to the Rape of Anene Booysen: https://za.boell.org/sites/default/files/uploads/2014/09/rupturing_the_norms_saresponse_to_rape_anenebooyesen_1.pdf

Representation of women in magazines.

In “Claiming back the F-word: Feminism and women’s glossies”,

Joy Watson and Claudia Lopes explore the reach and impact of women’s magazines in South Africa.

The magazines exert a powerful (and confusing) influence on women and girls by simultaneously contributing to positive notions of womanhood and undermining women’s sense of self.

Watson and Lopes also chronicle the positive contributions that these

magazines have made to gender equity and feminism throughout their history. Women’s magazines have sufficient power to take a lead in media representations of gender through building collaborative relationships with feminists, researchers and gender organisations; sharing information; planning campaigns; and taking the initiative to represent feminism accurately in the public domain.

Representation of LGBTIQA

Films and television shows that represent lesbian, gay, bisexual, transgender, intersex, queer, asexual (LGBTIQA) people, and share their stories and experiences, have been on the rise over the last few years.

“While You Weren’t Looking”, billed as the first lesbian-written-produced-directed queer film from South Africa, has been winning accolades since its 2015 release. Two recent international examples are *Pride*, the story of gay and lesbian support for striking miners in Wales in the 1980s, and *Transparent*, an American comedy-drama television series that debuted in 2014. *Transparent* revolves around

a Los Angeles family following their discovery that the person they knew as their father is transgender. While this emergence into the mainstream is positive, there are still issues around representation. For example, Jared Leto, a cisgender male actor, was cast to play Rayon, an HIV-positive transgender woman in *Dallas Buyers Club*, a choice that garnered criticism from LGBTIQA communities.

LINK:

“Don’t applaud Jared Leto’s Transgender ‘Mammy’”:

<http://time.com/10650/dont-applaud-jared-letos-transgender-mammy/>

In Africa, including South Africa, research conducted by the Gay and Lesbian Memory in Action (GALA) and Community Media for Development (CMFD) found that the media presents an unfair reflection of gender- and sexual-minority communities. It noted that non-normative sexuality and gender identity were highlighted in stories where it was not relevant, creating a sense of otherness, as if the person was somehow alien to or not a part of the broader society. The media also perpetuates stereotypes that construct these citizens as primarily sexually driven. In extreme situations, such as in Uganda and Malawi, media reports have transgressed ethical and journalistic standards to the extent of calling for the arrest and murder of LGBTIQA people.

LINK:

Read more from the research report here: <http://www.gala.co.za/downloads.htm>

“[A]s much as media gives voice to people – marginalised people as well – more often than not it is this very same media that reduces gay and lesbian people to the margins of entertainment.”

Thuli Madi

*“It is said that media doesn’t tell us what to think,
but rather what to think about.”*
Gender on the Agenda

In 2014, Media Monitoring Africa released a report called Gender on the Agenda: Narratives of Masculinity in South Africa. It explored how masculinity is communicated through language, and how news media reflect or possibly distort the way men (and women) perceive their social gender roles and how they reaffirm their gender identities.

Here are a few interesting findings from the study.

- Media and society do not display or expose men to alternative versions of masculinity, which would begin to normalise behaviours, experiences and spaces traditionally associated with women.
- Many young men and women don’t understand whether homosexuality is a choice or biology, and men especially are afraid to enquire or interact with homosexual men for fear of being suspected as being gay.
- “Corrective” rape is perpetrated against lesbians (in South Africa, particularly black lesbians) because their sexual orientation is perceived by men as a disruption and a resistance to their inherent hetero-masculine entitlement to access women and sex.
- Men (both gay and straight) are perceived as not being real men when they display effeminate mannerisms, while women (both lesbian and straight) are not considered real women if they did not want to or do not yet have children.
- Female sex workers were judged as lesser humans and seen to be making excuses to justify their professional choice, while male sex workers were perceived as

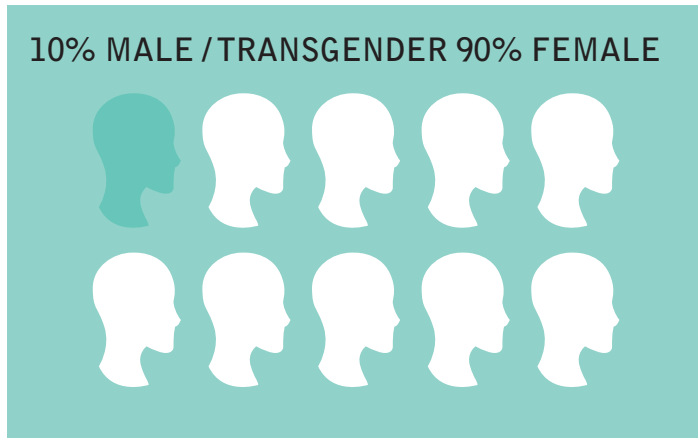
entrepreneurial and owning their choice.

- When shown the analysis of media content and the words used in reference to gender identity or sexual orientation, journalists expressed surprise and said that their word choices are subconscious and driven by societal conditioning.
- When covering cases of violence against women, journalists are reluctant to explore the perpetrators' motivations because they are concerned about appearing to be sympathetic to the perpetrator or condoning the violence.

LINK:

<http://www.mediamonitoringafrica.org/images/uploads/GenderOnTheAgendaReportweb.pdf>

REPRESENTATION OF SEX WORKERS



WHILE DEBATES ON TELEVISION
REGARDING SEX WORK AND
DECRIMINALISATION HAVE BEEN
BETTER HANDLED, ARTICLES IN
NEWSPAPERS AND MAGAZINES HAVE
NOT BEEN BALANCED. THE STATE, THE
LAW AND THE MEDIA DO NOT
ACKNOWLEDGE SEX WORK AS A FORM
OF EMPLOYMENT VALUED AS LABOUR
WITH THE SAME RIGHTS AFFORDED TO
OTHER WORKERS. SEX WORKERS ARE
OFTEN JUDGED THROUGH A
MORALISTIC LENS, AND ARE WRITTEN
ABOUT IN DEROGATORY AND
STEREOTYPICAL TERMS SUCH AS
PROSTITUTES AND GIGOLOS.

SEX WORKERS ADVOCACY AND
EDUCATION TASKFORCE (SWEAT)

Representation of sex workers in the media continues to be extremely problematic. The gender stereotypes, and the way in which “being a woman or man” is understood, exclude sex workers. Sex workers are criminalised and stigmatised by society and this is replicated by some media platforms.

Sex workers have been misquoted and misinformation has been spread through the use of sensationalistic headlines – this not only further stereotypes the lives of men, women and transgender people who work in the sex work industry, but has had dire social consequences for sex workers whose stories have not been properly handled by the media. For example, in South Africa, various cases have been reported of sex workers being referred to in derogatory and sensationalistic terms or of journalists violating agreements with them, such as showing their picture and giving their names when they have asked to remain anonymous. Media stories of sex work and sex workers do not represent their full humanity as parents, counsellors, caregivers, and as having their own power and agency. Sex Workers And Sex Work in South Africa: A Guide for Journalists and Writers was written to address this and foster better media coverage on sex work and the campaign for decriminalisation. (Sex Workers Advocacy and Education Taskforce (SWEAT), Women’s Legal Centre, Sisonke, and Sonke Gender Justice)

LINK:

http://www.health-e.org.za/wp-content/uploads/2015/04/Final-Journalist-Guide_15-Jan-2015.pdf

II. ALTERNATIVE APPROACHES/ POSSIBLE SOLUTIONS

REPRESENTATION AND ACTIVISM IN DIGITAL MEDIA: THE FOURTH WAVE

We cannot ignore the role of expanding technology and social media. Its value cannot be overestimated in terms of quick, free sharing of information, new possibilities for powerful human-rights campaigns and activism, and as a tool for education. However, it has also provided space for patriarchal abuse and misogyny. Women and LGBTIQ+ persons have been bullied, threatened and abused via email, Twitter and Facebook – in the worst cases, the targets of this violence have committed suicide.

Since we all use media, we are all responsible for ensuring that the content we produce and share does not reinforce negative stereotypes or make women and other gender/sex minorities more vulnerable.

“Take Back the Tech!” is a global campaign of the Association for Progressive Communications (APC) to connect the issue of violence against women with information and communications technology (ICT). It aims to raise awareness of violence against women on platforms such as the internet and mobile phones, and to support the use of ICTs in activism against violence against women.

This is the so-called “fourth wave” of feminism (see chapter 1) in action. Feminists are using the internet to broadcast traditionally unrepresented and underrepresented voices and viewpoints, to organise, campaign, educate, inform and

increase activism online and in the world. No other form of activism in history has brought together and empowered so many people in such a short time to take action on a particular issue.

The fourth wave has seen the rise of online feminist media, including blogs, podcasts and videos, that extend beyond traditional media forms of television, radio, magazines and newspapers. Social network platforms such as Facebook and Twitter become catalysts to promote gender equality and to respond to sexism. Individuals and collectives have more space and freedom to create media for audiences who have not been reached before.

In April 2014, the APC organised a Global Meeting on Gender, Sexuality and the Internet that brought together participants from six continents, including gender and women's rights activists, representatives of LGBTIQI movements, ICT rights organisations and human rights advocates. The question they asked was, "As feminists, what kind of internet do we want, and what will it take for us to achieve it?" A charter of feminist principles of the internet emerged from this process.

This fourth wave of feminism has shown that, as much as the media has the power to normalise patriarchy and gender inequality, citizens have the power and responsibility to take these tools and continue the fight back against negative and destructive stereotypes. Although access remains a problem – a woman in Africa is 23% less likely to own a mobile phone than a man is (2010)¹ and 16% fewer women than men use the internet in developing countries (2013)² – women across Africa are using the internet to do that.

1 http://www.gsma.com/mobilefordevelopment/wp-content/uploads/2013/01/GSMA_Women_and_Mobile-A_Global_Opportunity.pdf

2 https://www.itu.int/net/pressoffice/press_releases/2013/05.aspx

Nana Darkoa, the founder and curator of a blog called “Adventures from the Bedrooms of African Women” uses her platform to shatter stereotypes that African women are passive actors when it comes to sex. Her blog offers a safe space where the complexities and challenges of African sexualities are discussed by black African women. Zanele Muholi, a photographer and visual activist, puts images and stories of lesbian, bisexual, and trans women into the public arena, showing that there are many ways to “be a woman” and to “be a black woman”, whatever one’s sexual orientation or sexual and gender identity.³

LINKS:

<https://www.takebackthetech.net>

<http://www.genderit.org/articles/feminist-principles-internet>

See this fantastic list of online African feminist resources: <http://www.msafropolitan.com/african-feminist-resources>

[This online platform uses humour to make a point about sexual consent: http://viralwomen.com/post/what_if_we_treated_other_consent_situations_like_society_treats_sexual_consent](http://viralwomen.com/post/what_if_we_treated_other_consent_situations_like_society_treats_sexual_consent)

Anita Sarkeesian’s video channel challenges sexism in media: <https://www.youtube.com/watch?v=PD0Faha2gow>

Top 10 sexist moments of 2013: <https://www.youtube.com/watch?v=PD0Faha2gow>

3 <https://www.apc.org/en/pubs/icts-feminist-movement-building-activist-toolkit>

QUESTIONS

If you plan to use this resource pack as part of an educational workshop, here are some questions that may be useful for discussion:

1. What is the role of the media in gender socialisation?
2. Why is the media so powerful? Discuss this by looking at the different media and who they reach: television, films, newspapers, magazines and social media.
3. What is gender stereotyping and how does it influence the viewer?
4. How has your own gender identity been influenced by the media?
5. Why is representation in the media important?
6. How can media tackle gender inequality in the way it communicates, informs, educates and entertains?
7. After watching the vox pops: Is the media sexist, and how? What do you think of women's magazines? Discuss the opinions expressed.

GUEST PANELISTS IN EPISODE 3: WAYS OF SEEING

DESIREE LEWIS currently a senior lecturer in women's and gender studies at the University of the Western Cape, is a researcher and editor. She has published writing on African feminism, and South African literary cultural studies.

LINKS:

<https://theconversation.com/profiles/desiree-lewis-192644>

<http://africaworldpressbooks.com/living-on-a->

[horizonbessie-head-and-the-politics-of-imaginingby-desiree-lewis/](#)

LESEGO TLHWALE is the media and advocacy officer for the Sex Workers Advocacy and Education Taskforce (SWEAT). Lesego contributed to Sex Workers and Sex Work in South Africa A Guide for Journalists and Writers (2015).

LINK:

<http://www.sweat.org.za/media/>

JUANITA WILLIAMS is the managing editor of allAfrica.com, supervising staff in Cape Town, Monrovia, Nairobi and Washington, DC, who produce the English-language version of the website. She served on the South African National Editors' Forum (SANEF) from 2007 to 2012.

LINK:

<http://allafrica.com/stories/201207310277.html>

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Tina-Louise Smith
Director and Producer
Accidental Films and TV

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