Republic of the Philippines
DEPARTMENT OF SCIENCE AND TECHNOLOGY
Philippine Atmospheric, Geophysical and Astronomical Services Administration (PAGASA)

MEMORANDUM

TO : All PAGASA Officials and Employees

FROM : **VICENTE B. MALANO**
Administrator

SUBJECT : Adoption of the Philippine Commission on Women (PCW) Gender-Fair Media Guidebook

DATE : 1 December 2020

In accordance to the Magna Carta of Women (RA 9710) to raise consciousness of the general public to recognize the dignity of women and their role in the family, community and society through the strategic use of mass media, PAGASA strongly supports the Gender and Development (GAD) mainstreaming efforts to promote and include gender equality in its Information Education Communication (IEC) materials.

Hence, the Philippine Commission on Women (PCW) Gender-Fair Media Guidebook of 2017 is hereby adopted.

Attached is the copy of the aforementioned guidebook.

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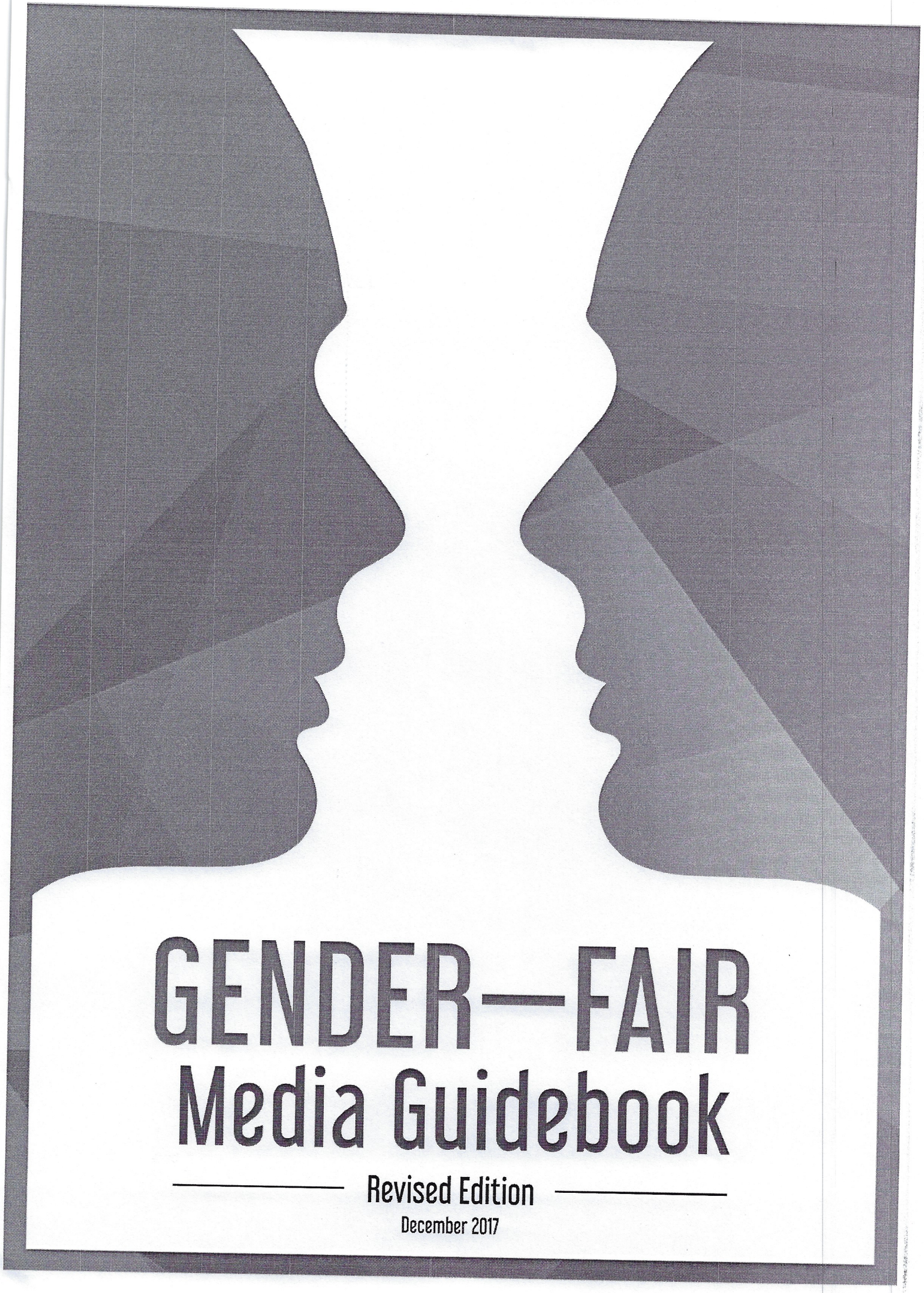
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GENDER—FAIR Media Guidebook

Revised Edition

December 2017



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Gender-Fair Media Guidebook
Revised Edition
December 2017

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Foreword

"As is so often said, information is power, and the media play a variety of important roles in this equation. They report on current events around the world, they provide frameworks for interpretation, they mobilize the citizenry with respect to various matters, they reproduce the predominant culture, and, of course, they entertain."[1] Viewed from a development perspective, these powers that the media wield are also opportunities to promote gender equality, both in terms of ensuring gender balance within media organizations and fairness in the treatment and portrayal of women and men.

The Media Gender Equality Committee (MGEC) recognizes that gender inequality in media practice is an issue that is bigger than the Committee. The "Towards a Gender-Fair Media Guidelines" that we launched in 2013 was our initial attempt to create positive impact towards gender issues in the media. Four years later, the challenge of raising awareness on gender-fair practice among media practitioners remains. The future, though, is much more promising. Developments in the social media space have shown that the public consciousness is ripe and ready to actively shape media content and, along with this, the increased openness of our media partners to learn to recognize and change practices that are discriminatory or non-inclusive.

This second edition is the next major step in that process of learning and changing. More than that, it is also a gateway to a more dynamic engagement between the Committee and our media partners. It sets us off to a journey towards a Philippine media that celebrates all women and men, regardless of their sexual orientation, gender identity and expression.

We are happy to see that our months-long collaboration with the media has come into fruition with the completion of this Guide. We are likewise proud of the process that went into putting this second edition together. From the start, we envisioned a final product that is co-created by government, media entities, academe and civil society organizations (CSOs). We anticipated the process to be a continuous balancing act among the government agencies mandated to enforce laws on discriminatory practices against women, the media by whom compliance is required, and the academe and CSOs who complete the gender and media ecosystem.

We wish to thank all our partners—the media organizations, academic organizations and CSOs—who went through this process with us. It was enlightening, enriching, productive and pleasant all throughout. We hope that you are as proud as we are with this Guide. Most of all, we trust that you will remain with us, as we use this Guide to create positive, direct impact on the media landscape.

— The Media Gender Equality Committee

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[1]Beatriz Llanos and Juana Nina, "Election Coverage from a Gender Perspective," United Nations Entity for Gender Equality and the Empowerment of Women (UN Women), February 2011, https://www.idea.int/publications/catalogue/election-coverage-gender-perspective-media-monitoring-manual, accessed December 1, 2017.

List of Abbreviations

CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women
CSO	Civil Society Organization
FDCP	Film Development Council of the Philippines
GAD	Gender and Development
GDP	Gross Domestic Product
GMMP	Global Media Monitoring Project
MCW	Magna Carta of Women
MDG	Millennium Development Goals
MGEC	Media Gender Equality Committee
MTRCB	Movie and Television Review and Classification Board
NCCA	National Commission for Culture and the Arts
NGO	Non-Governmental Organization
NTC	National Telecommunications Commission
ODA	Official Development Assistance
OMB	Optical Media Board
OPS	Office of the Press Secretary
PCOO	Presidential Communications Operations Office
PCW	Philippine Commission on Women
SDG	Sustainable Development Goals
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
UN WOMEN	United Nations Entity for Gender Equality and the Empowerment of Women

Background

Section 16 of the Republic Act No. 9710, or the Magna Carta of Women (MCW), and its corresponding provision, Section 19, in the Implementing Rules and Regulations (IRR), mandated the creation of a gender equality committee composed of representatives from the Office of the Press Secretary (OPS), now Presidential Communications Operations Office (PCOO), Philippine Commission on Women (PCW), various self-regulatory bodies and the National Telecommunications Commission (NTC), Movie and Television Review and Classification Board (MTRCB), Film Academy of the Philippines (FAP), Film Development Council of the Philippines (FDCP), Optical Media Board (OMB), National Commission for Culture and the Arts (NCCA), and representatives of women's media non-government organizations (NGOs).

The Committee, which was officially formed in 2010, was tasked to promote gender mainstreaming, formulate the gender equality guidelines and Code of Ethics for media, and monitor and evaluate the implementation thereof. Immediately after its setup, the Committee took on the task of creating gender equality guidelines for the media, pursuant to Section 19 B (3) of the IRR.

In 2013, the MGEC launched the "Towards a Gender-Fair Media Guidelines" to address women's issues and concerns in the news and entertainment media. In early 2017, the Committee saw it fit to revisit the Guidelines, get an indication of what its impact on media practice has been like for the past four years, and update it as needed so that it responds to present challenges.

The revision process that ensued involved engaging the media to validate impact assumptions and co-create a revised set of guidelines that captures and balances gender-fairness and media independence, in a format that will be most useful for the media.

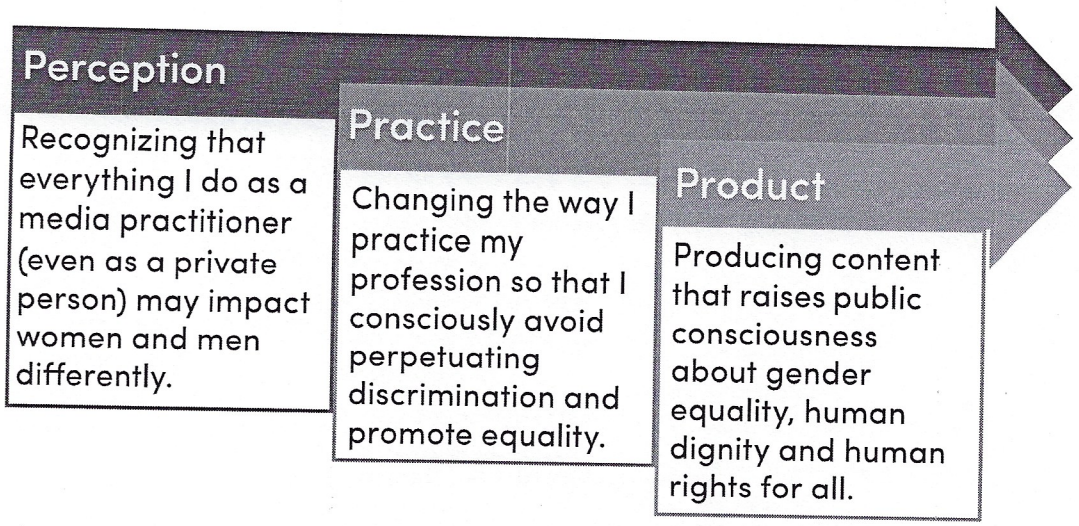
This is the product of that collaboration.

The original "Towards a Gender-Fair Media Guidelines" launched in 2013 was composed of three books: "Book 1: Code of Ethics for Media," "Book 2: Guidelines to Protect Women from Discrimination in Media and Film," and "Book 3: Gender Equality Guide."

These three books have been compressed into one "Gender-Fair Media Kit" (GFMK) as a response to media feedback on ease of use. The kit is now composed of three major parts, organized to support the media in their journey towards gender-fairness.

The structure of this kit acknowledges that gender-fairness is not something that can be picked up from a book or learned overnight. It is cultivated. It begins with understanding the context of the gender issues that we wish to address; using this understanding to self-check and change one's practice; and ultimately culminates in producing content that equalizes and empowers both women and men.

This kit is designed to serve as a practical reference for the media as they start off the process of changing their perception of gender in the media, recalibrating their practice so they don't perpetuate gender discrimination, and consciously producing media content that brings women's issues to the fore of national consciousness.



"Part 1: Setting the Context" discusses the intersection of gender issues and the media in the context of the gender and development paradigm. It is meant to aid media practitioners in understanding the answers to the preliminary question, "Why do we need to be gender-fair?" It is intended to start off the process of changing **perceptions** about the status of women in media, and how the media can actively contribute to uplifting this status.

"Part 2: Practical Guide to Gender-Fair Media Practice" illustrates how the standards of gender equality can be applied to media content. It discusses gender-fairness in general, and in particular, using four key dimensions: Portrayal, Balance in Representation, Stereotyping and Language. The aim is to provide the media with a set of globally accepted standards to help them improve gender sensitivity and responsiveness in their practice through self-regulation. Part 2 is intended to influence media **practice** through a practical guide to navigating the different gender-fair standards.

Finally, "Part 3: Self-Assessment Tools" is a compilation of tools for assessing whether media content is gender-fair or not, using indicators based on the discussions of the standards. It is meant to be used by the media to check the final **product** before it goes out to the public, to ensure that it does not portray women unfairly, does not discriminate against any sector of society, and contributes towards the empowerment of women and men.

In the Annex portion, we have also compiled a glossary of gender and development (GAD) terms; a descriptive list of various laws and regulations relevant to women and gender as a jump-off point for media research, including media-related provisions; and a list of terms that should be avoided and their gender-neutral alternatives to heighten the users' sensitivity to gender-fair language.

PART 1: SETTING THE CONTEXT

GENDER EQUALITY: A GLOBAL PRIORITY

The First World Conference on Women in 1975 held in Mexico City, Mexico, shifted the world's focus to women empowerment as a driver of development. It also called for a Treaty on the Rights of Women, and a mechanism for holding States accountable for violations. This later led to the adoption of the United Nations (UN) Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), which is now considered as the international bill of rights of women. Since then, the global perspective on women's issues has evolved to recognize unequal gender relations and explore the many pathways to equality.

In 2000, the UN brought its member-nations together to craft a common set of eight goals towards the eradication of poverty. Member-nations, including the Philippines, committed to achieving the Millennium Development Goals (MDGs) by 2015. Goal 3, aimed to promote gender equality and empower women, underscored gender issues as a global priority.

The Sustainable Development Goals

In 2015, the UN member-nations once again came together to assess what results have been achieved towards the MDGs.

Building on these, the Sustainable Development Goals (also called the "Global Goals") were developed. The Global Goals are a set of 17 more specific goals that member-nations committed to achieve by 2030.

Goal 5 aims to achieve gender equality and empower all women and girls to reach their full potential.

More specifically, the targets[2] are:

- End all forms of discrimination against all women and girls everywhere;
- Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation;
- Eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation;
- Recognize and value unpaid care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate;
- Ensure women's full and effective participation and equal opportunities for leadership at all levels of decisionmaking in political, economic and public life;
- Ensure universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the Programme of Action

[2] http://www.un.org/sustainabledevelopment/gender-equality/

of the International Conference on Population and Development and the Beijing Platform for Action and the outcome documents of their review conferences;

- Undertake reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws;
- Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women; and
- Adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels.

Local Context: Closing the Gender Gap

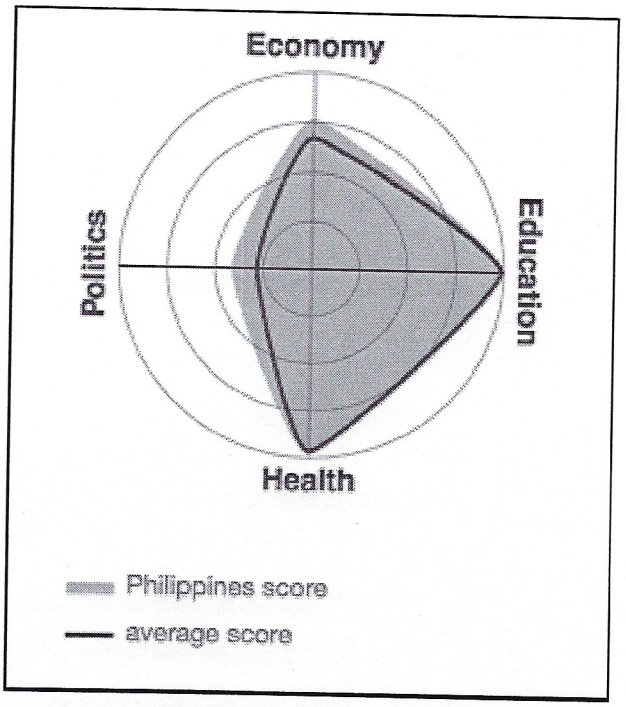
With a score of 0.790, the Philippines ranked 10th overall and 1st in Asia in the 2017 Global Gender Gap Report of the World Economic Forum. The global gender gap index measures how far countries have gone in closing the gender gap—meaning, achieving gender equality in access to resources—in four sub-indexes: Economic Participation and Opportunity; Educational Attainment; Health and Survival; and Political Empowerment.

How is the gender gap measured? The table[3] below shows the indicators that were used for each of the subindexes.

SUBINDEX	VARIABLE
Economic participation and opportunity	• Ratio: Female labor force participation over male value • Wage equality for women and men for similar work (survey data, normalized on a 0-1 scale) • Ratio: Female estimated earned income over male value • Ratio: Female legislators, senior officials and managers over male value • Ratio: Female professional and technical workers over male value
Educational attainment	• Ratio: Female literacy over male value • Ratio: Female net primary enrolment over male value • Ratio: Female net secondary enrolment over male value • Ratio: Female gross tertiary enrolment over male value
Health and survival	• Sex ratio at birth (converted to female-over-male ratio) • Ratio: Female healthy life expectancy over male value
Political empowerment	• Ratio: Females with seats in parliament over male value • Ratio: Females at ministerial level over male value • Ratio: Number of years with a female head of state (last 50 years) over male value

[3]Global Gender Gap Report 2017." World Economic Forum, http://reports.weforum.org/global-gender-gap-report-2017/, accessed November 5, 2017.

The chart below shows how the Philippines scored against the four indices of the Global Gender Gap.



Source: Global Gender Gap Report 2017

	2006		2017	
	rank	score	rank	score
Global Gender Gap score	**6**	**0.752**	**10**	**0.790**
Economic participation and opportunity	4	0.757	25	0.764
Educational attainment	1	1.000	1	1.000
Health and survival	1	0.980	36	0.979
Political empowerment	16	0.269	13	0.416
rank out of	115		144	

Source: Global Gender Gap Report 2017

What does the data tell us? And why is this relevant to the media content that is churned out and pushed to the public 24 hours a day?

The data indicates that the Philippines has been successful in closing the gender gap in areas concerning basic human entitlements such as health and education. To some extent, our high overall score has to do with the existence of local laws that are meant to promote gender equality and secure women in the proper exercise of their rights. Examples of these are the Magna Carta of Women, the Anti-Violence Against Women and Their Children Act, and pertinent labor laws.

However, while the Philippines scored high in Health and Education,

it also scored glaringly low in Political Empowerment and Economic Participation. It appears that beyond accessing the basic entitlements of education and health, less women are meaningfully participating in national development through productive economic work and governance.

Why are women shirking from major economic and political responsibilities when these fields are open to both men and women? To illustrate: only 29.90% of firms in the Philippines have females in their top management and only 25% of Senators elected are women. There are many factors, all of which point to how society has traditionally defined and delineated gender roles for women and men.

Why is this so? This is because we have been historically conditioned to think that leadership is an innately male characteristic.

The thought of going through this challenge is enough to discourage women, especially when they have to juggle the equally demanding responsibilities of homemaking and parenting that are assigned to women by default.

"It is fairly easier for men to rise to positions of influence because certain assumptions work in their favor. In contrast, women who aspire to rise to leadership positions—whether in business or politics—often need to prove that they have somehow cultivated leadership skills through years of hard work and experience outside the home."

This has to change. It is widely accepted that the media is a key influencer of public perception. As such, the media play a crucial role in raising public consciousness so that both women and men feel equally empowered to pursue personal and professional growth and meaningfully participate in national development. The ideal is for all individuals to feel supported rather than discouraged or, worse, stigmatized, in taking on whatever role that makes them more fulfilled and productive.

The challenge to the media is three-fold:

1. Celebrate individuality by normalizing the image of men and women as well-rounded individuals;
2. Elevate the status of women so that they are equal with men in voice, importance, visibility; and
3. Raise women's issues so that they form part of the public discourse.

Taking on this challenge starts with understanding the legal context of the gender equality advocacy.

UNDERSTANDING "SEX" AND "GENDER"

In the Philippines, as in most societies, boys and girls—and the men and women that they grow to become—are assigned distinct statuses and roles to play. This is how society has traditionally organized its citizens to ensure that its institutions function properly.

As a result, we grew up learning how to dress, behave, and think "appropriately," consistent with society's expectations of femininity and masculinity. As a consequence, too, we have come to associate these differences as being biologically determined and, therefore, unchangeable. This has resulted in many important implications, as will be discussed later. To understand why this confusion needs to be clarified—and how the media can help contribute to public education—requires first a discussion of the distinction between gender and sex.

"To illustrate, we conform to the standards of masculinity and femininity that the society has set as "normal" or appropriate."

"Sex," as defined by Susan Basow, (Basow, 1992) is a biological term referring to people and animals, among others, and their attribute of being either female or male depending on the sex organs or genes that they were born with. Sex also refers to the biologically determined differences between individuals that make them male or female. Sex is assigned at birth.

In contrast, the term "gender" was used by Ann Oakley (Oakley, 1988) and other researchers as early as the 1970s to describe the attributes of women and men that are socially determined. Unlike "sex," (i.e., one's being female or male, which is purely biological), "gender" has social, cultural and psychological connotations. To illustrate, we conform to the standards of masculinity and femininity that the society has set as "normal" or appropriate.

Gender is also used to refer to "subjective feelings of maleness or femaleness," (Basow, 1992) although these feelings may not necessarily conform to one's sex. Thus, one can be genetically male but with an opposite gender identity, and vice versa.

"This gender divide has caused us to categorize certain behaviors as masculine and feminine, as natural projections of women and men's physical differences."

For example, because males are supposedly physically stronger, we have come to believe that they are also naturally gifted with leadership abilities, decisiveness and a tough character. In contrast, because females are perceived as physically weaker, they are, by nature, more emotional, fickle-minded and fragile. Men are expected to be dominant and aggressive while women are expected to be humble and submissive.

Why the Difference Matters

Society's gender expectations have very serious implications. They lead to the perpetuation of gender biases that affect men and women on a personal level by limiting opportunities to pursue their full potential.

For example, many people think that women's "feminine" traits make them good homemakers and nurturers of family members while men's "masculine" traits make them more suited to be the family provider responsible for its survival.

As a result, women who decide to go out of the house not only have a tougher time proving themselves worthy of their jobs but also end up having to juggle work with homemaking responsibilities assigned to them by default.

Career-driven women are often judged as selfish while men who stay at home with the kids are regarded as inutile, despite the decision being a mutual one by the husband and wife.

On a national level, when half of the population is not fully productive and unable to meaningfully participate in national development, growth becomes slow and stifled. To illustrate, a study by McKinsey[4] found that: "Narrowing the global gender gap in work would not only be equitable in the broadest sense but could double the contribution of women to global gross domestic product (GDP) growth between 2014 and 2025." This means that in a very real sense, gender parity appears to be the answer to the global poverty problem.

If the root of the problem is the simple sex—gender confusion, then why has it taken too long to be addressed? As previously mentioned, many link gender attributes to the biological differences between women and men.

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[4]"The Power of Parity: How Advancing Women's Equality Can Add $12 Trillion to Global Growth," McKinsey Global Institute, September 2015, http://www.mckinsey.com/global-themes/employment-and-growth/how-advancing-womens-equality-can-add-12-trillion-to-global-growth, last accessed September 17, 2017.

This has given rise to the idea that because masculinity and femininity are assigned along with sex at birth, they are constant and cannot change. The first challenge for gender and development advocates has been how to confront this deeply rooted belief and open people's minds to the fact that gender norms can change—as they have, in fact, for the past years.

Why Focus on Women

One question that is frequently asked is: If gender equality is about recognizing the rights of women and men, regardless of their sexual orientation, gender identity and expression, why are gender-related discussions mostly focused on women? In short, why are men left out?

To answer this, imagine having two glasses, with one half-filled and the other empty. If you want to serve both glasses at the same time, you will need to fill the empty glass first. Filling both glasses at the same time would cause one to overflow while the other is left behind.

In the Philippines, gender stereotyping and the subordinate status of Filipino women have historical roots. The centuries of colonization left remnants of a feudal view of women as properties of men.

"In most societies, it is the women who have been, historically, the victim of imbalance and unequal status. It is the women who are not afforded the same opportunities and personal freedoms that men enjoy."

Capitalism, on the other hand, regarded women as objects of pleasure and commodities for exchange.

"These beliefs are still mirrored in state policies and institutional practices that affect women's rights, especially their reproductive health rights, and in women's limited access to and benefit from political and economic processes."[5]

In the local front, while institutions are opening up to provide equal opportunities to women and men, the mindsets of people operating these institutions, and the women who stand to benefit from accessing these opportunities, often remain rooted in tradition.

This is why the need to raise public consciousness about gender equality has been widely acknowledged. We need more women encouraged to work towards their full potential, as it is their right to do so. We need more men supporting women rising because this is the way to development that benefits all.

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[5]"Transforming Government to Think and Act GAD: A Handbook on Gender and Development Training, Book 1," NCRFW and the Canadian International Development Agency, 2003.

As a key influencer of public opinion, the media can help include gender equality in the public discourse as a means to achieve development for all.

GENDER AND MEDIA PRACTICE

When introduced to the concept of gender-fairness in media practice, it is typical for the media to feel apprehensive. Many may feel that they are being subjected to another set of standards, on top of the already-high expectations of professionalism from their own code of ethics. What many probably do not realize is that the core principles of journalism and the concept of gender fairness actually intersect.

Different media practices have adopted their own code of ethics. However, there are five core principles[6] of journalism that are common to all these codes:

1. ***Truth and Accuracy.***
Journalists cannot always guarantee 'truth', but getting the facts right is the cardinal principle of journalism. We should always strive for accuracy, give all the relevant facts we have and ensure that they have been checked. When we cannot corroborate information we should say so.

2. ***Independence.***
Journalists must be independent voices; we should not act, formally or informally, on behalf of special interests whether political, corporate or cultural. We should declare to our editors – or the audience – any of our political affiliations, financial arrangements or other personal information that might constitute a conflict of interest.

3. ***Fairness and Impartiality.***
Most stories have at least two sides. While there is no obligation to present every side in every piece, stories should be balanced and add context. Objectivity is not always possible, and may not always be desirable (in the face for example of brutality or inhumanity), but impartial reporting builds trust and confidence.

4. ***Humanity.***
Journalists should do no harm. What we publish or broadcast may be hurtful, but we should be aware of the impact of our words and images on the lives of others.

5. ***Accountability.***
A sure sign of professionalism and responsible journalism is the ability to hold ourselves accountable. When we commit errors we must correct them and our expressions of regret must be sincere and not cynical. We listen to the concerns of our audience. We may not change what readers write or say but we will always provide remedies when we are unfair.

Gender-fairness falls under the general themes "Fairness and Impartiality" and "Humanity." Being gender-fair simply means recognizing that both women and men have stories to tell, and that "impartiality" also covers producing content that does not subject women to injustice. Gender-fairness also means being aware that the media content that you produce can have varying impacts on women and men; and being conscious about writing to uplift and empower all audiences, and not devalue certain sectors.

[6] "The 5 Principles of Ethical Journalism," Ethical Journalism Network, http://ethicaljournalismnetwork.org/who-we-are/5-principles-of-journalism, accessed September 22, 2017.

Looking at the role of the media from this perspective clarifies that gender-fairness is not an additional imposition, but one that is subsumed in existing standards that define media ethics and professionalism. In addition, it also leads to an understanding that media practice should: first, not perpetuate gender discrimination; and, second, promote gender equality and women's empowerment.

Fair gender portrayal in the media should be a professional and ethical aspiration, similar to respect for accuracy, fairness and honesty (White, 2009). While women have made considerable progress in pursuing personal and professional fulfilment, even in male-dominated industries, the media has been slow to catch up. The media still serves primarily as an agent of socialization by unwittingly perpetuating gender stereotypes and portraying women as lesser human beings in different ways.

WOMEN AND THE MEDIA:

Global Snapshot

The Global Media Monitoring Project (GMMP), supported by the United Nations Educational, Scientific and Cultural Organization (UNESCO) and UN Women, measures the pace of change in women's media representation and participation by tracking movements in certain indicators in the news media at five-year intervals.

Its 2015 report[7] indicates that progress over the past five years in the area of news media has been considerably slow. Some of its relevant findings are:

On People in the News

- In 2015, women made up only 24% of the persons heard, read about or seen in newspapers, television and radio news—exactly as they did in 2010.

- Women's relative invisibility in traditional news media has crossed over into digital news delivery platforms: Only 26% of the people in Internet news stories and media news Tweets combined are women.

- Women are almost equally present in sub-regional/regional as in local news.

- Across the six GMMP function types[8]—or roles in which people appear in the news—the largest stride in closing the gender gap is in people interviewed based on personal experience.

- In 2015, progress towards news representation that acknowledges women's participation in economic life remains elusive.

- The journalistic gender lens in source selection is not only male-centered, but it is also skewed to a certain kind of masculinity when selecting interviewees for all types of views, from "expert" opinion to "ordinary" person testimonies.

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[7]The full report can be downloaded at http://whomakesthe-news.org/gmmp-2015, accessed on September 22, 2017.
[8]I.e., personal experience, popular opinion, eye witness, subject, spokesperson, expert or commentator

- Overall, women remain more than twice as likely as men to be portrayed as victims as they were a decade ago.

- The only category in which survivor portrayals of women have risen from 2005-2015 is women as survivors of domestic violence, which increased by more than four times.

On News Quality

- Only 9% of stories overall contain reference to legal, rights or policy frameworks pertaining to women and gender issues.

- The overall proportion of stories focusing on women has held relatively steady at 10% since 2000.

- 14% of stories by female reporters focus centrally on women, in contrast to 9% of stories by their male counterparts.

- 9% of stories evoke gender (in)equality issues, more than double the percentage documented 10 years ago.

On Digital News

- Gender difference in source selection by female and male reporters becomes starker in online news.

- Only 4% of news media tweets clearly challenge gender stereotypes, exactly similar to the overall percentage in television, radio and print news stories.

Imbalanced Representation in Philippine News Media

The same imbalance has been observed in the local news scene. On three successive days, we tracked the representation of women and men in eight major national daily newspapers to answer the following questions:

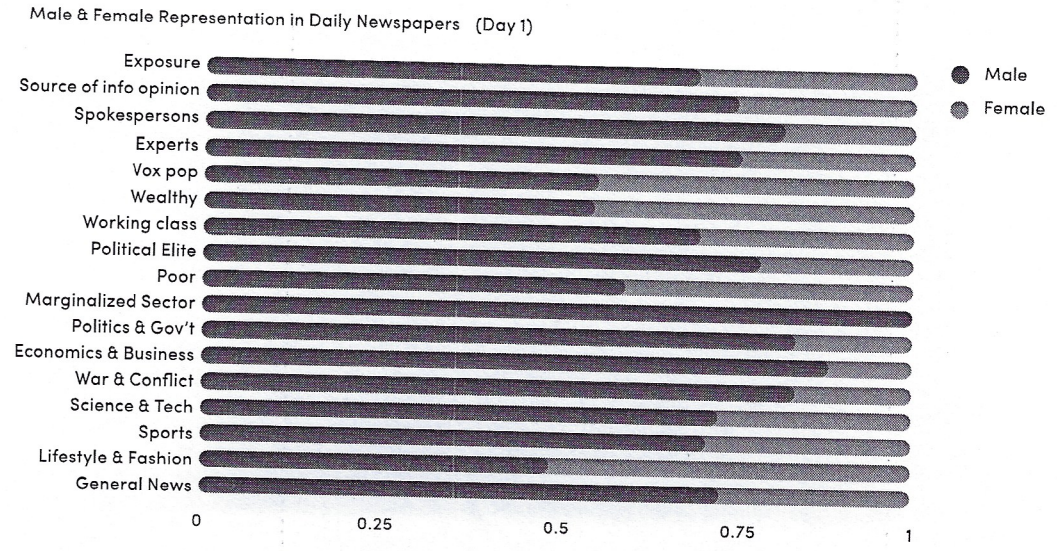
1. **Exposure.** Stories about women vs. stories about men, measured by aggregate size (excluding photos)

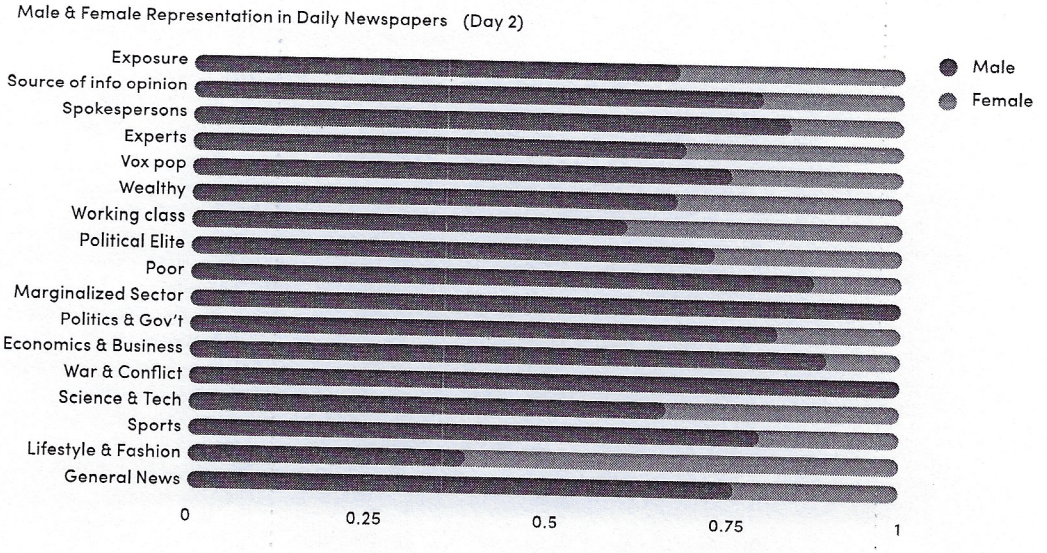
2. **Voice.** Percentage of women vs. men heard as:
   a. Source of information or opinion
   b. Spokesperson
   c. Experts
   d. Vox pop

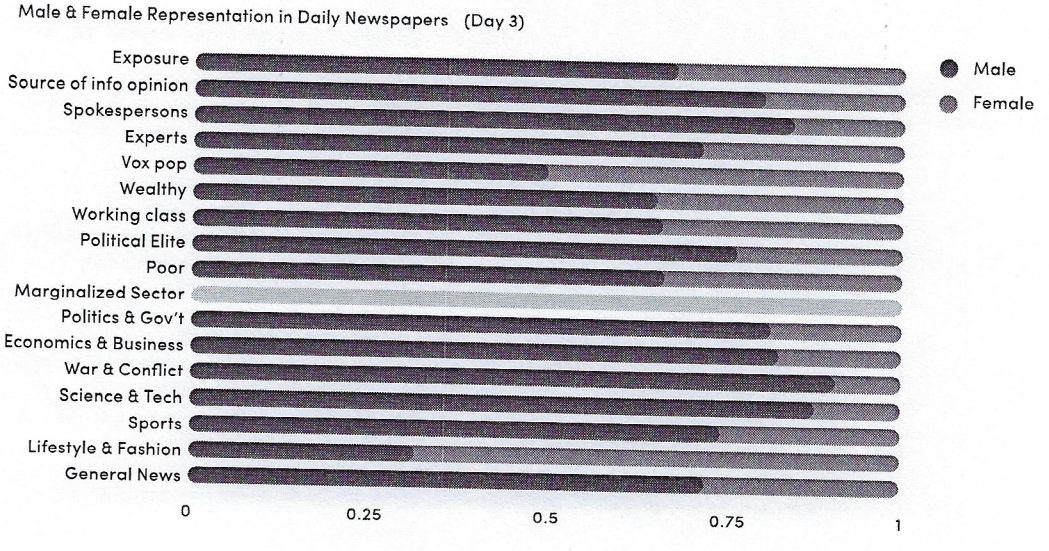
3. **Socioeconomic Class.** Percentage of women vs. men seen or heard belonging to the following sectors:
   a. Wealthy
   b. Working class
   c. Political elite
   d. Poor
   e. Marginalized sector

4. **Themes.** Percentage of women vs. men seen or heard in the context of:
   a. Politics and government
   b. Economics and business
   c. War and conflict
   d. Science and technology
   e. Sports
   f. Lifestyle and fashion
   g.General news

The charts below show the distribution on the three consecutive days observed.







Derogatory Portrayal of Women in Entertainment Media

Of the three media industries (news, advertising, entertainment), it is the entertainment industry that appears to be where the biggest room for improvement lies. This inference is based largely on a review of the cases handled and resolved by the MTRCB, and those that were called out by the PCW.

From the period of 2013 to 2016 alone, there were at least six instances of violations of the MCW's provision on non-derogatory portrayal of women that were called out by the MTRCB and the PCW. These do not include those incidents which were immediately corrected after public protest and did not require the intervention of these offices.

In contrast to the experience of the entertainment industry, the success of the advertising industry in positively influencing the quality of content emphasizes the effectiveness of self-regulation. Unlike the advertising industry, the entertainment industry has been mostly reactive in addressing gender concerns in their media products.

On a positive note, while we need the industry to be more circumspect and to proactively prevent negative portrayal of women, it has also been observed that the media are now more receptive to public opinions and quick to respond positively to public demands for gender-fairness.

One of the factors for the observation above is also the vigilance of the public, the accessibility of platforms for voicing out their opinions, and the public's propensity to "make viral" anything that they find offensive or disagreeable. As a result, public opinion is shaped in real-time, and media organizations and brands are often pressured to take action to regain public trust before it is lost totally.

Stereotyping in Advertising Media

Much of the gender portrayal issues that were fairly common a decade ago in the advertising industry have been considerably lessened or totally resolved, thanks to the advertising industry's strict self-regulatory mechanism.

However, while the industry has been successful in regulating and filtering materials that are derogatory to women, stereotyping remains pervasive.

Stereotyping exists across all media forms and platforms but is most observed in the advertising industry, mainly because of how frequent the public is exposed to advertising content. It has remained unchecked because of the low level of awareness among the consumers of media content on one hand, and limitations and motivations of the producers of media content on the other.

Unlike derogatory portrayal, stereotyping is often subtle and not revolting, which is why it is most difficult for laypeople to spot it and understand why it is wrong.

A 2013 study titled "Gender Representation in Philippine Television Advertisements"[9] looked at the advertisements played during the primetime programming of ABS-CBN, which then enjoyed a market share of 42.4%, and GMA 7, which had a market share of 34.6% between October 25, 2010 and October 31, 2010.

The highlights of the research findings are:

- **Representation**. Out of 254 primary characters, 58.3% are females and only 41.7% are males. This would have indicated that females were not underrepresented—and in fact dominated—the Philippine advertising media. However, the research also found that after advertisements for the most prominent product category (cosmetics and toiletries) were excluded from the sample size, the resulting ratio was more balanced.

- **Setting**. The research found that the setting of the advertisement is most often gendered. For example, the workplace setting was dominated by males (17.9 % vs.7.4 %), and the home setting was dominated by females(45.9 % vs. 24.5%). No particular sex dominated the outdoor setting, however.

- **Dress Degree**. There were also gender differences when it came to the clothing of the primary characters. In particular, more males than females were fully dressed (88.7% vs. 44.6%), and more females than males were "suggestively dressed" (52.7% vs. 6.6%).

- **Voiceovers**. There were more male than female voiceovers (46.1% vs 35.0%). More male voiceovers were used in ads with male primary characters while a female voiceover was likely used if the primary character was female.

- **Product Categories**. Most importantly, the research also showed a strong correlation between sex of the primary character and particular product categories. For examples, more females than males were featured in advertisements for cosmetics and toiletries products (33.1% vs 14.2%), while more males than females were featured in advertisements for pharmaceutical and health products (19.8% vs 9.5%).

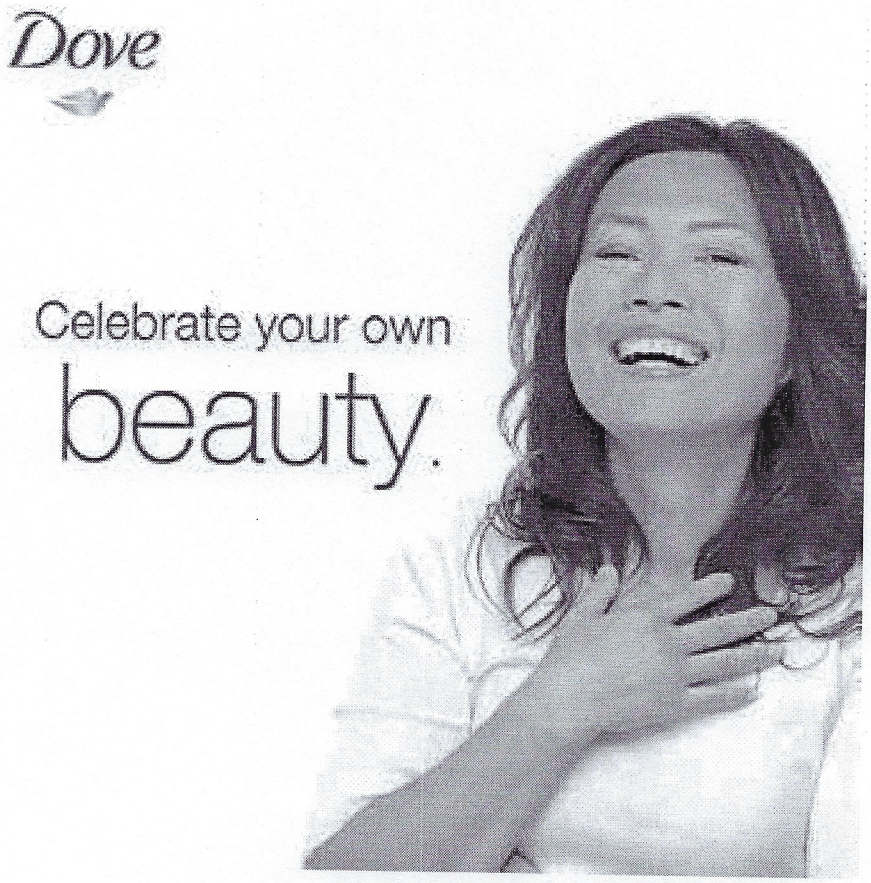
[9]Michael Prieler and Dave Centeno, "Gender Representation in Philippine Television Advertisements," http://www.academia.edu/4392721/Gender_Representation_in_Philippine_Television_Advertisements_SSCI_, accessed December 1, 2017.

Rise of "Femvertising"

However, positive developments in recent years have seen the rise of a new genre of advertisements, which has been referred to as "femvertising" or "feminist advertising." SheKnows Media, a women's lifestyle digital media company in the US, defined "femvertising" as "advertising that employs pro-female talent, messages and imagery to empower women and girls."[10] It started attracting attention in 2004 when Dove released its "Real Beauty" campaign.

For the past few years, many global brands have followed suit after realizing that advertising that delivers an empowering message was actually good for the bottomline.

In recent years, local brands have embraced femvertising and come out with their own empowering advertising content, such as Pantene's #WhipIt campaign. Unfortunately, these types of content have been limited to the internet, where there are more empowered women in the audience than in free television. As a result, the potential of these types of content to educate and change perceptions is not maximized. They end up being played in an echo chamber.



Source: Dove Philippines Facebook Page

[10]Quoted in "#Femvertising is the Future" by Mikayla Toonen, Huffington Post, October 11, 2016, https://www.huffingtonpost.com/advertising-week/femvertising-is-the-futur_b_12441598.html, viewed December 1, 2017.

PART 2: PRACTICAL GUIDE

INTRODUCTION

Role of Media in Gender and Development

Our views about how women and men should behave are influenced by many societal factors and influences. Of these factors, however, media remain to be the most pervasive. Media undoubtedly play a very important role in everyone's daily lives. Media feed the consuming public with messages that end up forming their social values, and influencing decision making—from purchase to politics. On a national level, the media, in the exercise of their daily functions, make editorial decisions that affect the public discourse. For example, their choice of which stories should make it to the news tells us which issues are important and which ones are insignificant. The influence of media is compounded by the fact that the internet and social networks have made distribution of content a lot easier, removing barriers so content is now accessible on-demand and in real-time.

All media platforms project images of "male-ness" and "female-ness," all of which contribute in building one's self-image and in creating standards for evaluating others. Unfortunately, many of these images perpetuate perceptions that are unrealistic, stereotypical, and restricting.

"Three themes describe how media represent gender. First, women are underrepresented which falsely implies that men are the cultural standard and women are unimportant or invisible. Second, men and women are portrayed in stereotypical ways that reflect and sustain socially endorsed views of gender. Third, depictions of relationships between men and women emphasize traditional roles and normalize violence against women."[11]

The standards that will be discussed in the following pages are designed to help the media assess their own practice, and recalibrate their own content development process so that it works to promote gender equality instead of perpetuating gender biases.

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[11]Julia T. Wood, "Gendered Media: The influence of Media on Views of Gender" (California: Wadsworth Publishing, 1994), 214.

CONTENT THAT EMPOWERS

Reporting on Rape: The New York Times Experience

On March 8, 2011, The New York Times published an article on its website entitled *"Vicious Assault Shakes Texas Town."*[12] It is supposedly a report on the sexual assault of an 11-year-old girl by 18 young men ranging in age from middle schoolers to 27 years.

As the story went, the crime was discovered when a girl told one of her teachers about a cellphone video of a gang rape of one of her classmates. The affidavit of the victim said she was invited by one of the suspects, a 19-year-old boy, to ride around in his car. She was taken to the house of another suspect, and this was where the sexual assault started. A relative arrived later, which caused them to flee to an abandoned mobile home, where many of the suspects joined in on the rape. Some of them took cellphone videos of the act, which were later shown to students.

The ***New York Times*** article unfortunately was more than factual. It included details and quotes that appeared to be blaming the victim and presenting the suspects in a sympathetic light. This drew the ire of bloggers and other media outfits, which quickly called out The New York Times and reporter James McKinley Jr. for the "sloppy, slanted child rape story"[13] and the "unbalanced rape coverage."[14] It also gave rise to a widely circulated petition on the website Change.Org titled "Tell the New York Times to Apologize for Blaming a Child for Her Gang Rape."[15]

One specific passage that many found offensive was McKinley's description of the community's reaction to the crime: "The case has rocked this East Texas community to its core and left many residents in the working-class neighborhood where the attack took place with unanswered questions. Among them is, if the allegations are proved, how could their young men have been drawn into such an act?" Critics pointed out the inappropriate passivity of the verb "drawn into," which suggests that the suspects did not do anything of their own volition, but were coerced into doing the act by some influence or external motivation.

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[12]James C. McKinley Jr., "Vicious Assault Shakes Texas Town," The New York Times, March 8, 2011, http://www.nytimes.com/2011/03/09/us/09assault.html?ref=us, accessed November 10, 2017.
[13]Mary Elizabeth Williams, "The New York Times' sloppy, slandted child rape story," Salon.com, published March 10, 2011, https://www.salon.com/2011/03/09/new_york_times_blames_11_year_old_rape_victim/, accessed November 10, 2017.
[14]Caitlin Dickson, "The New York Times Called Out for Unbalanced Rape Coverage," The Atlantic, published March 9, 2011, https://www.theatlantic.com/national/archive/2011/03/rape-coverage/348717/, accessed November 10, 2017.
[15]Petition by Shelby Knox, https://www.change.org/p/tell-the-new-york-times-to-apologize-for-blaming-a-child-for-her-gang-rape, accessed December 1, 2017.

The reporter was also criticized for quoting a resident, who said, "these boys have to live with this the rest of their lives" while completely ignoring the impact of the traumatic experience on the life of the rape victim.

Throughout the article, very little is told about the 11-year-old girl, except for what the reporter probably felt were the most relevant facts: 1) she dressed older than she was; 2) she wore makeup; and, 3) she frequented the Quarters, where the abandoned mobile home stood. These, according to critics, point to an attempt by McKinley to portray the girl as someone asking to be raped.

As an indirect response to the public outcry, The New York Times came out with a follow-up story[16] three weeks later by-lined by McKinely and Erica Goode. This time, the article tells lends a voice to the girl, and does a better job at telling her story.

Practical Guide

The general guidelines on content planning and development below will help ensure that the resulting content is gender-fair and empowering.

- Put emphasis on the story, and not the sex or gender identity of the subject.
- Guarantee that women's stories are illustrated fairly and truthfully.
- Acknowledge the changing roles of women and men in today's society.
- Give more space and time for voices of women on issues of concern and interest to women.
- Include a comprehensive analysis of underlying issues in the portrayal, coverage and representation of women.
- Promote, illustrate and portray women's empowerment, with special attention to its five components:
  - ▶ Women's sense of self-worth;
  - ▶ Their right to have and to determine choices;

[16] James C. McKinley and Erica Goode, "3-Month Nightmare Emerges in Rape Inquiry," The New York Times, published March 28, 2011, http://www.nytimes.com/2011/03/29/us/29texas.html, accessed November 15, 2017.

- Their right to have access to opportunities and resources;

- Their right to have the power to control their own lives, both within and outside the home; and

- Their ability to influence the direction of social change to create a more just, social and economic order, nationally and internationally.

- Consider the following rights of women in developing media content:

  - Right in all sectors to participate in policy formulation, planning, organization, implementation, management, monitoring and evaluation of all programs, projects and services;

  - Right to be free from all forms of violence;

  - Right to be free from multiple barriers to their empowerment and advancement such as race, age, language, ethnicity, culture, religion or disability, or by reason that they are indigenous people;

  - Right to protection and security in times of disasters, calamities and other crisis situation and in situations of armed conflict and militarization;

  - Right to freely participate in the cultural life of the community, to enjoy the arts, indigenous traditions and to share in educational, scientific, economic and cultural advancement and their benefits;

  - Right to freedom of thought, conscience, religion and belief. This contributes to the moral, ethical, spiritual and intellectual needs of women and men, individually or in community with others and thereby guaranteeing them the possibility of realizing their full potential in society and shaping their lives in accordance with their own aspirations; and

  - Freedom from discrimination. Discrimination violates the principles of equality of rights and respect for human dignity that hampers women's participation, on equal terms with men, in all fields for development and peace.

NON-DEROGATORY PORTRAYAL

In 2016, US-based advertising agency Badger & Winters launched a campaign confronting the objectification of women in advertising. Its two-minute video[17] titled "#WomenNotObjects" features a selection of advertisements portraying women negatively as sex objects in order to sell food, fashion, alcoholic beverages, among others. In the video, women are seen holding up sexist advertisements and making sarcastic comments such as "I'd sell my body for a burger" referring to a Carl's Jr. ad, and "I love sacrificing my dignity for a drink" referring to a Skyy Vodka advertisement. To date, the video has been viewed almost 2.4 million times on YouTube. The exposure shone a light on the traditional advertising practice of reducing females into sexual objects.







[17]Video may be viewed at https://www.youtube.com/watch?v=5J31AT7viqo&feature=youtu.be, accessed November 10, 2015.

In an article published in CNN,[18] Badger & Winters' Monica Badger offered four criteria to determine whether an ad objectifies women:

- Prop: Does the woman have a choice or a voice in this situation?
- Part: Is she reduced to just a sexually provocative body part?
- Plastic: Is the image manipulated to the extent that the look is not humanly achievable?
- What if: Would you be comfortable to see your sister, best friend or yourself in this image?

If the answer is yes to any of the first three questions, Badger says the concept will not be approved. "If it's harming people, I do not want to do it," Badger said in the interview.

"We can do a lot better."

Practical Guide

Every person has the right to be treated with dignity. As such, gender-fairness requires that women be accorded the same level of respect as any other member of the population, by virtue of their being humans. Men and women need to be portrayed as equals in the media, as they are in reality.

Despite the uphill battle, women have successfully proven their worth across all endeavors, professions and industries, including those that were traditionally male-dominated. Many women have risen up to hold positions of power and significance. As such, projecting an image of women that is derogatory or discriminatory does not only fail to conform to reality, but also contravenes the ideal of gender equality that the Philippines has sworn to achieve.

For media to be able to help promote gender equality, they need to be conscious about the way women are portrayed in the content that they produce and deliver to the public. Specifically, gender-fair practice requires that the media:

- Project the image of women and men—regardless of their age, religion, and social stature—in a dignified manner.
- Refrain from presenting women as inferior beings or the weaker sex, or portray them as having negative sex roles. Do not make degrading comments about the roles of women and men.
- Do not tolerate objectification of women, including the portrayal of women as sexual objects or giving utmost or exclusive importance to their sexuality or physical appearance.

[18]Emanuella Grinberg, "How to create ads that don't objectify women," CNN Style, published February 18, 2016, http://edition.cnn.com/style/article/women-not-objects-madonna-badger-feat/index.html, accessed November 10, 2017.

- Avoid ridiculing—or exposing women to public ridicule—and stigma, or giving less importance to people by reason of their gender and sexual orientation, physical attributes such as appearance and disabilities.

- When dealing with women and children who are victims of violence:

  - Protect their image and identity. Leave out details that can lead people to identify them or their family members.

  - Do not sensationalize, as this only attracts undue attention to the victim's plight and does not help them to move on.

  - Avoid victim blaming. Depicting or even suggesting that the victim deserved to be abused not only subjects the victim to unnecessary, additional punishment, but also takes the focus away from the real root of the problem: the abuser.

- Avoid stories that depict women as helpless victims. In every sad story, find the positive, empowering angle that is waiting to be told.

- Do not promote pornography, sexual harassment or violence against women and children, directly or indirectly. Do not glamourize acts of violence or harassment towards women.

- Do not publish stories or make any public comments that can potentially incite violence or hatred towards people of a certain sex, gender identity or sexual orientation.

- Promote the view that the roles of women and men—whether at work, in the house, or in the community—are equally valuable.

- Take care to not reinforce gender oppression in any way. Portray or present women and men as having equally powerful roles.

BALANCED REPRESENTATION

What's Wrong with These Tweets? Sexism in Media Coverage of the Olympics



Source: Nancy Leong's verified Twitter account; https://twitter.com/nancyleong/status/764968748298100736



Source: Laura Keeney's verified Twitter account; https://twitter.com/laurakeeney/status/762449373858926592?lang=en

Practical Guide

The media can unconsciously push women to the sidelines in different ways by not giving equal prominence to their image, stories, and voice. This is not entirely the media's fault. Society has trained us to automatically associate males' physical strength with superiority in almost all aspects. Thus, men are typically heard, are written about, and asked for opinion—especially in serious, "tough" topics—more often than women.

Gender-fairness requires being gender-conscious. It involves acknowledging the fact that while women and men may differ, especially in physiology, both are nonetheless equal in everything else.

More importantly, it requires taking an active part to achieve gender balance in the media content that we deliver. To achieve gender balance in this aspect, media should strive to allow more women to weigh in on national issues. Most especially, women's voices and opinions must be given precedence when it comes to issues that affect them.

Some of the affirmative actions that ensure the balanced representation of women and men in media content:

- Present stories of women and men with equal prominence and frequency. Exert extra effort to seek out female subjects with interesting stories. Revisit what your standards for "newsworthiness" are and ensure that they are gender-neutral.

- Ensure equal proportion of men and women appearing:[19]

  - As sources of information and/or opinion directly interviewed and/or quoted.

  - As spokespersons, experts, and ordinary citizens whose views are solicited.

  - In different settings. For example, put more women in male-dominated work settings, and more men in female-dominated home settings.

  - As another example, get more men to talk about traditionally female subjects such as parenting, and more women to speak on predominantly male themes such as motoring. When doing so, focus on the story and not the "role reversal".

  - From different social statuses (i.e., wealthy, working class, middle class, political elite, poor, rural).

  - As experts or opinion leaders in different thematic areas such as politics and government; economics and business; war, conflict and the peace process; science and technology; and sports, among others.

- Ensure parallel treatment of male and female sources or subjects (i.e., if a male source is identified by his profession in the headline, text or caption of the story, make sure the female source or subject is also similarly identified).

- Give equal prominence to the achievements of women across all industries, professions, and themes.

- Provide equal time/space and prominence (i.e., primetime or peak hours, front page or feature story, primary character) to stories that feature women speaking, or that focus on women's issues or special concerns.

[19]"Gender-Sensitive Indicators for Media: Framework of indicators to gauge gender sensitivity in media operations and content," UNESCO Communication and Information Sector, 2012, http://www.unesco.org/new/en/communication-and-information/resources/publications-and- communication-materials/publications/full-list/gender-sensitive-indicators-for-media-framework-of-indicators-to-gauge-gender-sensitivity-in-media-operations-and-content/, viewed September 30, 2017".

AVOIDING STEREOTYPES

Soap Opera Series Gives Mexican Women a Voice

In Mexico, soap operas are a major entertainment fare, especially for female viewers. Naturally, the genre is also replete with stereotypical female characters that fit into the traditional soap-opera formula. While they bring in commercial success, they typically do not reflect the complexities of real-life women.

In 2011, Mexico's TV Azteca launched an ambitious project. The television anthology called "What Women Won't Say"[20] sought to tackle women's issues through actual stories by real women in a format that is dearest to Mexican viewers' hearts: the soap opera. The show has been sustained for the past 16 years by a pool of 40 production people and 30 script writers and directors.

To ensure that the portrayal of women remain true to their struggles, stories, and character, everyone working on the show is constantly trained by experts on gender, equality, gender violence and human rights. Its scriptwriters are also required to conduct research on the assigned subject matter, and use statistics, experts' opinions, and information provided by NGOs who work in the field, most of which offer various kinds of assistance to women in need. At the end of the program, the contact details of the NGOs are flashed on screen so women who may be going through the same issues would know where to turn to.

To date, the show has discussed such topics as domestic violence, gender violence, discrimination of women, prostitution, sexual trafficking, sexual abuse, infertility, early marriages, early pregnancy, birth control, divorce, diversity in family setups, women's mental health, drug abuse and health problems such as breast cancer, AIDS, eating disorders, among others.

Each episode takes into account the varying women's voices, their diverse experiences, their three-dimensionality. The female lead characters are consistently portrayed as playing active roles in changing their lives and challenging the stereotypical roles of males and females in Mexican society. As a result, the shows have encouraged women to speak up about their own experiences and advocate for themselves.

[20]"Original title: "Lo Que Callamos Las Mujeres."

In a panel discussion on "Challenging Media and Film Stereotypes on Gender Sexuality and Women's Rights,"[21] the show's creator, Elisa Salinas, discussed the impact of the show so far. According to her, while there is a need for more scientific data, available data suggests that about 30% of the viewers in Mexico City called an NGO for help and a percentage actually went to the premises to access legal aid, therapy, skills learning, and other forms of assistance.

A research firm called GDV Group suggested that the show's viewers considered themselves to have become not just passive viewers but potential customers of the services provided by NGOs. This, according to Salinas, indicates action or at least an intention to act towards personal and social change.

The amount of material that they get as submissions also points to the fact of more women speaking up. Salinas said their team gets about 40 stories per hour, with many people saying: "Thanks to 'What Women Won't Say,' now I have a voice," or "Now I feel like a human being."

Practical Guide

Gender stereotyping is defined by the UN as "the practice of ascribing to an individual woman or man specific attributes, characteristics, or roles on the sole basis of her or his membership of the social group of women or men."[22]

As earlier mentioned, people have been socially conditioned to see maleness and femaleness as having distinct sets of attributes that cannot be interchanged. These attributes are linked to the traditional view that physical strength equates to power. Therefore, males are perceived as rational while women are perceived as emotional, for example.

Other examples include males as having good leadership skills as opposed to females as being better followers. Men are likewise stereotyped as decisive and women are considered fickle-minded. Typically, female characters are portrayed to be concerned primarily with making themselves look attractive and taking care of their families and other people. In contrast, male characters are portrayed as achievers in their careers, in their adventures and their conquest of the opposite sex.

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[21]Transcript can be found at http://www.unwomen.org/-/media/-headquarters/attachments/sections/csw/59/meetings/csw%202015-session%20on%20social%20norms_salinas%2013%20march_km.pdf, accessed November 10, 2017.

[22]Definition by the UN Commission on Human Rights, http://www.ohchr.org/EN/Issues/Women/WRGS/Pages/GenderStereotypes.aspx, viewed December 1, 2017.

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What is wrong with stereotyping and why does it need to be addressed?

The media plays a significant role in shaping public perceptions about women and men. Therefore, it is important that reporting avoids any form of gender stereotypes, which often limit and trivialize females and males, as well as present an inaccurate view of the world and its possibilities.

Furthermore, the use of stereotypes reflects a mental block not only in terms of what society may expect from women and men, but also—more seriously—in terms of what women and men may expect from themselves (UNESCO, 2012).

To avoid stereotyping, consider the following guidelines:

• Pursue stories that liberate women and men from rigid standards

- Avoid stories that present stereotypical images of women and men.
- In your story, do not make statements that amount to sexist interpretations of the characteristics and role of women and men.
- Strive to show a multi-faceted representation of women and men, rather than sticking to the traditional stereotypical images (e.g., women as victims, vixens or homemakers; men as aggressors, responsible providers or womanizers).
- Avoid associating women and men strictly and exclusively with certain product or service categories (e.g. cosmetics and toiletries, and service occupations for women; pharmaceutical, health and wellness, and leadership positions to men).

• Challenge stereotypical portrayal and rigid gender roles

- Portray women and men in a wide range of roles, both traditional and non-traditional, in paid work, social, family and leisure activities.
- Update the image of women to show them in their roles as decision makers and providers of the family. Acknowledge men's roles in household tasks and home management.
- Project women as significant contributors in academic, business, and livelihood activities as well as in socio-political and cultural/religious endeavors.

- Portray tasks usually associated with women as equally important as traditional male tasks. Show both women and men performing these tasks.

- Emphasize gender equality and non-stereotyped gender roles of men and women within the family, in the workplace and in the community.

- Emphasize women's thinking abilities and men's nurturing abilities.

• Present an inclusive image of the family

- Portray diversity in family structures. Do not restrict the "family" to heterosexual marriages.

- Be inclusive by leaving space for single parents and extended families, without prejudice to adopted children and children born out of wedlock to avoid "victimization" of atypical structures.

- Direct certain subjects like family planning, reproductive rights, welfare, health of the mother and the child, education and upbringing of children to both men and women.

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USE OF NON-SEXIST LANGUAGE

Spotting—and Fixing—Sexist Language in 21st Century News Reporting[23]

ORIGINAL	FIXED
"For seasoned NEWSMEN, trained to see though political spin, the spectacle is cringe–making." —Richard Spertzel, "Iraqi Mind Games," The Wall Street Journal, Dec. 4, 2002.	"For seasoned MEDIA PEOPLE, trained to see though political spin, the spectacle is cringe–making." —Richard Spertzel, "Iraqi Mind Games," The Wall Street Journal, Dec. 4, 2002.
"There's nothing to connect to the reader or enable HIM to feel a real part of a public debate." —Jay Harris, the former San Jose Mercury News publisher, complaining of news media failure to engage ordinary citizens in discussions of public policy. Quoted by David Shaw in The Los Angeles Times, Nov. 24, 2002.	"There's nothing to connect to the reader or enable THEM to feel a real part of a public debate." —Jay Harris, the former San Jose Mercury News publisher, complaining of news media failure to engage ordinary citizens in discussions of public policy. Quoted by David Shaw in The Los Angeles Times, Nov. 24, 2002.
"[Desmond] Morris was the British zoologist who in 1967, when most scientists and philosophers were still trying to draw distinctions between MAN and beast, shocked everyone by declaring that Homo sapiens, hairlessness notwithstanding, was still an ape and thought and behaved like one." "In the years since Morris, meanwhile, a number of other scientists have been working to erase the MAN–animal distinction from the other end–to suggest, for example, that language might not be unique to humans, and that primates may have culture, something we also believed was uniquely ours." —Charles McGrath, editor of The New York Times Book Review, in "Gone Ape: What Does It Mean That Orangutans Have 'Culture'? That, Like Us, They Just Want to Play," The New York Times Magazine, Jan. 19, 2003.	"[Desmond] Morris was the British zoologist who in 1967, when most scientists and philosophers were still trying to draw distinctions between HUMANS and beast, shocked everyone by declaring that Homo sapiens, hairlessness notwithstanding, was still an ape and thought and behaved like one." "In the years since Morris, meanwhile, a number of other scientists have been working to erase the HUMAN–animal distinction from the other end–to suggest, for example, that language might not be unique to humans, and that primates may have culture, something we also believed was uniquely ours." —Charles McGrath, editor of The New York Times Book Review, in "Gone Ape: What Does It Mean That Orangutans Have 'Culture'? That, Like Us, They Just Want to Play," The New York Times Magazine, Jan. 19, 2003.
"A Florida MAN AND WIFE are accused of staging a home invasion, and authorities say they shot themselves as part of the elaborate scheme to collect insurance money." —David Boroff, "Man, wife shoot themselves as part of staged home invasion," AOL News, November 9, 2017	"A Florida HUSBAND AND WIFE are accused of staging a home invasion, and authorities say they shot themselves as part of the elaborate scheme to collect insurance money." —David Boroff, "Man, wife shoot themselves as part of staged home invasion," AOL News, November 9, 2017

[23]Source: Sheila Gobbons, "Return of Gendered Language," written for Women's e-News, published in Alternet, https://www.alternet.org/story/15377/return_of_gendered_language, accessed December 1, 2017.

Practical Guide

Language is at the core of how we, as human beings, think and behave. In particular, the concern about addressing sexism in language is based on the following reasons:

1. Language articulates consciousness. It does not only express our thoughts but likewise gives utterance to our basic needs and feelings.

2. Language reflects culture. It encodes and transmits cultural meanings and values in our society.

3. Language affects socialization. Children learning a language absorb the cultural assumptions and biases underlying language use and see these as an index to their society's values and attitudes.

What is sexism in language?

Sexist language has been defined as "the use of language which devalues members of one sex, almost invariably women, and thus fosters gender inequality. It discriminates against women by rendering them invisible or trivializing them at the same time that it perpetuates notions of so-called male supremacy."[24]

Here are some tips for ensuring that you use gender-neutral language in producing media content:

[24]Thelma B. Kintana, editor, "Gender-Fair Language: A Primer" (Quezon City: UP Center for Women's Studies, 2014), 5.

• Eliminate the use of language that renders women invisible

1. Do not use the generic pronoun "he," "his" or "him" unless you are certain that you are referring exclusively to a male person or persons.

Example 1: A teacher will always be a part of his student's life.

- Use plural nouns.
  "**Teachers** will always be a part of their students' lives."

- Delete "he," "his," and "him" altogether.
  "A teacher will always be a part of a student's life."

- Substitute articles ("**the**," "**a**," "**an**") for "his"; and "who" for "he."
  "**A teacher** will always be a part of **the student's** life."

- Substitute "**one**," "**we**," or "**you**."
  "As a teacher, **you** will always be a part of **your student's** life."

Example 2: Each of the reporters finished his work on time.

- Use passive voice.
  "The **work was finished** on time."

- Substitute nouns for pronouns.
  "The **reporters' work** was finished on time."

2. Do not use the generic "man."

- For "man," substitute "person" or "**people**," "**individual(s)**," "**human(s)**," "**human being(s).**"
- For "mankind," substitute "**humankind**," "**humanity**" or "the **human race.**"
- For "manhood," substitute "**adulthood**" or "**maturity.**"
- Delete unnecessary references to generic "man."

3. Use gender-neutral alternatives for words ending in "man" but which refer to functions performed by either sex.

- Use "**anchor**" or "**anchorperson**" for "anchorman."
- Use "**business executive**," "**manager**," "**business owner**," "**entrepreneur**" for "**businessman.**"
- Use "**camera operator**" for "cameraman."
- Use "**chairperson**" or "**chair**" for "chairman."
- Use "**representative**," "**member of Congress**" or "**legislator**" for "Congressman."

• Avoid using language that trivializes women or diminishes their stature

1. Avoid using feminine suffixes (e.g.,"-ess,""-ette,""-ix,""-enne") that make unnecessary reference to the person's sex. These suffixes suggest that the person referred to is a diminutive or lesser version of the male counterpart.

- Use terms such as "**actor**," "**aviator**," "**comedian**," "**hero**" and "**usher**" to refer to both men and women. After all, a person's sex is irrelevant to the functions attached to these positions.

2. Avoid using sex-linked modifiers. Inserting a sex-linked modifier before a generic noun is unnecessary and patronizing, and suggests that the position is typically for males. If the sex of the person is relevant to the usage, use the modifiers "female" or "woman" instead of "lady" or "girl." "Girl" suggests immaturity while "lady" is associated with stereotypical feminine attributes.

- Use the generic "**doctor**" instead of "lady doctor" or "doctora."
- Stick to the generic "**lawyer**," "**secretary**" and "**nurse**" even when referring to a female lawyer, a male secretary or a male nurse, respectively.
- Simply say "**hero**" for both males and females instead of making the distinction with "heroic women."

• Do not use language that disparages or marginalizes women.

1. Avoid using words with negative connotations that tend to belittle or subject a person or class to ridicule. Use neutral words instead.

- Use "**salespersons**" instead of "**salesgirls**" since they are almost invariably adults.
- Use "**unmarried woman**" instead of "**bachelor girl**," "**spinster**" or "old maid."
- Use "**ethnic women**" instead of "**minority women**." The latter marginalizes them twice over.
- Instead of "**house husbands**" or "**housewives**," use "**homemakers**."
- Use the gender-neutral alternative "**administrative assistant**" in place of "**girl Friday.**"

• Do not use language that perpetuates unequal gender relations

1. Cite names (proper and generic) in parallelism.

- Use "husband and wife" instead of "man and wife." "Man" is a gender-neutral term while "husband" and "wife" are terms that automatically associate the subject with a partner, and all that the relationship entails.

• Cite the names and titles of male and female subjects similarly.

For example, say "Secretary Diokno and Secretary Briones" instead of "Secretary Diokno and Madam Briones. Also, say "James and Nadine" or "Reid and Lustre" instead of "Nadine and Reid."

2. Address people formally in a gender-neutral manner.

- Use "Ms." instead of "Miss" or "Mrs.," even when a woman's marital status is known.
- Use a married woman's first name instead of her husband's (e.g., "Ms. Annabelle Lee" not "Mrs. Herman Lee").
- Use the corresponding title for females ("Ms.," "Dr.," "Prof.") whenever a title is appropriate for males.

• Use "Dear Colleague" or "Editor" or "Professor," etc. in letters to unknown persons (instead of "Dear Sir," "Gentlemen").

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INTERNET AND SOCIAL MEDIA

The internet and social networking have changed the media landscape considerably in many ways. First, it has facilitated the sharing of media content. Producers of media content now have direct access to a captive audience and serving information to them takes just one click.

Second, social networking has increased the reach of the media exponentially. Consumers of media content multiply reach by sharing and interacting with media organization's social media posts.

Third, the exchange of information is now multi-way instead of the traditional one-way from the media to the public. Social networks have provided the public with the platform to directly engage the media and fellow consumers all at the same time, making the process and the media products richer, more relevant and dynamic.

At the same time, the internet and social media have also increased women's vulnerability to discrimination, violence and other forms of violation of their dignity. Unfortunately, while social networking sites do not condone discrimination or hateful engagement, in general, there is as yet nothing in their community guidelines that specifically and sufficiently addresses misogyny.

As such, the media—being both source of content and points of convergence of people and ideas—need to be more conscientious about their use of the internet and social media as platforms to ensure that they don't perpetuate discrimination or online abuse.

- Respect the privacy of individuals at all times, especially those who are victims of any kind of abuse or discrimination. Do not provide information that can lead the public to the subjects' personal social media accounts.

- Avoid promoting stories of abuse by reporting about them or making personal comments on social media.

- Do not sensationalize incidents of violence or abuse that can lead to unintended and unnecessary attention towards the victims.

- Do not publish links to discriminatory or derogatory content. If you need to report on a scandal, do not lead readers or viewers to the scandalous content. Remember that every view is an act of abuse.

- Avoid grabbing photos, videos or other material and using them without permission. Even if the setting of the grabbed material is set on public, strive to request for permission to use the material from the owner. They may not be aware of and may not be ready for the ensuing public attention.

- Use social media as a listening tool to deepen your understanding of gender issues.

- Refrain from exploiting stories with a potential to become "viral" if they are likely to victimize women or expose them to stigma or ridicule.

- Be receptive to public sentiment, especially if it involves reactions to what they feel is derogatory or offensive.

PART 3: SELF-ASSESSMENT TOOLS

CHECKLIST FOR NEWS CONTENT

INDICATORS

A. Content

	YES	NO	N/A
1. Does it emphasize the story, rather than the sex or gender identity of the subject?	○	○	○
2. Does it tackle underlying gender issues?	○	○	○
3. Does it promote women's empowerment?	○	○	○
4. Does it consider or respect women's rights?	○	○	○

B. Portrayal

1. Does it portray women and men with dignity, not as sexual objects, or objects of ridicule?	○	○	○
2. If the subject is a victim of violence, is the victim's identity protected?	○	○	○
3. Does it tackle the story of abuse in an objective, rather than a sensationalized, manner?	○	○	○
4. Does it avoid victim blaming?	○	○	○
5. Does it have an empowering angle?	○	○	○
6. Does it refrain from promoting pornography, sexual harassment or gender-based violence?	○	○	○
7. Are roles of women and men presented as equally valuable and powerful?	○	○	○
8. Does it refrain from inciting violence or hatred towards members of a sex or gender identity?	○	○	○

C. Balance in Representation

1. Are stories of women presented with equal prominence or frequency?	○	○	○
2. Are there equal number of women and men as sources of information or opinion, as spokespersons, experts or ordinary citizens?	○	○	○
3. Are there equal number of women and men portrayed in different settings?	○	○	○
4. Are there equal number of women and men appearing across different themes?	○	○	○
5. Are female and male sources treated in a parallel manner?	○	○	○

D. Stereotyping

1. Does the story present an image of women and men as multifaceted individuals instead of stereotypical?	○	○	○
2. Does it avoid associating women and men with certain products or service categories?	○	○	○
3. Does it challenge stereotypical and rigid gender roles of women and men at home and at work?	○	○	○
4. Does it present women as significant contributors across different endeavors?	○	○	○
5. Does it present an inclusive image of the family?	○	○	○

INDICATORS

E. Gender-Fair Language

	YES	NO	N/A
1. Does it avoid using language that renders women invisible (e.g. generic male pronoun, generic "man," terms that end in "man")?	○	○	○
2. Does it avoid using language that trivializes women or diminishes their stature (e.g. feminine suffixes or sex-linked modifiers)?	○	○	○
3. Does it avoid using gendered words with negative connotations?	○	○	○
4. Does it cite names in parallelism?	○	○	○
5. Does it address people in a gender-neutral manner?	○	○	○

F. Social Media Etiquette

1. Does it avoid providing information that can lead to the subjects' personal social media accounts?	○	○	○
2. Does it avoid promoting stories of abuse?	○	○	○
3. Does it report an incident objectively instead of sensationalizing it?	○	○	○
4. Does it refrain from publishing links to derogatory or discriminatory content?	○	○	○
5. Were permissions asked prior to posting of photos, videos or other material?	○	○	○

CHECKLIST FOR ENTERTAINMENT CONTENT

INDICATORS

A. Content

	YES	NO	N/A
1. Does it emphasize the story, rather than the sex or gender identity of the subject?	○	○	○
2. Does it tackle underlying gender issues?	○	○	○
3. Does it promote women's empowerment?	○	○	○
4. Does it consider or respect women's rights?	○	○	○

B. Portrayal

1. Does it portray women and men with dignity, not as sexual objects, or objects of ridicule?	○	○	○
2. If the subject is a victim of violence, is the victim's identity protected?	○	○	○
3. Does it tackle the story of abuse in an objective, rather than a sensationalized, manner?	○	○	○
4. Does it avoid victim blaming?	○	○	○
5. Does it have an empowering angle?	○	○	○
6. Does it refrain from promoting pornography, sexual harassment or gender-based violence?	○	○	○
7. Are roles of women and men presented as equally valuable and powerful?	○	○	○
8. Does it refrain from inciting violence or hatred towards members of a sex or gender identity?	○	○	○

C. Balance in Representation

1. Does it present stories of women and men equal prominence or frequency?	○	○	○
2. Are there equal number of women and men in primary speaking roles?	○	○	○
3. Are there equal number of women and men portrayed in different settings?	○	○	○
4. Are there equal number of women and men portrayed in powerful positions?	○	○	○

D. Stereotyping

1. Does the story present an image of women and men as multifaceted individuals instead of stereotypical?	○	○	○
2. Does it avoid associating women and men with certain products or service categories?	○	○	○
3. Does it challenge stereotypical and rigid gender roles of women and men at home and at work?	○	○	○
4. Does it present women as significant contributors across different endeavors?	○	○	○
5. Does it present an inclusive image of the family?	○	○	○

INDICATORS

E. Gender-Fair Language

	YES	NO	N/A
1. Does it avoid using language that renders women invisible (e.g. generic male pronoun, generic "man," terms that end in "man")?	○	○	○
2. Does it avoid using language that trivializes women or diminishes their stature (e.g. feminine suffixes or sex-linked modifiers)?	○	○	○
3. Does it avoid using gendered words with negative connotations?	○	○	○

F. Social Media Etiquette

	YES	NO	N/A
1. Does it avoid promoting stories of abuse?	○	○	○

CHECKLIST FOR ADVERTISING CONTENT AND COMMUNICATION MATERIALS

INDICATORS

A. Content

	YES	NO	N/A
1. Does it emphasize the story, rather than the sex or gender identity of the subject?	○	○	○
2. Does it tackle underlying gender issues?	○	○	○
3. Does it promote women's empowerment?	○	○	○
4. Does it consider or respect women's rights?	○	○	○

B. Portrayal

1. Does it portray women and men with dignity, not as sexual objects, or objects of ridicule?	○	○	○
2. Does it have an empowering angle?	○	○	○
3. Does it refrain from promoting pornography, sexual harassment or gender–based violence?	○	○	○
4. Are roles of women and men presented as equally valuable and powerful?	○	○	○

C. Balance in Representation

1. Are there equal numbers of women and men presented primary characters?	○	○	○
2. Are there equal numbers of women and men as speaking characters?	○	○	○
3. Are female and male characters treated in a parallel manner?	○	○	○

D. Stereotyping

1. Does the story present an image of women and men as multifaceted individuals instead of stereotypical?	○	○	○
2. Does it avoid associating women and men with certain products or service categories?	○	○	○
3. Does it challenge stereotypical and rigid gender roles of women and men at home and at work?	○	○	○
4. Does it present women as significant contributors across different endeavors?	○	○	○
5. Does it present an inclusive image of the family?	○	○	○

INDICATORS

E. Gender-Fair Language

	YES	NO	N/A
1. Does it avoid using language that renders women invisible (e.g. generic male pronoun, generic "man," terms that end in "man")?	○	○	○
2. Does it avoid using language that trivializes women or diminishes their stature (e.g. feminine suffixes or sex-linked modifiers)?	○	○	○
3. Does it avoid using gendered words with negative connotations?	○	○	○
4. Does it cite names in parallelism?	○	○	○
5. Does it address people in a gender-neutral manner?	○	○	○

F. Social Media Etiquette

1. Does it avoid providing information that can lead to the subjects' personal social media accounts?	○	○	○
2. Does it avoid promoting stories of abuse?	○	○	○
3. Does it report an incident objectively instead of sensationalizing it?	○	○	○
4. Does it refrain from publishing links to derogatory or discriminatory content?	○	○	○
5. Were permissions asked prior to posting of photos, videos or other material?	○	○	○

ANNEXES

POLICY LANDSCAPE

Gender-Related Local Laws

Presidential Decree No. 633 (Creating a National Commission on the Role of Filipino Women)[25] January 7, 1975

In preparation for the first United Nations' World Conference on Women, then—President Ferdinand Marcos created a national commission tasked to "review, evaluate and recommend measures, including priorities, to ensure the full integration of women for economic, social, and cultural development" at all levels and to "ensure further equality between women and men."

The 1987 Philippine Constitution[26] February 2, 1987

The 1987 Constitution is the first Philippine charter to make any reference to women and contain provisions that recognize their roles and unique needs. Provisions related to women include:

- On the Role of Women. Section 14, Article II: "The State recognizes the role of women in nation building, and shall ensure the fundamental equality before the law of women and men.

- On Representation. Section 5(2), Article VI: "The party-list representatives shall constitute twenty per centum of the total number of representatives including those under the party list. For three consecutive terms after the ratification of this Constitution, one-half of the seats allocated to party-list representatives shall be filled, as provided by law, by selection or election from the labor, peasant, urban poor, indigenous cultural communities, women, youth, and such other sectors as may be provided by law, except the religious sector."

- On Women's Health. Section 11, Article XIII: "The State shall adopt an integrated and comprehensive approach to health development which shall endeavor to make essential goods, health and other social services available to all the people at affordable cost. There shall be priority for the needs of the under-privileged, sick, elderly, disabled, women, and children. The State shall endeavor to provide free medical care to paupers."

[25]Full text: http://www.officialgazette.gov.ph/1975/01/07/presidential-decree-no-633-s-1975/, accessed November 10, 2017.
[26]Full text: http://www.officialgazette.gov.ph/constitutions/1987-constitution/, accessed November 10, 2017.

- On Working Conditions. Section 14, Article XIII: "The State shall protect working women by providing safe and healthful working conditions, taking into account their maternal functions, and such facilities and opportunities that will enhance their welfare and enable them to realize their full potential in the service of the nation."

Republic Act No. 7192 (Women in Development and Nation Building Act)[27] February 12, 1992

The law sought to fully integrate women in the process of national development by ensuring equal access to state resources, and by uplifting the status of women so that they can access and use these resources. Some of the salient provisions of the law include:

- Mandating the allocation of a portion of all official development assistance funds (ODA) to support programs and activities for women;
- Directing all government agencies to remove gender bias in their regulations, circulars, issuances and procedures;
- Providing for equality in capacity to act between women and men; and Opening up opportunities for women to join military schools.

Republic Act No. 9710 (Magna Carta of Women)[28] August 14, 2009

The enactment of the MCW on August 14, 2009, fulfilled the commitment of the government to the United Nations Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) which the Philippines ratified in 1981. This comprehensive law defines "discrimination against women" and provides for measures to uphold and protect the human rights of women in all spheres.

On media and gender equality:

Section 16. Non-Derogatory and Non-Discriminatory Portrayal of Women in Media and Film. —

The State shall formulate policies and programs for the advancement of women in collaboration with government and nongovernment media-related organizations.

It shall likewise endeavor to raise the consciousness of the general public in recognizing the dignity of women and the role and contribution of women in the family, community, and the society through the strategic use of mass media.

For this purpose, the State shall ensure allocation of space, airtime, and resources, strengthen programming, production; and image-making that appropriately present women's needs, issues, and concerns in all forms of media, communication, information; dissemination, and advertising.

[27] Full text: http://pcw.gov.ph/law/republic-act-7192, accessed November 10, 2017.
[28] Full text: http://www.officialgazette.gov.ph/2009/08/14/republic-act-no-9710/, accessed November 10, 2017.

The State, in cooperation with all schools of journalism, information, and communication, as well as the national media federations and associations, shall require all media organizations and corporations to integrate into their human resource development components regular training on gender equality and gender-based discrimination create and use gender equality guidelines in all aspects of management, training, production, information, dissemination, communication, and programming; and convene a gender equality committee that will promote gender mainstreaming as a framework and affirmative action as a strategy, and monitor and evaluate the implementation of gender equality guidelines.

Pursuant to Section 44 of the MCW, the Implementing Rules and Regulations were promulgated on November 22, 2010. The provision implementing Section 16 of the MCW says:

SECTION 19. Non-discriminatory and Non-derogatory Portrayal of Women in Media and Film. –

The State shall formulate policies and programs for the advancement of women in collaboration with government and non-government media-related organizations. It shall likewise endeavor to raise the consciousness of the general public in recognizing the dignity of women and the role and contribution of women in the family, community, and society through the strategic use of mass media.

For this purpose, the State shall ensure allocation of space, airtime, and resources, strengthen programming, production, and image-making that appropriately present women's needs, issues, and concerns in all forms of media, communication, information dissemination, and advertising.

The State, in cooperation with all schools of journalism, information, and communication, as well as the national media federations and associations, shall require all media organizations and corporations to integrate into their human resource development components regular training on gender equality and gender-based discrimination; create and use gender equality guidelines in all aspects of management, training, production, information, dissemination, communication, and programming; convene a gender equality committee that will promote gender mainstreaming as a framework and affirmative action as a strategy; and monitor and evaluate the implementation of gender equality guidelines.

A. The dignity of women and their roles and contributions in all spheres of private and public life shall be promoted. The portrayal of women in a discriminatory, demeaning and/or derogatory manner in advertisements, shows and programs is not allowed. It shall not induce, encourage and/or condone violence against women in any form and/or the violation of their human rights. The PCW, in coordination with concerned agencies and media organizations, shall formulate media guidelines to protect women against discrimination in media and film.

B. The Office of the Press Secretary (OPS) and its attached agencies shall ensure the formulation of policies and implementation of programs pursuant to the Act and these Rules and Regulations. It shall also:

1. Provide over-all direction, guidance and monitoring as lead agency of government mass media in the implementation of the Act and these Rules and Regulations;

2. Formulate and implement a national communication plan and advocacy activities on the Act and these Rules and Regulations and relevant gender issues/concerns; and

3. Create a gender equality committee composed of representatives from the OPS, PCW, various self-regulatory bodies and the National Telecommunications Commission (NTC), Movie and Television Review and Classification Board (MTRCB), Film Academy of the Philippines (FAP), Film Development Council of the Philippines (FDCP), Optical Media Board (OMB), National Commission for Culture and the Arts (NCCA), representatives of women's media NGOs to promote gender mainstreaming, formulate the gender equality guidelines and Code of Ethics for media, and monitor and evaluate the implementation thereof.

C. The NTC, MTRCB, FAP, FDCP, OMB, NCCA shall ensure that the media and film industries comply with the Act and these Rules and Regulations, including:

1. Formulation of policies and programs to raise consciousness of the general public in recognizing the dignity of women and the role and contribution of women in all spheres of private and public life;

2. Allocation of space, airtime and resources for the airing of advertisements that promote women's human rights;

3. Enhancement of programming, production and imagemaking that present women's needs, issues and concerns;

4. Ensuring that, in cooperation with all schools of journalism, information and communication, and national media federations and associations, regular trainings on gender equality and gender-based discrimination are integrated in the human resource development components of media organizations and corporations.

D. Self-regulatory bodies, groups, and associations for media, television, cable, film, and advertising shall also ensure compliance with the Act and these Rules and Regulations.

E. Creation of Local Media Board (LMB) in all LGUs to monitor the implementation of these Rules and Regulations shall also be encouraged.

Republic Act No. 7877 (Anti-Sexual Harassment Act of 1995)[29]
March 5, 1995

This law treats of sexual harassment committed in the work and school or training environments, where the victim can be male or female, and the offender can be any individual exercising moral ascendancy or authority over him or her.

Section 3 of the law defines the acts punishable:

> **SECTION 3. Work, Education or Training -Related, Sexual Harassment Defined.** - Work, education or training-related sexual harassment is committed by an employer, employee, manager, supervisor, agent of the employer, teacher, instructor, professor, coach, trainor, or any other person who, having authority, influence or moral ascendancy over another in a work or training or education environment, demands, requests or otherwise requires any sexual favor from the other, regardless of whether the demand, request or requirement for submission is accepted by the object of said Act.

[29]Full text: http://www.officialgazette.gov.ph/1997/09/30/republic-act-no-8353/, accessed November 10, 2017.

a. In a work-related or employment environment, sexual harassment is committed when:

1. The sexual favor is made as a condition in the hiring or in the employment, re-employment or continued employment of said individual, or in granting said individual favorable compensation, terms of conditions, promotions, or privileges; or the refusal to grant the sexual favor results in limiting, segregating or classifying the employee which in any way would discriminate, deprive or diminish employment opportunities or otherwise adversely affect said employee;

2. The above acts would impair the employee's rights or privileges under existing labor laws; or

3. The above acts would result in an intimidating, hostile, or offensive environment for the employee.

b. In an education or training environment, sexual harassment is committed:

1. Against one who is under the care, custody or supervision of the offender;

2. Against one whose education, training, apprenticeship or tutorship is entrusted to the offender;

3. When the sexual favor is made a condition to the giving of a passing grade, or the granting of honors and scholarships, or the payment of a stipend, allowance or other benefits, privileges, or consideration; or

4. When the sexual advances result in an intimidating, hostile or offensive environment for the student, trainee or apprentice.

Any person who directs or induces another to commit any act of sexual harassment as herein defined, or who cooperates in the commission thereof by another without which it would not have been committed, shall also be held liable under this Act.

Republic Act No. 8353 (Anti-Rape Law)[30] September 30, 1997

The law expanded the definition of the crime of rape, and reclassified it as a crime against persons from being a crime against chastity, thereby amending the Revised Penal Code.

[30]Full text: http://www.officialgazette.gov.ph/1997/09/30/republic-act-no-8353/, accessed November 10, 2017.

Republic Act No. 9208 (Anti-Trafficking in Persons Act of 2003)[31]
May 26, 2003

The law defines and penalizes the act of trafficking in persons for prostitution, forced slavery, sex tourism, sexual exploitation, as payment for debts or pornography. The acts punishable are enumerated in Sections 4 and 5, reproduced below.

SEC. 4. Acts of Trafficking in Persons. - It shall be unlawful for any person, natural or juridical, to commit any of the following acts:

a. To recruit, transport, transfer, harbor, provide, or receive a person by any means, including those done under the pretext of domestic or overseas employment or training or apprenticeship, for the purpose of prostitution, pornography, sexual exploitation, forced labor, slavery, involuntary servitude or debt bondage;

b. To introduce or match for money, profit, or material, economic or other consideration, any person or, as provided for under Republic Act No. 6955, any Filipino woman to a foreign national, for marriage for the purpose of acquiring, buying, offering, selling or trading him/her to engage in prostitution, pornography, sexual exploitation, forced labor, slavery, involuntary servitude or debt bondage;

c. To offer or contract marriage, real or simulated, for the purpose of acquiring, buying, offering, selling, or trading them to engage in prostitution, pornography, sexual exploitation, forced labor or slavery, involuntary servitude or debt bondage;

d. To undertake or organize tours and travel plans consisting of tourism packages or activities for the purpose of utilizing and offering persons for prostitution, pornography or sexual exploitation;

e. To maintain or hire a person to engage in prostitution or pornography;

f. To adopt or facilitate the adoption of persons for the purpose of prostitution, pornography, sexual exploitation, forced labor, slavery, involuntary servitude or debt bondage;

g. To recruit, hire, adopt, transport or abduct a person, by means of threat or use of force, fraud, deceit, violence, coercion, or intimidation for the purpose of removal or sale of organs of said person; and

[31] Full text: http://www.officialgazette.gov.ph/2003/05/26/republic-act-no-9208-s-2003/, accessed November 10, 2017.

h. To recruit, transport or adopt a child to engage in armed activities in the Philippines or abroad.

SEC. 5. Acts that Promote Trafficking in Persons. -

The following acts which promote or facilitate trafficking in persons, shall be unlawful:

a. To knowingly lease or sublease, use or allow to be used any house, building or establishment for the purpose of promoting trafficking in persons;

b. To produce, print and issue or distribute unissued, tampered or fake counseling certificates, registration stickers and certificates of any government agency which issues these certificates and stickers as proof of compliance with government regulatory and pre-departure requirements for the purpose of promoting trafficking in persons;

c. To advertise, publish, print, broadcast or distribute, or cause the advertisement, publication, printing, broadcasting or distribution by any means, including the use of information technology and the internet, of any brochure, flyer, or any propaganda material that promotes trafficking in persons;

d. To assist in the conduct of misrepresentation or fraud for purposes of facilitating the acquisition of clearances and necessary exit documents from government agencies that are mandated to provide pre-departure registration and services for departing persons for the purpose of promoting trafficking in persons;

e. To facilitate, assist or help in the exit and entry of persons from/to the country at international and local airports, territorial boundaries and seaports who are in possession of unissued, tampered or fraudulent travel documents for the purpose of promoting trafficking in persons;

f. To confiscate, conceal, or destroy the passport, travel documents, or personal documents or belongings of trafficked persons in furtherance of trafficking or to prevent them from leaving the country or seeking redress from the government or appropriate agencies; and

g. To knowingly benefit from, financial or otherwise, or make use of, the labor or services of a person held to a condition of involuntary servitude, forced labor, or slavery.

Aside from defining the punishable acts, the law also imposes upon members of the media to respect the privacy of trafficking survivors in Section 7.

> - At any stage of the investigation, prosecution and trial of an offense under this Act, law enforcement officers, prosecutors, judges, court personnel and medical practitioners, as well as parties to the case, shall recognize the right to privacy of the trafficked person and the accused. Towards this end, law enforcement officers, prosecutors and judges to whom the complaint has been referred may, whenever necessary to ensure a fair and impartial proceeding and after considering all circumstances for the best interest of the parties, order a closed-door investigation, prosecution or trial. The name and personal circumstances of the trafficked person or of the accused, or any other information tending to establish their identities and such circumstances or information shall not be disclosed to the public.
>
> In cases when prosecution or trial is conducted behind closed-doors, it shall be unlawful for any editor, publisher, and reporter or columnist in case of printed materials, announcer or producer in case of television and radio, producer and director of a film in case of the movie industry, or any person utilizing tri-media facilities or information technology to cause publicity of any case of trafficking in persons.

Republic Act No. 9262 (Anti-Violence Against Women and Their Children Act of 2004)[32] March 8, 2004

This landmark legislation expanded the definition of violence committed against women in an intimate relationship to cover not just physical and sexual abuse, but also economic and psychological abuse. When covering incidents of domestic violence involving women, it is helpful for media to be able to distinguish the acts that fall under this definition so that they may treat the women survivors and their stories appropriately.

> • On the definition of **"Violence against women and their children."** Section 3 (a): "Violence against women and their children" refers to any act or a series of acts committed by any person against a woman who is his wife, former wife, or against a woman with whom the person has or had a sexual or dating relationship, or with whom he has a common child,

[32]Full text: http://www.officialgazette.gov.ph/2004/03/08/republic-act-no-9262-s-2004/, accessed November 10, 2017.

or against her child whether legitimate or illegitimate, within or without the family abode, which result in or is likely to result in physical, sexual, psychological harm or suffering, or economic abuse including threats of such acts, battery, assault, coercion, harassment or arbitrary deprivation of liberty. It includes, but is not limited to, the following acts:

A. "Physical Violence" refers to acts that include bodily or physical harm;

B. "Sexual violence" refers to an act which is sexual in nature, committed against a woman or her child. It includes, but is not limited to:

a. Rape, sexual harassment, acts of lasciviousness, treating a woman or her child as a sex object, making demeaning and sexually suggestive remarks, physically attacking the sexual parts of the victim's body, forcing her/him to watch obscene publications and indecent shows or forcing the woman or her child to do indecent acts and/or make films thereof, forcing the wife and mistress/lover to live in the conjugal home or sleep together in the same room with the abuser;

b. Acts causing or attempting to cause the victim to engage in any sexual activity by force, threat of force, physical or other harm or threat of physical or other harm or coercion;

c.Prostituting the woman or child.

C. "Psychological violence" refers to acts or omissions causing or likely to cause mental or emotional suffering of the victim such as but not limited to intimidation, harassment, stalking, damage to property, public ridicule or humiliation, repeated verbal abuse and marital infidelity. It includes causing or allowing the victim to witness the physical, sexual or psychological abuse of a member of the family to which the victim belongs, or to witness pornography in any form or to witness abusive injury to pets or to unlawful or unwanted deprivation of the right to custody and/or visitation of common children.

D. "Economic abuse" refers to acts that make or attempt to make a woman financially dependent which includes, but is not limited to the following:

a. Withdrawal of financial support or preventing the victim from engaging in any legitimate profession, occupation, business or activity, except in cases wherein the other spouse/partner objects on valid,

serious and moral grounds as defined in Article 73 of the Family Code;

b. Deprivation or threat of deprivation of financial resources and the right to the use and enjoyment of the conjugal, community or property owned in common;

c. Destroying household property;

d. Controlling the victims' own money or properties or solely controlling the conjugal money or properties.

In relation to the definition, the acts of violence punishable under the law are also enumerated, thus:

SECTION 5. Acts of Violence Against Women and Their Children. - The crime of violence against women and their children is committed through any of the following acts:

a. Causing physical harm to the woman or her child;

b. Threatening to cause the woman or her child physical harm;

c. Attempting to cause the woman or her child physical harm;

d. Placing the woman or her child in fear of imminent physical harm;

e. Attempting to compel or compelling the woman or her child to engage in conduct which the woman or her child has the right to desist from or desist from conduct which the woman or her child has the right to engage in, or attempting to restrict or restricting the woman's or her child's freedom of movement or conduct by force or threat of force, physical or other harm or threat of physical or other harm, or intimidation directed against the woman or child. This shall include, but not limited to, the following acts committed with the purpose or effect of controlling or restricting the woman's or her child's movement or conduct:

1. Threatening to deprive or actually depriving the woman or her child of custody to her/his family;

2. Depriving or threatening to deprive the woman or her children of financial support legally due her or her family, or deliberately providing the woman's children insufficient financial support;

3. Depriving or threatening to deprive the woman or her child of a legal right; and,

4. Preventing the woman in engaging in any legitimate profession, occupation, business or activity or controlling the victim's own

money or properties, or solely controlling the conjugal or common money, or properties.

f. Inflicting or threatening to inflict physical harm on oneself for the purpose of controlling her actions or decisions;

g. Causing or attempting to cause the woman or her child to engage in any sexual activity which does not constitute rape, by force or threat of force, physical harm, or through intimidation directed against the woman or her child or her/his immediate family;

h. Engaging in purposeful, knowing, or reckless conduct, personally or through another, that alarms or causes substantial emotional or psychological distress to the woman or her child. This shall include, but not be limited to, the following acts:

1. Stalking or following the woman or her child in public or private places;

2. Peering in the window or lingering outside the residence of the woman or her child;

3. Entering or remaining in the dwelling or on the property of the woman or her child against her/his will;

4. Destroying the property and personal belongings or inflicting harm to animals or pets of the woman or her child; and

5. Engaging in any form of harassment or violence.

i. Causing mental or emotional anguish, public ridicule or humiliation to the woman or her child, including, but not limited to, repeated verbal and emotional abuse, and denial of financial support or custody of minor children of access to the woman's child/children.

Republic Act No. 9995 (Anti-Photo and Video Voyeurism Act)[33] February 15, 2010

This law is the state's response to the rising incidents of photos and videos of women in compromising situations being released, broadcast, published, and shared. The law recognizes that these acts are a violation of the privacy, honor, dignity and integrity of the victim, which is almost invariably a woman.

Section 4 enumerates the prohibited acts as follows:

a. To take photo or video coverage of a person or group of persons performing sexual act or any similar activity or to capture an image of the private area of a person/s such as the naked or undergarment clad genitals, public area, buttocks or female breast without the consent of the person/s involved and under circumstances in which the person/s has/have a reasonable expectation of privacy;

[33]Full text: http://www.dict.gov.ph/wp-content/uploads/2014/10/RA-9995-Anti-Photo-and-Video-Voyeurism-Act.pdf, accessed November 10, 2017.

b. To copy or reproduce, or to cause to be copied or reproduced, such photo or video or recording of sexual act or any similar activity with or without consideration;

c. To sell or distribute, or cause to be sold or distributed, such photo or video or recording of sexual act, whether it be the original copy or reproduction thereof; or

d. To publish or broadcast, or cause to be published or broadcast, whether in print or broadcast media, or show or exhibit the photo or video coverage or recordings of such sexual act or any similar activity through VCD/DVD, internet, cellular phones and other similar means or device.

The prohibition under paragraphs (b), (c) and (d) shall apply notwithstanding that consent to record or take photo or video coverage of the same was given by such person/s. Any person who violates this provision shall be liable for photo or video voyeurism as defined herein.

Republic Act No. 10175 (Cybercrime Prevention Act)[34] September 12, 2012

The law recognizes the vital role of ICT in the exchange of information, as well as its potential to be used in perpetuating crimes. RA No. 10175 compiles and defines these technology-enabled crimes, and provides for their punishment.

Section 4 (Cybercrime Offenses) deals with some of the forms of eVAW:

(c) Content-related Offenses:

1. Cybersex. — The willful engagement, maintenance, control, or operation, directly or indirectly, of any lascivious exhibition of sexual organs or sexual activity, with the aid of a computer system, for favor or consideration.

2. Child Pornography. — The unlawful or prohibited acts defined and punishable by Republic Act No. 9775 or the Anti-Child Pornography Act of 2009, committed through a computer system: Provided, That the penalty to be imposed shall be (1) one degree higher than that provided for in Republic Act No. 9775.

3. Unsolicited Commercial Communications. — The transmission of commercial electronic communication with the use of computer system which seek to advertise, sell, or offer for sale products and services are prohibited unless:

i. There is prior affirmative consent from the recipient; or

ii. The primary intent of the communication is for service and/or administrative announcements from the sender to its existing users, subscribers or customers; or

[34] Full text: http://www.officialgazette.gov.ph/2012/09/12/republic-act-no-10175/, accessed November 10, 2017.

iii. The following conditions are present:

aa. The commercial electronic communication contains a simple, valid, and reliable way for the recipient to reject receipt of further commercial electronic messages (opt-out) from the same source;

bb. The commercial electronic communication does not purposely disguise the source of the electronic message; and

cc. The commercial electronic communication does not purposely include misleading information in any part of the message in order to induce the recipients to read the message.

4. Libel. — The unlawful or prohibited acts of libel as defined in Article 355 of the Revised Penal Code, as amended, committed through a computer system or any other similar means which may be devised in the future.

The Anti-Cybercrime Law is likewise made applicable to any other crime, if the same is perpetuated with the use of technology, based on the provision below:

SEC. 6. All crimes defined and penalized by the Revised Penal Code, as amended, and special laws, if committed by, through and with the use of information and communications technologies shall be covered by the relevant provisions of this Act:

Provided, That the penalty to be imposed shall be one (1) degree higher than that provided for by the Revised Penal Code, as amended, and special laws, as the case may be.

Republic Act No. 10354 (Responsible Parenthood and Reproductive Health Law)[35] December 21, 2012

The landmark legislation guarantees universal access to methods of contraception, fertility control, age-appropriate sex education and maternal care.

Republic Act No. 10361 (Batas Kasambahay)[36] January 18, 2013

The law recognizes the value of domestic work and provides social protection to workers in the informal economy, most of whom are women. The law ensures that domestic workers are able to enjoy their rights and privileges, provides for minimum terms and conditions of employment, and regulates the business of private employment agencies to a certain extent. It also prescribes penalties to parties in violation of its provisions.

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[35]Full text: http://www.officialgazette.gov.ph/2013/01/18/republic-act-no-10361/, accessed November 10, 2017.

[36]Full text: http://www.officialgazette.gov.ph/2013/01/18/republic-act-no-10361/, accessed November 10, 2017.

International Commitments

The Philippines is also signatory to several treaties that aim to eradicate gender-based discrimination and promote gender equality and women's empowerment.

UN Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)

The Convention was adopted in 1979 by the United Nations General Assembly (and ratified by the Philippines in 1981). It is a human rights treaty that lays down governmental obligations to remove any form of discrimination against women in terms of their individual rights and freedom.

The Convention aims to achieve equality between women and men through the assurance of equal access to and equal opportunities in public life, education, health, employment. It is the first treaty that targets harmful cultural and traditional practices that shape gender roles. Countries that have ratified the Convention are legally bound to implement its provisions and submit reports at least every four years.

In its introduction, the CEDAW states: "Among the international human rights treaties, the Convention takes an important place in bringing the female half of humanity into the focus of human rights concerns.

The spirit of the Convention is rooted in the goals of the United Nations: to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women. The document spells out the meaning of equality and how it can be achieved. In so doing, the Convention establishes not only an international bill of rights for women, but also an agenda for action by countries to guarantee the enjoyment of those rights."

The pertinent provision of the CEDAW is Article 5 on Sex Role Stereotyping and Prejudice. States Parties shall take all appropriate measures:

(a) To modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women;

(b) To ensure that family education includes a proper understanding of maternity as a social function and the recognition of the common responsibility of men and women in the upbringing and development of their children, it being understood that the interest of the children is the primordial consideration in all cases.

Beijing Platform for Action (BPFA)

The United Nations Fourth World Conference on Women held in the Chinese capital in 1995 produced a declaration of the international community's commitment to the advancement of women and a platform of action that sets out measures for action by 2000. These measures aimed to remove all the obstacles to women's active participation in all spheres of public and private life through a full and equal share in economic, social, cultural and political decision-making.

The Beijing Platform identified 12 Critical Areas of Concern where barriers to women's empowerment remain, and must be addressed by governments in collaboration with private and civil society stakeholders by the year 2000. Strategic Objectives and Action were also set for state parties' local implementation. Among these Critical Areas of Concern was "Women and the Media."

The pertinent provision in the Beijing Declaration states:

> J. Women and the media
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> 234. During the past decade, advances in information technology have facilitated a global communications network that transcends national boundaries and has an impact on public policy, private attitudes and behaviour, especially of children and young adults. Everywhere the potential exists for the media to make a far greater contribution to the advancement of women.
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> 235. More women are involved in careers in the communications sector, but few have attained positions at the decision-making level or serve on governing boards and bodies that influence media policy. The lack of gender sensitivity in the media is evidenced by the failure to eliminate the gender-based stereotyping that can be found in public and private local, national and international media organizations.
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> 236. The continued projection of negative and degrading images of women in media communications - electronic, print, visual and audio - must be changed. Print and electronic media in most countries do not provide a balanced picture of women's diverse lives and contributions to society in a changing world. In addition, violent and degrading or pornographic media products are also negatively affecting women and their participation in society. Programming that reinforces women's traditional roles can be equally limiting. The world-wide trend towards consumerism has created a climate in which advertisements and commercial messages often portray women

primarily as consumers and targetgirls and women of all ages inappropriately.

237. Women should be empowered by enhancing their skills, knowledge and access to information technology. This will strengthen their ability to combat negative portrayals of women internationally and to challenge instances of abuse of the power of an increasingly important industry. Self-regulatory mechanisms for the media need to be created and strengthened and approaches developed to eliminate gender-biased programming. Most women, especially in developing countries, are not able to access effectively the expanding electronic information highways and therefore cannot establish networks that will provide them with alternative sources of information. Women therefore need to be involved in decision-making regarding the development of the new technologies in order to participate fully in their growth and impact.

238. In addressing the issue of the mobilization of the media, Governments and other actors should promote an active and visible policy of mainstreaming a gender perspective in policies and programmes. Strategic objective J.1. Increase the participation and access of women to expression and decisionmaking in and through the media and new technologies of communication Actions to be taken.

239. By Governments:

a. Support women's education, training and employment to promote and ensure women's equal access to all areas and levels of the media;

b. Support research into all aspects of women and the media so as to define areas needing attention and action and review existing media policies with a view to integrating a gender perspective;

c. Promote women's full and equal participation in the media, including management, programming, education, training and research;

d. Aim at gender balance in the appointment of women and men to all advisory, management, regulatory or monitoring bodies, including those connected to the private and State or public media;

e. Encourage, to the extent consistent with freedom of expression, these bodies to increase the number of programmes for and by women to see to it that women's needs and concerns are properly addressed;

f. Encourage and recognize women's media networks, including electronic networks and other new technologies of communication, as a means for the dissemination of information and the exchange of views, including at the international level, and support women's groups active in all media work and systems of communications to that end;

g. Encourage and provide the means or incentives for the creative use of programmes in the national media for the dissemination of information on various cultural forms of indigenous people and the development of social and educational issues in this regard within the framework of national law;

h. Guarantee the freedom of the media and its subsequent protection within the framework of national law and encourage, consistent with freedom of expression, the positive involvement of the media in development and social issues.

240. By national and international media systems: Develop, consistent with freedom of expression, regulatory mechanisms, including voluntary ones, that promote balanced and diverse portrayals of women by the media and international communication systems and that promote increased participation by women and men in production and decision-making.

241. By Governments, as appropriate, or national machinery for the advancement of women:

a. Encourage the development of educational and training programmes for women in order to produce information for the mass media, including funding of experimental efforts, and the use of the new technologies of communication, cybernetics space and satellite, whether public or private;

b. Encourage the use of communication systems, including new technologies, as a means of strengthening women's participation in democratic processes;

c. Facilitate the compilation of a directory of women media experts;

d. Encourage the participation of women in the development of professional guidelines and codes of conduct or other appropriate self-regulatory mechanisms to promote balanced and non-stereotyped portrayals of women by the media.

242. By non-governmental organizations and media professional associations:

a. Encourage the establishment of media watch groups that can monitor the media and consult with the media to ensure that women's needs and concerns are properly reflected;

b. Train women to make greater use of information technology for communication and the media, including at the international level;

c. Create networks among and develop information programmes for non-governmental organizations, women's organizations and professional media organizations in order to recognize the specific needs of women in the media, and facilitate the increased participation of women in communication, in particular at the international level, in support of South-South and North-South dialogue among and between these organizations, inter alia, to promote the human rights of women and equality between women and men;

d. Encourage the media industry and education and media training institutions to develop, in appropriate languages, traditional, indigenous and other ethnic forms of media, such as story-telling, drama, poetry and song, reflecting their cultures, and utilize these forms of communication to disseminate information on development and social issues.

Strategic objective J.2. Promote a balanced and non-stereotyped portrayal of women in the media

Actions to be taken

243. By Governments and international organizations, to the extent consistent with freedom of expression:

a. Promote research and implementation of a strategy of information, education and communication aimed at promoting a balanced portrayal of women and girls and their multiple roles;

b. Encourage the media and advertising agencies to develop specific programmes to raise awareness of the Platform for Action;

c. Encourage gender-sensitive training for media professionals, including media owners and managers, to encourage the creation and use of non-stereotyped, balanced and diverse images of women in the media;

d. Encourage the media to refrain from presenting women as inferior beings and exploiting them as sexual objects and commodities, rather than presenting them as creative human beings, key actors and contributors to and beneficiaries of the process of development;

e. Promote the concept that the sexist stereotypes displayed in the media are gender discriminatory, degrading in nature and offensive;

f. Take effective measures or institute such measures, including appropriate legislation against pornography and the projection of violence against women and children in the media.

244. By the mass media and advertising organizations:

a. Develop, consistent with freedom of expression, professional guidelines and codes of conduct and other forms of self-regulation to promote the presentation of non-stereotyped images of women;

b. Establish, consistent with freedom of expression, professional guidelines and codes of conduct that address violent, degrading or pornographic materials concerning women in the media, including advertising;

c. Develop a gender perspective on all issues of concern to communities, consumers and civil society;

d. Increase women's participation in decision-making at all levels of the media.

245. By the media, non-governmental organizations and the private sector, in collaboration, as appropriate, with national machinery for the advancement of women:

a. Promote the equal sharing of family responsibilities through media campaigns that emphasize gender equality and non-stereotyped gender roles of women and men within the family and that disseminate information aimed at eliminating spousal and child abuse and all forms of violence against women, including domestic violence;

b. Produce and/or disseminate media materials on women leaders, inter alia, as leaders who bring to their positions of leadership many different life experiences, including but not limited to their experiences in balancing work and family responsibilities, as mothers, as professionals, as managers and as entrepreneurs, to provide role models, particularly to young women;

c. Promote extensive campaigns, making use of public and private educational programmes, to disseminate information about and increase awareness of the human rights of women;

d. Support the development of and finance, as appropriate, alternative media and the use of all means of communication to disseminate information to and about women and their concerns;

e. Develop approaches and train experts to apply gender analysis with regard to media programmes.

GLOSSARY OF GENDER-RELATED TERMS

Biological determinism. A theory that biological differences between women and men dictate a difference in social roles and personality, and that these differences reinforce the notion that men are superior and women are inferior.

Discrimination. Overt behavior in which people are given different and unfavorable treatment on the basis of their race, class, sex, and cultural status; any practice, policy or procedure that denies equality of treatment to an individual or group. In the terminology of the United Nations Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), it is any distinction, exclusion or restriction made on the basis of sex, which has the purpose or effect of denying equal exercise of human rights and fundamental freedoms in all fields of human endeavor.

Feminism. A worldwide movement that seeks to raise women's political, economic and social status and fights for gender equality in all aspects of life in all societies. The concepts underlying feminism continue to evolve according to the socioeconomic, political and cultural context in which the movement is taking place.

Sex and gender. Sex refers to the natural distinguishing variable based on biological characteristics of being a woman or a man. It refers to physical attributes pertaining to a person's body contours, features, genitals, hormones, genes, chromosomes and reproductive organs. Gender refers to roles, attitudes and values assigned by culture and society to women and men. These roles, attitudes and values define the behaviors of women and men and the relationship between them. They are created and maintained by social institutions such as families, governments, communities, schools, churches and media. Because of gender, certain roles, traits and characteristics are assigned or ascribed distinctly and strictly to women or to men.

Gender and development. An approach to or paradigm of development focusing on social, economic, political and cultural forces that determines how differently women and men participate in, benefit from, and control resources and activities. It shifts the focus from women as a group to the socially determined relations between women and men.

Gender awareness. The ability to identify problems arising from gender inequality and discrimination, even if these are not evident on the surface and are "hidden," or are not part of the general and commonly accepted explanation of what and where the problem lies. Gender awareness means a high level of gender conscientization.

Gender division of labor.
The allocation of differential tasks, roles, responsibilities and activities to women and men according to what is considered socially and culturally appropriate.

Gender equality vs. gender equity.
"Gender equality" means that women and men enjoy the same status and conditions and have equal opportunity for realizing their potential to contribute to the political, economic, social and cultural development of their countries. They should also benefit equally from the results of development. "Gender equity" moves beyond a focus on equal treatment. It means giving to those who have less on the basis of needs, and taking steps to compensate for historical and social disadvantages that prevent women and men from otherwise operating on a level playing field. Equity can be understood as the means, and equality is the end. Equity leads to equality.

Gender-fair society. A society where women and men share equally in responsibilities, power, authority and decision making.

Gender gap. The gap between women and men in terms of how they benefit from education, employment, services, and so on.

Gender mainstreaming. A set of processes and strategies that aims to ensure the recognition of gender issues on a sustained basis. An assessment of the implications for women and men of planned government actions such as policies, legislation, programs and projects. A strategy to integrate women's and men's concerns and experiences in the design, implementation, monitoring and evaluation of policies, programs and projects in all political, economic and social agenda. An approach that situates gender equality issues at the center of broad policy decisions, institutional structures and resource allocations, and includes women's views and priorities in making decisions about development goals and processes.

Gender responsiveness.
The consistent and systematic attention given to the differences between women and men in society with a view to addressing structural constraints to gender equality.

Gender roles vs. sex roles. Gender roles are culturally defined attitudes, behaviors and social positions that are based on sex. Sex roles are those that are based on an occupation, such as being a housewife, or a biological function, such as motherhood. For example, Child rearing is generally considered a woman's role. It is actually a gender role because child rearing must involve both women and men. Pregnancy, on the other hand, is a sex role because only women have the ability to bear children.

Gender sensitivity. The ability to recognize gender issues and to recognize women's different perceptions and interests arising from their different social position and gender roles. Gender sensitivity is often used to mean the same as gender awareness. But it is actually the beginning of gender awareness, which is more analytical and critical, questions gender disparities, and motivates one toward actions to address gender issues.

Gender stereotyping. Society's perceptions and value systems that instill an image of women as weak, dependent, subordinate, indecisive, emotional and submissive. Men, on the other hand, are strong, independent, powerful, dominant, decisive and logical. Unexamined images, ideas or beliefs associated with a particular group that have become fixed in a person's mind and are not open to change. For example, women's roles, functions and abilities are seen to be primarily tied to the home.

Sexism. The system and practice of discriminating against a person on the basis of sex. Prejudice against women, regarding women as stereotypes, defining them with regard to their sexual availability and attractiveness to men, and all conscious or unconscious assumptions which lead to the treatment of women as being not fully human.

Women's empowerment. In the context of development, a tool and a framework where development allows women to be participants in development efforts, and not just beneficiaries. More than this, their level of participation enables them to make decisions based on their own views and perspectives.

NON-SEXIST LANGUAGE TIP SHEET

Here is a selected list of terms that should be avoided because either they are sexist, exclude women, or are demeaning, most often to women and girls. Alternatives include sex-specific terms and gender-neutral plural forms. It is good to remember that while gender-neutral terms avoid sexism, they can keep women invisible. In cases where the use of a word has reinforced a perception that only men perform a task role, sex specific alternatives to it are noted.

Actress	Actor
Aged (elderly)	Older women, older men, older adults, senior citizens, elderly
Airline stewards/esses	Flight attendants
Anchorman	Anchor
Bachelorette, spinster	Single or unmarried woman
Barren	Infertile
Bellboy	Bellhop
Blacks (N. American)	African American women/girls African American men/boys African American
Broken home	Single-parent family; restructured family
Brotherhood of man	Humanity
Busboy	Waiter's assistant
Businessman	Entrepreneur, business community
Cameraman	Camera operator, photographer, videographer
Comedienne	Comedian
Chairman	Chairperson
Chambermaid	Hotel worker
Janitress	Cleaners
Congressman	Congressional Representatives and members of Congress
Craftsman	Artisans
Doorman	Doorkeeper
Early man	Early peoples, early men and women
Effeminate	Delicate, feeble, soft, affected

Female lawyer	Lawyer
Firemen	Firefighters
Fishermen	Fishers, fishing trade/community,
Fishwives	Fisherfolk, Fish sellers
Forefathers	Ancestors
Foreman	Supervisor
Gentleman's agreement	Unwritten agreement
Girl Friday	Personal assistant
Handyman	Repairer, maintenance worker
Heroine	Hero
Hooker	Prostituted person
Lady doctor	Doctor, physician
Lady guard	Guard, security guard
Layman	Non-expert, non-specialist
Layman's language	Lay as opposed to religious clergy Conversational, not technical
Lumberjack	Lumberman, lumberwoman, lumber cutters, dockers
Maid	Household worker/helper, domestic worker
Mailman	Mail carrier
Male nurse	Nurse
Man, mankind	Humanity, human species, humans, humankind, human beings, peoples
Man a project	Staff a project, hire personnel
Man-hours	Work hours, labor time
Manhood	Adulthood
Man and wife	Husband and wife, wife and husband
Man-made	Artificial
Manpower	Human resources, labor force, personnel
Man-sized	Big, huge
Middleman	Intermediary, agent
Newsman/newshen	Reporter, journalist, male or female
Mediaman	Journalist
Ombudsman	Ombud, protector, representative
Policeman	Police officer, constable
Pressmen	Press operators

Repairmen	Repairers
Salesman/girl	Salespeople, sales representatives, salesperson
Servant	Household worker, domestic worker
Seaman	Mariner, sailor, seafarer
Seamstress	Sewer, mender
Spokesman	Spokesperson
Statesmen	Diplomats, political leaders
Statesmanship	Diplomacy
Stockman	Stockworker
Unmarried/unwed mother	Single mother, solo parent
Usherette	Usher
Waitress	Waiter
Watchman	Guard, security guard
Weatherman	Weather reporter, meteorologist
Workmen's compensation	Worker's compensation
Whore	Prostituted person
Woman driver	Driver
Woman engineer	Engineer
Woman writer	Writer

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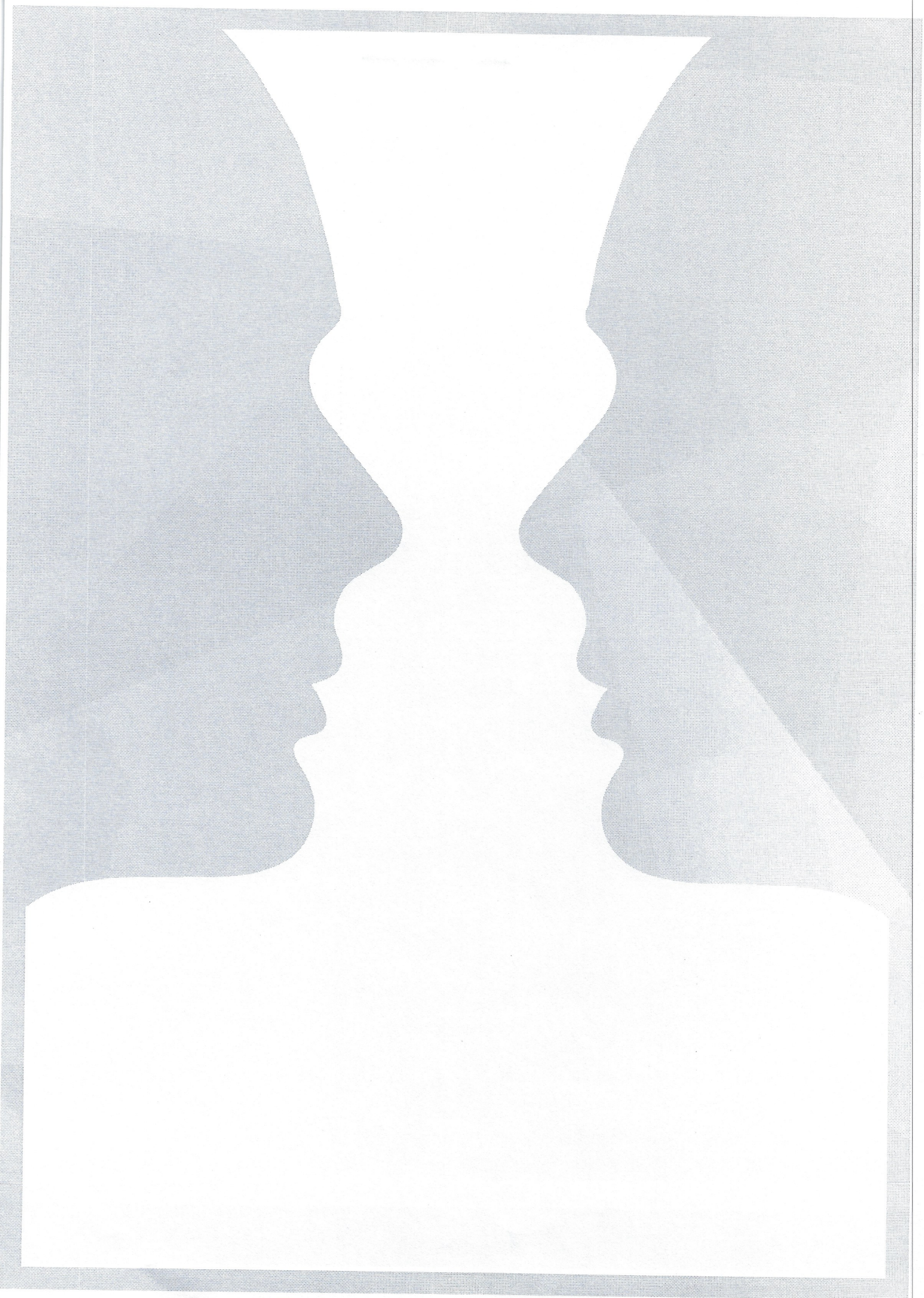
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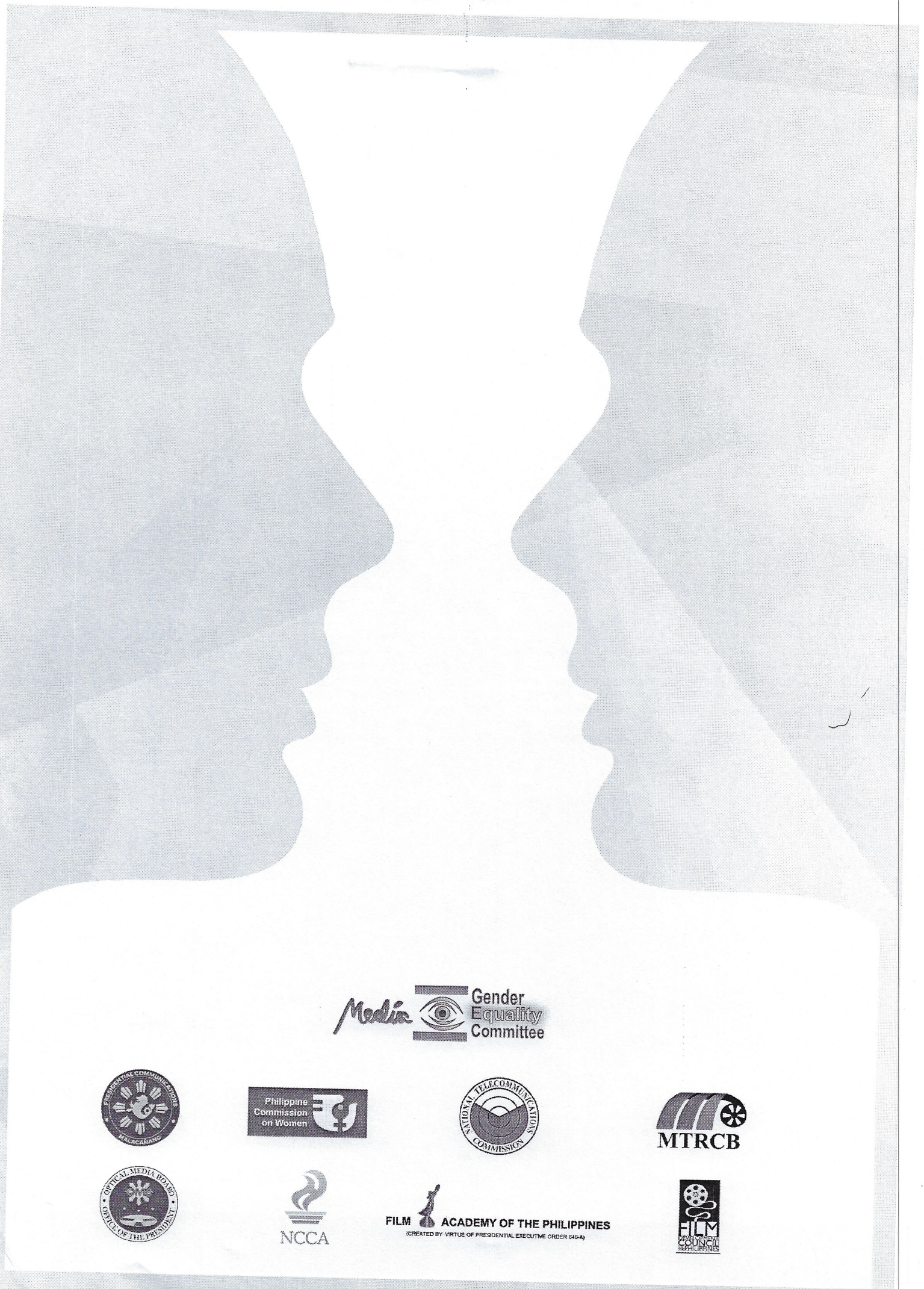
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Media Gender Equality Committee

PRESIDENTIAL COMMUNICATIONS OFFICE · MALACAÑANG

Philippine Commission on Women

NATIONAL TELECOMMUNICATIONS COMMISSION

MTRCB

OPTICAL MEDIA BOARD · OFFICE OF THE PRESIDENT

NCCA

FILM ACADEMY OF THE PHILIPPINES
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