
GENDER-BASED JOURNALISM

HANDBOOK

• Çiçek Tahaođlu • Elif Akgöl



GENDER-BASED
JOURNALISM
HANDBOOK

•Çiçek Tahaođlu •Elif Akgöl

GENDER-BASED JOURNALISM HANDBOOK

©IPS Communications Foundation

First Edition: May 2018

IPS COMMUNICATIONS FOUNDATION

Faik Paşa Avenue No: 37/7-8, Beyoğlu, İstanbul, 34430

Phone: +90 212 251 1503

Fax: +90 212 251 1609

E-mail: bia@bianet.org

Website: www.bianet.org

Publishing House Certificate Number: 41308

•

This book was published with the financial support of The European Instrument for Democracy and Human Rights (EIDHR). The views expressed here are those of the IPS Communications Foundation. Thus, they cannot in any way be regarded as the official views of The European Instrument for Democracy and Human Rights (EIDHR).

•

Book Design and Application by Büşra Erinkurt

Translated by Pınar Umman

Proofread by Işın Eliçin

ISBN: 978-605-85516-2-6

Printing and Binding by Yaylacılık Printing Ltd.
Fatih Industrial Site12/197 Topkapı, İstanbul

Printing Certificate Number: 11931



GENDER-BASED
JOURNALISM
HANDBOOK

•Çiçek Tahaođlu •Elif Akgöl

Çiçek Tahaođlu

Journalist Çiçek Tahaođlu has been working as Women and LGBTI News Editor in bianet since 2011. She studied Sociology at Université Marc Bloch and worked as a fixer and a translator at AFP from 2009 to 2011. She was one of the hosts of Cadı Postası on Açık Radyo (Open Radio). In 2015 she was awarded the Müşerref Hekimođlu Achievement Award.

Elif Akgöl

Journalist Elif Akgöl worked as Freedom of Speech News Editor at bianet between 2013-2018. She studied Film and Television at Istanbul Bilgi University and worked as a reporter at İMC TV. In 2017 she was awarded the Metin Göktepe Special Jury Award.

Contents

From the foundation	8
Preface: on gender-based journalism	11
Why is this handbook necessary?	23
For whom is this handbook?	24
What is gender-based journalism?	25
When do women and LGBTI+ individuals make the news?	
When do they not?	28
How to begin?	30
Communication with news sources	33
14 tips to avoid sexism in your news piece	37
Language	43
What to watch out for when choosing visuals	57
Choose your headline wisely, don't create clickbait	59
Ask yourself these questions after you have finished writing	60
Sample news reports	61
Analyses of news reports	66
Experiences from bianet news desk	71

From The Foundation

This book has been realized as a step to live our dreams.

We will continue to dream and to fight for our dreams.

Obviously identifying, defining, and voicing situations that cause problems are the first steps to be taken. In fighting a heterosexual and sexist system, the first step is to state clearly the existence of different identities. The next step is to defend -without the “but”s- the fact that persons of various different gender identities, sexual orientations, and sexes have equal rights as equal citizens in every setting. In short, the way to combat this systematic problem is by not reproducing it.

In order to combat sexism, the requirements must be planned out for all settings -be it home, school, barracks, hospital, or mass media- and appropriate strategies must be devised accordingly. The press and broadcast media are critical in giving voice to demands for equal rights and not reproducing heterosexism.

Here is a recent example: In March of 2018, when theater actresses in Turkey’s Parliament were censored, it mattered greatly for women’s visibility in the social stage whether the press reacted to the situation or concocted excuses to explain it away. Journalists owe it to everybody to publicize the “100 women 100 lines” event against censorship of actresses on stage at the Parliament on April 2, 2018. Abuse of duty does not just mean false and biased news; not informing readers or viewers also constitutes a biased approach that goes against media ethics. Another way to fight sexism and heterosexism is to declare the widely accepted prejudices in this regard baseless. The patriarchy’s roots run deep and empower certain groups. The fight

against its strongest pillar, heterosexism, is a long-term process.

As an academic, I have been invited to broadcast media many times as an expert guest and I have accepted those invitations with the aim of increasing awareness of sexism and heterosexism. I would like to share the difficulties I have experienced during these interviews. Those were basically due to the prejudices held even by the well-meaning journalists.

Gay activists point out that institutionalized psychiatry needs to scientifically re-evaluate the treatment of homosexuality as a disease. In 1973, the American Psychiatry Association (APA) took homosexuality out of the DSM, which catalogues mental disorders. In line with APA's decision, the World Health Organization, in their 43rd World Health Convention held in May 1990, took homosexuality out of the International Catalogue of Diseases (ICD), which is also used in Turkey. In brief, homosexuality has not been defined as a disease for the past 27 years.

The situation is very clear; homosexuality is not a disease. I told the TV presenter interviewing me: "What is not an illness doesn't require a cure, so there is no room for a transformative treatment and neither would this be ethical." Language is not always sufficient to express the truth. We buttress our discourse with facial expressions. The presenter, who I don't actually believe intended to reinforce discrimination, wrapped up with a pained expression at the end of our talk: "The cure for homosexuality is unknown."

Homosexuality is not curable; it is so because it is not a disease.

Sexism and heterosexism are being reproduced via comics, jokes, photos, and most often, verbally, via language, and this cause prejudices to last for centuries, which in effect causing people in various environments to face discrimination.

bianet has been engaged in gender-based rights journalism for years. The book *Woman-Focused Journalism* was prepared in 2007 and renewed in 2012. bianet was also the first to start keeping monthly tallies in 2009 aimed at spotlighting the violence women face every day.

With the *Gender-Based Journalism Handbook*, bianet is once again preparing a guide to improve our language against and understanding of heterosexism and sexism. This guidebook is a source of support full of suggestions for gender-based journalism.

As Nadire and Ertuğrul put it in the introduction of *Women-Focused Journalism*, the IPS Foundation was founded in 1993 in the hope that it would be “possible to do something” outside of mainstream media (Ertuğrul, Füsün, Nadire, Tuğrul, Şahika). I believe the *Gender-Based Journalism Handbook* will significantly contribute to journalists and media representatives’ efforts to engage in rights-based journalism.

Prof Dr. Şahika Yüksel

Preface:

On gender-based journalism

As the Independent Communication Network, we have been doing and thinking about journalism and offering trainings on it since the year 2000. Consequently, we have called ourselves a “school,” despite not officially having that status. Throughout the years we have continually re-defined ourselves and always shared our accumulated knowledge. Our trainings were always the most important way of doing so, as well as the books that came out as a result of them. We started our trainings, which we named Rights-Based Journalism trainings, with local media journalists. Reaching about 1500 journalists, we, as bianet, became one of the media for their rights-based news pieces. During these trainings and in 2003 we published the Journalist’s Handbook series (*Media and Society; Journalism and Reporting; Radio and Radio Broadcasting; New Communication Technologies and the Media; Media, Ethics, and the Law*), and in 2007 the Rights-Based Journalism series (*Human Rights Journalism, Women-Focused Journalism, Children-Focused Journalism*). All of these we made accessible online. We printed second editions. Women-Focused Journalism we also published in English as an e-book.

The profile of the local media and those working in it had changed greatly by the time we completed the trainings of local media journalists; our books had long made it among the principal sources read in Communication departments, and even courses had opened that bore the same name as the books in our second series, with lesson plans featuring these very topics. But we were aware of the gap between theory and practice in journalism departments, that is to say, of the mismatch between what was taught in news criticism classes and those applied in

practice. Indeed, academics were criticizing the lecturers coming from journalism practice for reproducing mainstream journalism in the classroom, whereas those lecturers were critical of the academic approach in return for not being able to address the needs and requirements of the profession and at best treated them as “naive,”. On the other hand the students, regardless of their qualifications they graduated with, were all regarded as inadequate by journalists in the mainstream media, with the accusation of communication departments producing “graduates that do not know how to write news reports.” Thus, in 2008, we started implementing the School to News Room (OHO) project with the aim of catching Communication department students before they entered the sector, and show them they did not have to work in mainstream media. Even if they did, our aim was to convey them rights-based journalism so that they join initiatives like bianet. We wanted to train them towards an awareness of reclaiming their own rights in order to be able to engage in rights-based journalism and an awareness of transforming journalism in its existing form without falling into potholes of the mainstream media. Just as we were rounding up our 9th year of summer trainings, conducted through a selection process among 3rd and 4th year students from Communication departments of universities in Turkey and Northern Cyprus, and getting ready to claim our 10th year in 2018, we had to cancel at the last minute due to the attempted coup of July 15, 2017. Notwithstanding, we completed our 10th year of OHO with our biggest group yet this July, adding new participants to those selected to partake in OHO last year. Thus, we have reached 317 students and 150 academics in 10 years. We had published our book “Getting Into Journalism” at the beginning of these trainings, in 2009, but both journalism and Turkey’s political climate have changed rapidly and turbulently since then. In order to respond adequately to these changes

and give a name to the way our own search for/practice of reporting has evolved, we started conducting our workshops so that they would both emphasize rights-based peace journalism and encompass the changes wrought by the new kind of journalism, called online or multi-platform journalism, on narrative forms and the media used.

We have not yet published the second edition of *Getting Into Journalism* since we would first like to review it in the light of the recent changes and problems of journalism and reporting. But we brought together the journalists, editors, rights organizations, and academics for another BIA project and took another step in line with what has become our motto: “another communication is possible.” We conducted workshops where we discussed the possibilities of peace journalism, the obstacles before it, and the ways in which we can tackle them. What these workshops and our trainings within the past sixteen years, OHO in particular, have taught us and led us to think, and what the rights- and peace-based bianet journalism experience that has now evolved to maturity and become “an alternative role model” -not only theoretically/conceptually but also with its economic sustainability- has taught us, took us to another book and in 2016, our *Handbook for Peace Journalism* was published. This was followed by its English translation in e-book form.

At this point though, before I go into the process that led to the publication of this book you are holding in your hands and the reason we felt the need for a gender-based journalism handbook, I would like to open a big parenthesis to note the stops that our search for alternative journalism has taken. As the editor of our Rights-Based Journalism series, I wrote in the preface that rights-based journalism is an indispensable “main stop” for all conceptions and practices of journalism. This has been

validated, and “rights-based journalism,” which, I believe, was first conceptualized, theorized, and brought into use within bianet’s journalism, became the subject of journalism education in Communication departments in Turkey as well as the primary reference of journalists from the “alternative” media and reader representatives who take issue with mainstream journalism being considered “good journalism.” Thus, journalism known as “human rights journalism” in the international literature was shaped by our definition and practice in Turkey. The scope of it has expanded, thanks to the efforts of those thinking about and practicing journalism within the principles of bianet journalism, while their words and deeds on how news/reporting should be, and their underlying approach also took on a pioneering role. Therefore, rights-based journalism came to denote a kind of journalism that, beyond tracking human rights violations making them public, it began to use, base and set up all news upon and around women, children, and those “other-ized” or marginalized for their sexual orientations, ethnic, racial, religious/sectarian, and cultural identities without giving way to new violations while doing so. Rights-based journalism actually shares the same concern as pursuits referred to as human rights journalism, peace journalism, responsive journalism, public journalism, new journalism, deliberative journalism and developmental journalism. And this concern was dissatisfaction with mainstream journalism, and so, although those that coined and ignited these pursuits will not say it explicitly, the sine qua non or main stop of everyone wanting to do good journalism –since mainstream journalism set up a form and narrative that itself engaged in rights violations– was, inevitably, rights-based journalism. But even more than that, rights-based journalism to us meant something beyond all of these pursuits. And this beyond was rights-based peace journalism.

BIA was one of the first entities to introduce to Turkey the concept of “peace journalism,” which had begun to spread in academic circles in the 1970s, whose applications had started to appear in the 1990s, and which had, by the end of that decade, come to dominate academic and contemporary debates about how journalism/reporting should be done. Indeed, although binet’s search for “another type of communication” and its journalism had always been peace-based, peace journalism had become the subject of our trainings through the OHO project, and in order to take this to completion, BIA also launched a peace journalism project in 2015.

This new BIA project and its trainings bore an approach that questioned the very foundations of mainstream journalism, that is, its economic and political contexts, as well as its academic/scientific context, which has helped it survive to this day by characterizing its journalistic understanding and ethics, thus opening up for discussion and problematizing dominant journalism along with its ideology and epistemological grounding. The definition of peace journalism was expanded within this approach, going by the indispensability of rights journalism. Our *Peace Journalism Handbook* was prepared for publication through a theoretical approach so as not only to offer us the keys as to how mainstream journalism can be transformed, but also to criticize the ethics outlining the principles and rules behind mainstream media journalism and the applications thereof in a way that makes the connection between peace journalism and rights-based journalism.

In brief, as BIA we call what we do “rights-based peace journalism” and with this we mean journalism that is the subject of an ethical and political choice, which sees rights advocacy and peace advocacy as indispensable for each other. This choice we see as applicable not just in situations with close combat but in

every news-worthy situation constituting a rift or surplus in daily life; therefore we mean journalism that holds itself responsible for the non-violent resolution of all kinds of (class, ethnic, cultural, gender-based) conflict and tension, and approaches peace as a process continually to be taken further.

Then why are we confronting you now, this time with our *Gender-Based Journalism Handbook*, two years after the publication of our *Peace Journalism Handbook*, eleven years since the first edition of our *Women-Focused Journalism* book, and six years after its second edition?

For starters, in our *Women-Focused Journalism* book, we had explained the insufficient representation of women in the news and their rights violated when they were represented through the reproduction of daily language, of which the phallogentric structure marginalizes women and noted first and foremost that this language made the news a form of male narrative through its appearances within the dominant regime/discourse of reality, and that these needed to be subverted. That is, we had said, let us begin the transformation with language, while personally questioning the principles and codes, and most importantly the underlying ethics of mainstream journalism. In the *Peace Journalism Handbook*, we argued that within phallogentric language (in the absence of its own signifier) women were not only “otherized” or marginalized, but all (other) “others” were womanized and treated as women, or rather, that the male-female dichotomy that structures our thinking acts as a primal (archetypal) one on which all others are set up, and we emphasized the need for feminist ethics and reflection/actions problematizing this epistemological stance. So the news should be for the women and for the womanized “others.” And we had argued that, for that to happen, we need to pursue journalism that does not advance through dichotomies but advances around a

narrative which requires awareness of their intertwinement, by transforming what we know about which news sources should be used and how a news piece should be written, and how editorial values could be redefined.

In other words, undermining heterosexual, “white”, male-centered language/discourse based on “otherizing” women and womanizing “others” was the first condition, but it was not enough. And this meant that the search for a kind of new journalism/reporting, no matter what the name, should always have to be gender-based. BIA’s search, indicated with the motto “another communication is possible,” had also come to express itself through “rights-based peace journalism” within this framework, not just because peace could be promoted when the other half of society was not marginalized in the news, but because society would become gender/women-focused as a matter of course when journalism was based on peace. For instance, when news sources were not restricted to government authorities and an effort was made to listen to those who could not get themselves heard, then the narratives of women, being essentially the weavers of peace in daily life, became audible.

In turn, it was a “political and ethical” choice to name the second book in our Rights-Based Journalism series, not “Gender-Based Journalism” but “Women-Focused Journalism”. Because, as stated above, woman(hood) was being constituted through an archetypal identification with all other marginalized people, and within this hegemonic set-up, woman was not only otherized, all others were womanized, with the rights violations of the news-writing process compounded when those others were women. For instance, in the news, for a man to be “like a woman” in terms of his sexual orientation made that individual a potential criminal, or “the choice to be a woman” was enough to justify murder/violence. According to one

statistic, those murdered due to hate crimes in Turkey were not trans men but trans women.¹ Moreover, according to another statistic, we are living in a country where 12,343 women were murdered –let alone subjected to other forms of violence– in the 10 years between 2002 and 2012, when the second edition of our book was published.² According to news pieces bianet compiled from local and national newspapers, news sites, and agencies, in 2017 men murdered at least 290 women, 22 children, and 34 men who were with the women during the incident/who tried to prevent the murder, raped 101 women, harassed 247 women, molested 376 girl children, and injured 417 women.³

The *Gender-Based Journalism Handbook* in your hands, is both a revised sequel of our *Women-Focused Journalism* book, and a guidebook. This time it focuses not just on women but also includes rights violations in the news concerning LGBTI+ individuals, as a guide to show how those representing various sexual identities can be the subjects of rights-based journalism, based on the experiences of bianet and its project partner Kaos GL.

Just like our previous books, this was also the result of a project. Our project titled “Gender-Based Journalism” was realized in the years 2016-17 in conjunction with Kaos GL, which has considerable experience in LGBTI+ focused news and magazine reporting. The project brought together local women’s and LGBTI organization representatives, journalists, academics, and Communication department students in ten workshops held in Istanbul, Mersin, Bursa, Izmir, Eskişehir, Trabzon, Diyarbakır, Muğla, Edirne, and Dersim.

¹<http://t24.com.tr/haber/turkiye-trans-cinayetlerinde-avrupa-birincisi,290276>

²<http://www.dogrulukpayi.com/beyanat/54e44aa24f8cc>

³ <http://bianet.org/bianet/erkek-siddeti/194755-erkek-siddetinin-2017-grafigi>

As our other workshops, these also functioned as reciprocal learning processes, and what this extremely productive process brought about we wanted to share with you through this book.

Prof. Dr. Sevda Alankuř

ABOUT THE PROJECT

We ran the *Gender-Based Journalism Handbook* and Online Library Project supported by The European Instrument for Democracy and Human Rights (EIDHR) between 2016-18. Prof. Dr. Sevda Alankuş was the project supervisor and Öznur Subaşı the coordinator.

In order to supplement the content of the project's workshops, in May 2016 Galatasaray University Communication Department Faculty member Associate Professor İdil Engindeniz Şahan scanned and reported 80 copies of 11 national newspapers (Hürriyet, Sabah, Posta, Sözcü, Habertürk, Yeni Şafak, Cumhuriyet, Aydınlık, Birgün, Özgür Gündem, Yeni Akit) and 9 local newspapers (*Karadeniz, Yeni Asır, 5 Ocak, Özgür Haber, Çağdaş, Pusula, Güneydoğu Ekspres, Olay, Sakarya*) and 544 news reports from seven television networks (Kanal D, Show TV, FOX, NTV, 24, TRT 1, İMC TV) according to gender-based journalism criteria. A total of 6568 news items were scanned for the report.

The two-year project mostly revolved around a discussion of ways and tools of transforming the gender-prejudiced journalism practices prevalent in mainstream and local media. In this vein, we organized news workshops in ten cities in Turkey in collaboration with Kaos GL Foundation. The news workshops in Istanbul, Mersin, Bursa, Izmir, Eskişehir, Trabzon, Diyarbakır, Muğla, Edirne and Dersim provinces served as platforms where women's and LGBTI organization representatives and journalists could get together to discuss the male dominated journalism practice in the media, its problems, avenues to overcome these, as well as what is meant by gender-based journalism and how it can be practiced. The workshops also hosted presentations on women- and LGBTI-based journalism by Galatasaray

University faculty member İdil Engindeniz Şahan, Kaos GL foundation member Ali Erol and Yıldız Tar, Kadir Has University faculty member Prof. Dr. Sevda Alankuş, bianet Freedom of Expression Editor Elif Akgül and Co-Editor-in-Chief Haluk Kalafat. We got together with 269 journalists, representatives of non-governmental organizations, and Communication Faculty students and academics in the workshops held between October 2016-17. The gender-based journalism handbook and online library were supplemented by round-table gatherings where workshop results were discussed. *The Gender-Based Journalism Handbook* was realized by bianet editors Elif Akgül and Çiçek Tahaoğlu. Işın Eliçin was the curator and the editor of the Gender-Based Journalism Online Library. Lastly, a Gender-Based Journalism Conference will also be held within the scope of the project.

All the unsourced excerpts and titles mentioned in this handbook have been quoted from news pieces appeared on mainstream media. We did not feature the names of the media organizations that published them since these pieces that reproduce gender inequality point to a systematic problem.

Why is this handbook necessary?

When should a news item specify the gender of a driver in a traffic accident? Why is it that, in a child abuse story the mother is labeled as a “monster” in the headlines, while the father is not mentioned at all in the story?

Why do LGBTI+s* only make the news with their “victimhood” or their “colorful lives”? Why does a reporter assume that he/she knows the name of a trans woman or a man better than themselves do?

Why are the women get to the headlines on March 8th, and return back to the third page¹ on March 9th? Why are the engineers quoted as experts in news pieces always men, and the dieticians are always women?

Does a piece on sexual violence stop being newsworthy if it is not narrated to the last detail? What are those taken out of a story in the name of making the piece “compellingly readable”?

It is possible to view the news on hourly newscasts, on websites only a click away, and on all newspapers, be they right-wing or left-wing, with these questions in mind.

In fact, we have prepared this guidebook to speak out against the kind of journalism that creates inequality even in a 1000-character news report, and to show that journalism attuned to gender equality is possible.



* LGBTI+: The plus sign added to the abbreviation LGBTI denoting lesbian, gay, bisexual, trans, and intersex individuals is used to encompass all sexual orientations and gender identities and to get across the awareness that a person cannot be assigned an identity by an onlooker.

¹ The third page in newspapers in Turkey are typically reserved for news of murders, fatal accidents, and assaults.

For whom is this handbook?

First and foremost it is for journalists: For reporters, camerapeople, photo-reporters, editors, page editors, editors-in-chief, and all media workers.

It is also for academics and for communication students who want to learn how to write news reports without using the unquestioned stereotypes commonly used in the mainstream, but, to the contrary, with an approach that questions and subverts these stereotypes and sheds light on previously unexamined aspects.

Aside from all of these, this handbook is for those who consume the news, that is, for readers and viewers.



What is gender-based journalism?

Rights-focused journalism centers on rights struggles as it questions the conventional understanding of journalism. In rights-focused journalism, it is not necessary for marginalized people to be the subject or the perpetrator of a violation in order for them to be the topic of a news story. Also it is imperative that no new violations are created in writing the stories as well as inequalities and their solutions are emphasized. Gender-focused journalism is part of the rights-focused journalism as a political and ethical choice.

By gender-focused journalism, we do not mean the news featuring the words “women” or “LGBTI+”, nor the ones that is produced by women/LGBTI+ people.

In fact, taking issue against the journalistic approach that confines women to topics that pertain to women only and that ignores LGBTI+ people, we try to center every news report around women and LGBTI+ individuals, to use language that will subvert the male narrative, and to generate an alternative to the journalistic discourse on mainstream media.

Therefore, by “gender-focused journalism,” we mean journalism that

- Is inclusive in terms of gender diversity,
- Sheds light on women’s and LGBTI+ rights,
- Follows up on rights violations and acquisitions, and renders them visible,
- Publicizes rights demands without causing new rights violations in the process,
- Avoids discrimination.

In other words, we support journalism that does not reproduce inequality, that serves as a reminder that society is not a heterosexual boys' club, and that bears in mind the fact that every newsworthy development equally impacts women and LGBTI+ individuals as well.

The importance of follow-up in rights journalism

While one leg of rights journalism is reporting rights violations and following up on the process, the other is making apparent the fight and acquisitions against those violations: tracking violations, asking and questioning what was done wrong from a journalistic point of view, how it should have been done, and who is responsible, following up on acquisitions/gains.

Bear in mind that after you report a violation, various other rights violations can occur during the resolution process of the problem you have brought to light. Even though your news piece might have stirred up public discussion, do not trust too much in this passing interest, and do not neglect to follow up.

Follow up on investigation, prosecution, and trial processes after publishing the piece. Report the legal struggle in a comprehensible and informative way.

Shine as much light on struggles and gains as on violations.

5W1H in rights violation news

5W 1H is the most widely known rule in journalism. The questions "What", "Why", "When", "Where", "Who", and "How" are asked to complete all elements of a news story.

Sometimes these questions are not enough to understand or describe the incident; a lot more has to be asked and answered. While sometimes, featuring all of these elements can lead to irreparable consequences. Although it might seem "correct" according to the 5W 1H rule in principle to write the name of

someone who wants to keep their identity confidential due to their sexual orientation, or to include the address of a women's shelter in a piece on male violence, these could pave the way for serious human rights violations.

When reporting on violence, it is okay not to feature certain details in your story in order not to endanger the safety of the subject and their loved ones.

Definitely talk to your subject before using details such as photographs and legal names. Before putting in a specific piece of information relating to the chain of events, evaluate the possible consequences of publishing this information for the survivors of the violence. Or you might be doing a piece on a death, in which case you should be careful not to cause rights violations or trauma for the loved ones of the murdered person.

You are allowed to change the name, age, and location information of your contact person. Whether their name is Ayşe or Zeynep doesn't change the factual information at issue in the piece.

Hence, evaluate the risks; you can sometimes bend the rules to protect privacy.



When do women and LGBTI+s make the news? When do they not?

Women and LGBTI+s make the news when they either fully perform the social roles assigned to them or flout them completely. Otherwise they are not usually featured on the mainstream media.

The women in the news are generally either “super-mothers” or “monsters.” LGBTI+s are either “victims” or “fun.”

What makes the docket on March 8th does not in March 9th, and the microphones directed at women and LGBTI+s on art, life, and fashion pages are absent when it comes to politics, sports, and economy pieces.



Women journalists made up **18.95%** of the names in six national newspapers' mastheads

in 2014
this was **19%**

So, the printed press advanced **0.05%** towards gender equality in the past nine years



In the written press, **26%** of editors are women, **74%** are men



In newspapers' websites, **39.5%** of editors are women, **60.5%** are men



In news websites, we approach equality a bit more: **53.4%** of editors are men, **46.6%** are women

(2014)

The absence of women in news rooms that function as boys' clubs also has a bearing on the news. News rooms being unaware of women and LGBTI+s' problems also fail to "see" these stories.

To the contrary, in news rooms where representation has increased, myriad elements, from events deemed "newsworthy" to the language of the news piece, and even the readership turn into a less male dominated and more socially inclusive form.



How to begin

Selecting the story

Before you do a story, ask yourself: “Why am I doing this story?” What is interesting about it? Why does it concern the public? Are you just doing it because it will get a lot of clicks? What is the importance of this story? What repercussions will it have? Is there a possibility that the life or mental stability of one of the subjects of the piece or somebody else will be put in danger once the story is published/broadcast? Have there been violations in the process? Whose jurisdiction does the topic enter into, and how have these people/institutions carried out their duties; what sort of practices have they employed?

To be able to correctly identify the focus of the story, you must ask these questions to yourself. Don’t give up on doing it. Whether it is tabloid news, sports, economy, or politics, you can get a gender-based report out of every incident. And sometimes through your story you can turn the narrative on mainstream media on its head.

Anyone can report on which method of protection an artist uses in sexual intercourse with the headline, “SHOCKING!” You, on the other hand, can report on the same story to attract the “general readership” while reporting on different methods of protection and their accessibility.

Much of what you experience, overlook, normalize, and don’t dwell on because you see it as part of your routine can be worthy of reporting. At times you might have to ask yourself, “Why

don't I do this story?" Re-evaluate topics that people dismiss saying "How is this news?" from this perspective.

For example, how usual it is for diaper changing rooms in public places to be just for women, right? This situation might be leading to a decrease of fathers taking on childcare duties, and of those doing so to spend less time in public places.



Defy stereotypes when you craft your story. Introduce the reader to different approaches and perspectives instead of reproducing clichés.

Choosing the source

Take notice of representation when selecting your source. When you glance at the newspapers and TV networks, you always see men, right? Especially "serious topics" such as the economy, politics, and sports pages have been reserved for "serious men."

To turn this inequality on its head, point your mic at women and LGBTI+s. Don't forget that men (white, heterosexual, representative of all other social norms) are not the only experts. There are also women and LGBTI+ experts in every subject.

The women and LGBTI+s whose opinion and expertise you will seek can confer different outlooks and new perspectives on the piece, their social experiences and cultural heritage being different from those of other experts on the media.

You don't have to stick to areas of expertise traditionally assigned to men or women. You can talk about subjects like childcare and household chores with men, and subjects like security policies, sports, and the economy with women and LGBTI+s.



*Of the experts, opinion leaders, and politicians giving their opinions in news articles, **81%** are men, **19%** are women*



*Of the subjects of news about politics, only **16%** are women*



*In economy news, the proportion of women is **21%***

Since men are more visible in every area, it might be easier and faster for you to contact a man expert, find his phone number, and get his opinion, than to find women or LGBTI+ experts. But be persistent, don't give up. Maybe it will take you a bit more time, but you can always find someone rather than men, who always get the mic.

Also if you cannot find a woman or LGBTI+ interlocutor, this can at least be one element of the report. Underscoring deficiencies you see while looking through the perspective of gender-based journalism will help render inequality visible.

You can underscore this inequality in your pieces as follows:

- No women were in the group holding the press conference.
- All of the award winners were men.
- The new cabinet was made up of 24 men and two women. The previous cabinet had 25 men and one woman.



Communicating with news sources

Contacting civil society and news subjects

When preparing a story about a subject, instead of restricting the people whose opinions you will ask for to those who are often on the news and easily accessible, you could contact rights organizations working on the subject to give your piece a rights-based perspective.

But whom will you contact and how? Start by researching what every organization works on. The necessary information can often be found on their websites or related news items. Contacting people without researching them first will waste both their time and yours.

The person or organization you contact can be an international organization, a very popular foundation, a local neighborhood association, or a high school or university club. Keep the same, professional relationship with all of them. For instance, when you call the Şaşifelek Drive Solidarity Foundation, maintain the same level of professionalism that you would keep when talking to a unit of the United Nations.

Non-governmental organizations usually do not act as intermediaries between the press and people –subjects of violence, refugees, etc.– in a vulnerable and precarious position. Although there can be exceptions, this is more or less a universal principle. You could try your luck there, but if non-governmental organizations will not facilitate communication with the subjects, instead of pushing this or getting angry, try to find your news source yourself.

What to watch out for when communicating with subjects

One of the questions LGBTI+ organizations are being asked most is: “Could you find us two gay people and a trans woman? We’re going to do a survey/interview.” This sort of question objectifies people and is rather disturbing for the subjects.



Respect the privacy of your interlocutor in all circumstances. When talking with someone who has suffered a rights violation, has been subjected to violence, is at risk, etc., don’t ask questions that will make them re-live the trauma; don’t force them re-tell a traumatic memory over and over again.

For instance,

- To do an interview with someone who has been subjected to violence or another violation, you must first forge a relationship of trust, and it must be the choice of the person in question to talk with a journalist. If they refuse to do so, they might have a good reason for doing so. In fact, the journalist must act ethically and look out for the safety of the subject, omitting certain elements from their piece if necessary.
- When having your subject recount violent incidents or other such traumatic events, don’t cause the person to re-live the event again and again. Consult someone from social services or a psychology expert before the interview, if need be.
- Be especially careful when asking for private information such as previous experiences of violence. Your interlocutor will share this type of private information if they want to; don’t be insistent.
- Don’t assign a gender to the person you are interviewing. Ask them how they want to be referred to, and refer to them that way. Stay true to the person’s identity in your news piece as well.

- In cases where you don't know the person's gender identity, you can address them using *siz* [the formal "you" in Turkish] or their first name.
- When you go to an LGBTI+ organization's press conference, don't ask the activist reading out the press release questions like, "Are you gay too?" Stick to the topic of the press conference. When someone is speaking as the spokesperson of a group/foundation/association, you must ask them questions about the topic of the conference, and not their personal life.
- Don't ask LGBTI+ people questions you wouldn't ask heterosexual people. Just as you don't ask your heterosexual news sources when they discovered they were heterosexual, how their parents took it, and what their sexual preferences are, you shouldn't ask LGBTI+s either.
- Don't interrogate, blame, or mock your interviewee. Ask them the questions that are necessary for the news piece.

Media contact for non-governmental organizations

How non-governmental organizations and their employees communicate with the press to ensure correct and quick information flow to the media is also important.

Having information such as your fields of work, your services, and your collaborations accessible online will forestall unnecessary phone conversations and save you time.

- Prepare a list with the fields of work and contact information of the members of your non-governmental organization/association or trade association. If you want the topic to be represented in the news as correctly as possible, when a journalist calls to ask which experts they should talk with, make good use of that opportunity. Always aim to be prepared.
- Follow current events and update the information at hand accordingly. When a new bill is about to be added to the parlia-

mentary agenda, deciding, before journalists start calling, what kind of stance will be taken on the issue and who will speak to the media will help make your organization more accessible and visible.

- Make sure you have the updated and actively-used contact information of members, employees, and experts who are to speak with reporters. Don't forget to confirm the information that people speaking on behalf of the organization present to the media, and make sure they receive the results of more updated studies if need be.
- Be quick. Neither the news, nor readers, nor editors are going to wait for the writing of the press release, inner-foundation bureaucracy, the approval process, and the time that needs to pass for discussions to reach conclusions. Keep pace with the journalists.
- Don't divide journalists into "big media corporations" and "our back yard". Approach all reporters equally and with the same professionalism. A big broadcasting company's sphere of influence can be quite large, but small, independent media organizations can be more respectful of human rights. Also, bear in mind that these reporters from the smaller outlets usually follow the press releases and events that big media organizations don't. Don't keep information from independent organizations to "make news" in mainstream media. If you're imposing an embargo, do so globally.
- When talking with members of the press, don't forget that your interlocutor is a journalist, and that they are contacting you to do a news piece. If you are giving information off the record, definitely say so. Act with the awareness that the opinions and data you share will be featured in the press.



14 tips to avoid sexism in your news piece

First question: Where are the women and LGBTI+ people?

From changes in the cabinet to the Emmy Awards Ceremony, to the Olympic Games and law amendments, you can look at every news piece you write through the perspective of gender equality.

Don't forget to ask each time: Where are the women/LGBTI+ in this event and this news story?

Number of Women Increases from 1 to 2 in Cabinet of Ministers (July 2017, *bianet*)

Prime Minister Binali Yıldırım has announced the changes made in the Cabinet of Ministers following his meeting with Justice and Development Party (AKP) Chair Recep Tayyip Erdoğan. } 1

Posts of six members of the cabinet consisting of 26 people have been changed; five figures have been left out. } 2

The new cabinet is formed of 24 men and 2 women. There were 25 men and 1 woman in the previous cabinet. } 3

Fatma Betül Sayan Kaya kept her seat as Minister of Family and Social Policies. Minister of Labor and Social Security Mehmet Müezzinoğlu was left out of the cabinet and replaced by Jülide Sarıeroğlu. } 3

Changes in cabinet

Justice Minister Bekir Bozdağ became Vice Prime Minister, while Abdülhamit Gül was pronounced the new Justice Minister. (... all changes are listed) } 4

(1) We start the piece with the most recent development.

(2) We list other newsworthy incidents before the first subheading.

(3) Then we look at the piece from the gender equality perspective and add any necessary information or data.

(4) We then expand on other necessary information/elements using subheadings.

Do not tell only one side of the story

Never only tell one side of a story. Remember that most of the information you are presented with has passed through male news production processes. If the information you obtain tells only one side of the story, try to find out the other sides. Find what is missing in the news report.

One-sided stories can sometimes lead to centuries of prejudice and discrimination against people.

Tanzania's Ministry for Health has suspended activity of 40 HIV/AIDS clinics. The Ministry has accused these non-governmental organizations of promoting homosexual relations.

HIV is assumed to be more prevalent among homosexuals. In reality, unprotected heterosexual intercourse accounts for 80% of HIV diagnoses in Tanzania. According to UNAIDS's global "Barcelona Report", over 80% of HIV transmissions in adults occurs through heterosexual intercourse.

In Turkey, HIV spreads the most through unprotected heterosexual intercourse (40 percent). Second is unprotected homosexual intercourse (15 percent).

Don't forget to feature this information in your piece. Defy prejudice with scientific evidence. And sometimes reserve your doubts about that which is presented as scientific data.

Don't present the reader with uncorroborated information, speculation, or "gossip".

Especially in reports of violence, don't use language that describes the violent event as though you were there to witness it. Remember that this way of writing sounds as if the aggressor is narrating the event.

Underscore systematic violations, if there are any. Point to the liabilities of authorized organizations and persons.



If there is no data, gather it yourself

Support your report with data in order to render systematic rights violations visible.

If there is no official data on the topic you are writing about, try gathering it yourself. You can prepare surveillance reports by examining published news items. Although this won't give you the exact proportions of a phenomenon, it will both be a symbolic indicator of the entirety of a systematic event, and it will encourage states' and non-governmental organizations' efforts to gather data.

Responding to a lack of official data regarding male violence, bianet has been scanning the third pages of newspapers to keep the Male Violence Tally since 2008 and has created an archive from then till now. There is now data available that can be used to refer who the perpetrators of women's murders are, how women were killed when they wanted to get a divorce or to break up, etc.

Kaos GL keeps a Report of Transphobic and Homophobic Hate Speech in the Media and one of Transphobic and Homophobic Hate Crimes. The Hrant Dink Foundation keeps a Media Watch on Hate Speech.

You can come up with your own tally by doing a quick search after any public statement.

For instance, when the prime minister called a woman's father to talk about marriage in 2017, we compiled a record of other similar actions and statements of government officials:

PM Yıldırım Continues to ‘Ask Men for Women’s Hand in Marriage’ (March 2017, bianet)

In the Justice and Development Party’s (AKP) “Citizen Gathering” program in Nicosia, a university student named Yücel Çakmak (21) asked PM Yıldırım to call the family of the woman he wants to marry. (...)

Marriage services by the government

* On November 14, 2016, President Erdoğan called TV series actor Murat Yıldırım’s father on the FaceTime application and asked for permission for the couple to get married.

* On January 25, 2016 then Prime Minister Davutoğlu attended the prenuptial family ceremony of a businessperson, accompanied by the press.

* On July 12, 2016 Prime Minister Binali Yıldırım called the woman a policeman wanted to marry, and talked first with her and then with her father. (...)

Do not put equality in the showcase of the piece, but in the focus

Women and LGBTI+s are so much more than “beauty and self-care”, “family”, “children”, “fashion and make-up”, and “male violence” pages.

Look at news stories outside of these categories thinking, “How would this affect women/LGBTI+s?”

“Women Can Take Care of Their Grandchildren If They Want, But Childcare Services Should Be Provided by the Government” (January 2017, bianet)

Speaking to bianet about the declaration that women taking care of their grandchildren will receive payment, Ünlütürk Ulutaş said: “Of course a grandmother might want to take care of their own grandchild, but the duty of the state should be to develop institutional care facilities.”

Monthly Stipend to Be Paid to Women Taking Care of Their Grandchildren: 425 Lira (Şubat 2017, *bianet*)

The “Grandmother Protocol”, prescribing wages be paid to women taking care of their grandchildren, was signed today. The Family Minister said the aim was to “support women’s employment by strengthening traditional family bonds.”

Following Labor and Social Security Minister Mehmet Müezzinoğlu’s statement that women taking care of their grandchildren at home would be given childcare wages, the practice was presented to the public as the “Grandmother Project”. The practice made the news with headlines such as “Super granny to spend wages on grandchild”, “Promotion to grandmothers”, “Wages for any grandmother taking care of their grandchild!” Recognize that such headlines legitimizes childcare as solely the woman’s responsibility which is to be delegated from the mother to the grandmother.

Steer clear of clichés like the sanctity of motherhood, and remember the invisible labor involved.* In reporting this event, you could remind your reader of fathers’ parenthood duties, render women’s invisible labor visible, and bring up the lack of free and accessible daycare.

Give the floor to experts, activists, and women; ask them their opinions. Always approach with caution those practices that are presented as “nice gestures”.

Also render visible situations where equality is promoted. Visibility will help positive examples proliferate.

Do not portray rights acquisitions as “nice gestures”

Rights are not optional, neither they are to be bestowed as favors: When Turkey signed the European Council’s Convention on

*Childcare services and household chores are “traditionally” delegated to women. Since no fee is charged for this labor, it is referred to as “invisible labor”.

preventing and combating violence against women and domestic violence –also known as the Istanbul Convention– on November 25, the International Day for the Elimination of Violence against Women, this was featured in the news with headlines like “A Kind Gesture to Women on November 25”, “Man Enough to Sign Convention Preventing Violence Against Women”², and “Turkey Cuts Deal with ‘Woman’”.

Law Number 6284 for the Protection of the Family and the Prevention of Violence Against Women was presented to the reader as “The Parliament’s Present to Women”, and “Whoever Beats His Wife Is in for It”.

News about marriage equality was reported with the headline, “A First in That Country! Gay Couples Will Be Able to Get Married”.

In your news pieces, don’t forget to talk about what the laws and regulations entail, what implications they have, how they will affect people, and what kinds of solutions they will provide to social problems, as well as the process leading to change and the civil struggle that enabled this transformation. Do not settle for pieces that can be summarized as, “Good news, ladies, we just got a really adorable law.”

Do not use sexist clichés

The story of a woman who wanted to be a motor mechanic was featured in many publications as “She has motor oil on her hands instead of nail polish”. Women and LGBTI+’s opening up space for themselves in male-dominated professions is always newsworthy, but whether they are wearing nail polish or not is irrelevant.

Traffic accidents happen due to drivers’ or pedestrians’ mis-

² The original Turkish says “adam gibi imza” or “a signature like a man”, with “adam gibi” (“like a man”) being a widely-used problematic phrase meaning “proper(ly), not half-hearted(ly) but full-on as it should be”.

takes, or due to the conditions of the road. Whether the driver was a woman or a man, as emphasized in a piece titled “Woman driver crashes car while singing!” has no bearing on the cause or result of the accident.

On the other hand, the struggle of women who are banned from driving just because they are women is always newsworthy.

Lawsuit Against Driving Ban for Women (November 2012, bianet)

In Saudi Arabia, Nassima al-Sadah has filed a lawsuit against the Ministry of the Interior regarding the driving ban for women. Sadah says that before filing the suit, she applied for a driver’s license scores of times as a mode of protest.

Women to Get Behind the Wheel in Saudi Arabia (September 2017, bianet)

The Saudi Arabian King has issued a decree authorizing women to drive. For years, women in the country had been sharing photos of themselves behind the steering wheel to protest the ban. Many women had been arrested.

The first piece is about a lawsuit in 2012 against the driving ban for women in Saudi Arabia, while the second is about when women won the right to drive in 2017.

In the first piece we start by writing about the most recent development, and then move on to talking about the background of the rights violation/inequality. The second is on the same subject, but this time it is about rights acquisition. When writing about this as a win, we evoke both the struggle that led to this point, and the discrimination and rights violations, as in this case, against women/LGBTI+s in the country.



Look at women and LGBTI+s’ rights struggles; draw attention to inequalities. Place women and LGBTI+s not in the showcase but in the focus of the piece, and always follow up on later developments.

Do not restrict women and LGBTI+ individuals to “special days”

Special days such as Pride Week, March 8th International Women’s Day, November 25th the International Day for the Elimination of Violence against Women have been won as a result of rights struggles. On these days, the mainstream media also allocates lots of space to women and LGBTI+s. However, women and LGBTI+s should exist in the news outside of these days as well.

The Budget Is Male Too (November 2011, bianet)

As the 2012 budget talks of The Grand National Assembly of Turkey’s (TBMM) Plan and Budget Commission continue, Peace and Democracy Party (BDP) Diyarbakır Member of Parliament Nursel Aydoğan told bianet about whether Gender Budgeting came up in the agenda.

Every legislative year the Parliament holds budget talks. These talks usually make the news for the amounts allocated to weaponry and war, to the Administration of Religious Affairs, to education, and health. How the budget for all these categories will affect different social groups is never discussed. Looking at such developments through the perspective of gender can result in rights acquisitions.

Do not make excuses on behalf of the culprit

Do not use gender roles and moral values (which depend on the person) as excuses. Don’t shift the blame on to the wronged party and portray him/her as the cause of or deserving violence. There should be no confusion about where the blame belongs for a (sexual) assault—with the person who committed the offense. The victim/survivor’s behavior does not matter:

Wearing a mini-skirt, being on the street at midnight, having sexual intercourse with someone you are not married to, being a sex worker, and other such actions cannot be sited as an ex-

cuse for violence. “Avoid suggesting that the victim somehow provoked the incident. Be mindful of this, because victims are never to blame for what happened to them.

Titles like “She Said She Was Female But Turned Out to Be Male” in a hate crime story, “Enraged Husband Spreads Terror” in a murder story, “One Touch and You Get Two Years” in a harassment story, “Those Who Rape Are In for It” in a criminal code amendment story, as well as insinuations about the private life of the person subjected to violence, might cause people to blame the victim.

The Truth about Asuman (June 2014)

Seated at the center of a love triangle, Asuman S. testified that she was having an affair with the associate professor. The married secretary also claimed she had been harassed over the phone for not sleeping with the suspect.

One Man Kills Another, Two Women Lose Jobs (June 2014, bianet)

In a university, Prof. Dr. X.Y. killed Assc. Prof. Dr. Y. Z., resulting in the discharge of the suspect’s wife, Dean and Prof. Dr. V.Y., and secretary A.S., whom the suspect was allegedly involved with.

In this story, a woman who has no de facto link with the murder is targeted and placed in the center of the incident by the mainstream media just because she is claimed to be involved with a married man, that is, because she has disobeyed gender norms.

In bianet’s version, gender norms are done away with and at times subverted, and only the concrete facts about the incident are reported. Therefore, the news piece centers on what actually happened, rather than whether it can be used to cause a sensation.

Instead of reading minds and making guesses, base your story on concrete evidence.

Don't opt for "frenzied" headlines, don't paint the aggressor as "sick"

"A frenzy of rage" [cinnet] is an often-used cliché when it comes to reports of violence and murder. Avoid clichés.

Labeling perpetrators as 'monsters' sets them apart from the rest of society, and it implies a "them versus us" dynamic. Such labels can hinder people from reporting suspicions they may have about someone, because it challenges their concept of how 'good people' do 'bad things.' Human beings are complex, and no one is 100% good or 100% bad. Reporters should always try to use the most accurate language possible.



Violence/murder following systematic male violence is not an instantaneous event. Don't call it "a frenzy of rage" and move on; question whether the murder gave any prior indications.

The Women and LGBTI Commission of the Journalists Union of Turkey issued a declaration titled "It's not frenzy [cinnet], it's murder", calling for journalists to "Stop legitimizing male violence and murders of women."

**Such is our open letter to our colleagues:
Stop legitimizing male violence and murders of women,
It's not "frenzy" – It's murder!**

According to the Turkish Language Association (TDK) dictionary, the Arabic word *cinnet* means insanity in Turkish. To go through *cinnet* corresponds to "momentarily showing signs of insanity".

"Insanity" means the state of being insane. The adjective "insane" is used for people who have lost their capacity for judgment, who are mentally disturbed or unbalanced. (...)

We media workers clearly have a great responsibility in ending discrimi-

nation against women, male violence, and murders. We need to stop featuring in our news pieces expressions that legitimize and normalize discrimination, violence, and murders. “Frenzy” is one of these expressions.

December 2013

Resorting to physical or sexual violence is not a disease, and men who resort to violence aren't pathological cases; they are people like us.

Don't portray perpetrators of violence as people with mental disorders. Don't use illnesses like depression and schizophrenia arbitrarily to provide justifications for violence, leaving those living with those diagnoses suspect.

Experts remind us at every opportunity that men who exercise systematic violence do not have a treatable illness, and that violence is mostly not pathological, that it has social causes.

Psychologists for Social Solidarity Association Commission for Women
“Murders of women are not detached or independent from harassment, encountered often in daily life, and from other forms of psychological, economic, sexual, and physical violence women are exposed to. For this reason, saying that men who exert violence are deluded killers, sick people, perverts, or going through frenzies of rage, that is to say, marginalized or “other” men, not only serves to underestimate what violence against women and murders of women in our country have come to and individualize lived experiences, but also renders invisible and normalizes other forms of violence, the perpetrators of which are also men.”

February 2015

Base your story on people's statements, not the information on their ID

One of the most often repeated violations concerning trans individuals is putting down the name they actually use as their “nickname”, and talking about them using their birth name. Similarly, we frequently come across news stories where the diversity of gender identities is ignored and subjects confined to binary, heterosexist gender definitions.

Instead of saying, “transvestite Abdullah C., who goes by the nickname ‘Ayşe’”, talk about your subjects using the names and identities they use to refer to themselves. (e.g. “A trans woman named Ayşe,” etc.)

If what is written in the census records is not one of the main elements of your story, don't talk about someone who defines herself as a woman and whom everybody calls “Ayşe” as “Abdullah” just because that is what it says on her identity card. You don't refer to actor Cüneyt Arkın in your news pieces by his birth name, “Fahrettin Cüreklibatur”, do you?

Don't romanticize violence

Jealousy is not a show of affection but an intervention that restricts another's life. “Honor” is not a man's honor, but an excuse for a woman's murder. There are no love killings; there is violation of the right to live. Romanticized violence legitimizes murder.

Don't use phrases such as “Jealousy killing,” “He said he loved her a lot,” “He went into a frenzy of rage when she rejected his proposal to reconcile,” “He apologized, but when he was rejected he first killed her lover and then took his own life.”



Make sure you don't romanticize suicide either, through phrases such as "took his own life." Did you know that 16 percent of people who kill women commit suicide after the murder? Eleven percent give themselves up.

Don't empathize with the aggressor

Don't empathize with the perpetrators of violence or try to provide justifications for or "understand" the violent acts. Those who prepare the news are people, and sometimes, the events in a news story can remind the reporter/editor of their own personal experiences or traumas. However, no matter what you do, do not take a personal approach to the news story or create excuses for any sort of rights violation. Don't legitimize the violent act.

In addition, don't allow for rights violations against the perpetrator either. Such an approach would not serve to provide a social and political solution to the problem but only to reinforce lynch culture. Don't let a systematic problem turn into anger directed at a single perpetrator.

Prevent the reproduction of violence in the news piece

Be aware not to reproduce symbolic and systemic violence in your narratives.

Even tabloid or sports-related news stories, though at first glance seemingly unrelated to violence, in effect can function as normalising violence.

For instance, a piece dated April 2017 was shared from the social media account of a big media corporation's sports page with the message, "Nude photos of famous soccer player's wife shared online," and blurred versions of the circulated photos in question.

Photos of public figures taken without their knowledge or leaked from their phones are often featured in the media.

A news piece announcing a violation of the protection of personal information can reproduce that violation by continuing to share the leaked information. Or a local paper, in their news piece, can clearly indicate the location of a women's shelter opened by a municipality, whereas the addresses of these shelters, which house people subjected to violence, need to be kept secret for the safety of their residents.

Show care when dealing with information on official documents

Journalists can easily access reports such as police or forensic science reports, especially in cases of violence. When a suit is filed, information ranging from a person's government ID number to their address and phone number can be found through the bill of indictment and the record of the trial proceedings.

Although these documents related to the proceedings are open to the public, using all of these details in the piece can expose people's private space.

Take care not to use in your piece descriptions from the crime scene and forensic reports. For legal reasons, these reports give in-depth information related to the violent incident down to the minutest detail. But even if the victim/survivor's experience becomes part of a court or police record, remember that they are entitled to privacy, respect, dignity, and factual representation of what happened. Don't write names and personal information of the victims/survivors without their consent.

Don't write more than is needed.



Language

Use the active, not the passive voice

Stay away from passive sentences where there is no clear subject. For instance, instead of saying “Women were accorded the right to vote,” say “Women won the right to vote,” or “The Parliament ratified the bill according women the right to vote.”

Sometimes it’s easier to use the passive voice because we don’t want to assign blame to someone who hasn’t been convicted. But when a perpetrator has been arrested, it’s best to cite the police report, make the perpetrator the subject of the sentence, and then assign verbs to him or her. The victim should be the direct object of the sentence. Saying a victim “performed” a sexual act unfairly assigns agency to the victim.

So, make active sentences: “A.B. killed his wife, C.B.”

Expose the perpetrator and the violation, not the victim.

Don’t use wordplay

Resorting to wordplay in the headlines is a frequently used tactic to render a news story interesting.

But in doing so, don’t lead to more rights violations, offend the subjects, reinforce social prejudices, joke about tragedies, or pornographize violence. Seek alternatives to language that omits, patronizes, or trivializes women and LGBTI people, as well as to language that reinforces stereotyped images of both women and men.

Don't pornographize the story

Avoid approaches that pornographize the news story, such as describing the violence, conveying the details, and depicting sexual violence. When you write a piece on harassment titled “He caressed my breasts,” or pieces on rape titled “Handcuff fantasy” or “The night that ended in bed” (all of these were taken from real news pieces), harassment, rape, and gender-based violence become invisible. Harassment and rape are not erotic; they are very serious crimes committed against the integrity and immunity of the body.

Your news piece should be devoid of offensive expressions that render the subject of violence a sexual object and further wrong them.

Only a very small percentage of harassment and rape cases get reported to government authorities.. According to research*, 38 percent of women in Turkey say they have been subjected to physical or sexual violence at least once in their lives, while the rate of those who make institutional claims about being subjected to violence is only 11 percent. There is no reliable data, even, on men who are subjected to rape.

Given that there are lots of people reading your piece who are in a similar condition, consider how this piece will affect them. Make sure that the piece is informative about rights and a useful guide against rights violations.

Rid your language of sexist expressions

Always question the words and expressions you use; get down to their roots. Lots of expressions you've been hearing and using for years could have come from a male, heteronormative, sex-

*“Research on Domestic Violence Against Women in Turkey” (2014) conducted by Hacettepe University Institute of Population Studies with the support of the Ministry of Family and Social Policies

ist, and sexed root. Eliminate language that misrepresents, excludes or offends.



If an incident is referred to in a sexist way, you don't need to use that expression. Discuss language with your editorial team. Common expressions you use unthinkingly could in fact be discriminatory.

A commission of 63 people was formed. This commission, named “the Wise People Delegation” was featured in mainstream media as “the Delegation of Wise Men”.

When the members of the delegation were announced in April 2013, *bianet* ran the story with the title: “They said wise men and it came true: 12 women, 51 men.” This way, it both criticized media discourse and reported concrete facts about this commission that was not made up only of men.

Look at the roots of idioms, commonly used phrases, and words; correct sexist expressions. Make sure that your discourse is inclusive of diversity.

Some of our suggestions for ridding entrenched language of sexism are as follows:



*Bayan*³
Erkek çocuğu -
*Kız çocuğu*⁴
*LGBT'li*⁵
*Gay*⁶
Transvestite
Man [in the sense of
"person"]
Mankind
Man of science
Businessman
Maiden name
Different sexual orientations
Gay marriage
Changed his/her sex,
Used to be a woman
and became a man
Maidenhead/virginal
membrane
Lazs' / Armenians'
/ Kurds' Women or
Women of Lazs /
Armenians / Kurds



Kadın
Oğlan çocuğu - Kız
çocuğu
LGBTİ / LGBTİ+
Gey
Trans [gender] [person/
individual]
Person
Humanity
Scientist
Businessperson
Premarital last name
Various sexual orientations
Marriage equality
Completed sexual
transition/Transitioned,
trans man, trans
woman
Hymen
Laz / Armenian /
Kurdish Women

* We refrain from using: "appeared before suitors", "widow", "like a girl", "cat fight", "heinous attack".

³ Bay and bayan are rarely used forms in Turkish, corresponding to "Mr." and "Ms." Bayan has come to be used instead of kadın, the actual word for "woman", as a more "polite" alternative. As a result, using bayan reinforces the conception of "woman"/kadın as being too "blunt" (perhaps due to being too sexual or dainty) and just plain unsuited for the public sphere and conversation.

⁴ "Boy" in Turkish is oğlan or oğlan çocuk/çocuğu [lit. "boy child"]; erkek is "male" or "man".

⁵ Literally, someone "with/from/of LGBT", as though it is a place one can be from or an ideology one ascribes to.

⁶ Spelling "gay" as "gey", as it is pronounced in Turkish, embraces the term instead of having it remain as a foreign concept that has nothing to do with Turkey.

Question heteronormative language

Although the binary (heteronormative) gender system is accepted in all of the world, this is not the reality. There aren't only women, men, girls, and boys in society. When preparing your news piece, don't configure your language based on the gender binary. Take the diversity and fluidity of gender into account.

Even Facebook recognizes 54 gender identities. You may not be able to feature scores of gender identities in your news piece, but the important thing is not to disregard them.

Stay away from militarist language

Both news pieces and accompanying images are affected by militarism in times of conflict. Even in the recounting of a simple event, partisanship is expressed through gendering the two sides.

The headlines are filled with "heinous attacks", "we infiltrated their den", "dishonorable people", "the soil of the homeland is honor", and "mothers of soldiers".

Militarism makes the "homeland" female, and the "protector of the homeland" male; in war it makes "our side" more masculine and "the other side" more effeminate. "Conquered territory" is "penetrated", while if it's one's own territory this is called "occupation".*

Don't give the news using the first person plural. Phrases such as "We crossed the border," and "We won the match," are common in mainstream media; some journalists in conflict regions identify themselves with official institutions like armies when they write the news. But remember, journalists are neither partisan nor the proponents of war.

* Sevda Alankuş, Peace Journalism Handbook, Istanbul: IPS Communications Foundation Publications, 2016.

You don't need to write your piece using military terminology. Not everyone might know these terms and they don't have to. Dispel the 'us' against 'them' fallacy.

Don't forget, "woman" is not an insult. Disparaging people/institutions by feminizing them is a form of violence against women.

If you avoid doing this, you will have taken a gender-based approach, as well as refrained from war provocation.

Do research, learn more

Hate stems from ignorance; the unknown inspires fear. Report the news with the aim of eliminating the lack of knowledge, of dispelling questions in people's minds, and lead the way for those who don't have access to information.

Read up on, research, and learn about rights and discourse. Fix misused, sexist, heteronormative concepts such as "sexual preference", bayan, and "maiden name". If you use the right form in your news piece, the reader/viewer too will learn it and get used to it.



What to watch out for when choosing visuals

When you are choosing an image for your news piece, make sure that the image would not reproduce certain clichés. Especially with stories of violence, opt for empowering, crime-detering photos that encourage reporting crimes.

Certain photos come to mind when talking about “violence against women in the news”: those of black-eyed women, women taking a beating, and a woman crouched against the wall with a man’s fist in the foreground.

We hear, see, and live the stories of these fictional photographs every day. Using visuals that reproduce violence is not your only option in talking about violence.

Don’t use photographs that show women as weak, that will make countless people among your readers relive their traumas.

Don’t use photos from the social media pages of your subjects or experts/witnesses without getting the consent of the people in the photo.

When reporting violent incidents, don’t use photos of the perpetrator and the sufferer “from their happy days”, for instance of spouses from their wedding. These are not relevant to the story, and they also carry romantic connotations.

Select a neutral photo; don’t use choreographed or sexy poses even if they seem more interesting.

In your visuals, respect gender diversity. When you have to use

a photo of two lovers in pieces about marriage or divorce, use photos of homosexual couples as well.

Don't use phallic photos or those ignorant of gender diversity, such as F16 planes with their noses pointing upward, wedding photos where the man is kissing the woman on the forehead, photos with only heterosexual couples or graphics with only male figures.

Be mindful of gender diversity also when preparing graphics for your piece. In graphics prepared using human vectors that give a gender breakdown, using one type of human vector will indicate men. Depending on the content of the data (for instance if the data is about people who identify as men), you can use one type of human vector and color it as you like.

But when visualizing data including women and trans gender identities, diversify your vectors. You can emphasize women by adding hair and skirts to your vectors. You might be of the view that a skirt and hair are clichéd and sexist ways of emphasizing women. In that case you must be more creative; you can find other ways of adding different elements to your vectors.



Choose your headline wisely, don't create clickbait

The first things the reader sees are the title and the photo, and what gets a story read is its title. But don't use sexist, discriminatory visuals and titles just to get your story read.

If you're not actually reporting breaking news, don't write "breaking news." Don't try to get clicks writing "YOU'LL NEVER BELIEVE IT [SHOCKING]". Don't use expressions such as "shock" for murder, "disgusting act" for sexual violence, or "shameful case" for a child abuse case. This approach makes violence look like an exception, drawing public attention to certain cases while hiding others from view. This way it normalizes violence, since murders that aren't "shocking murders" don't receive a public reaction.

Don't do clickbaiting, asking questions in the headline to trick the reader. Don't feature in the title any elements that aren't in the piece in the hopes of getting clicks. These don't mean that you can't ask questions in the headline, but don't use the headline "Which handball player is now in Turkey?" and link it to a photo gallery of said handball player and their partner, or don't write "When will Istanbul see snow?" and then talk about how the weather is getting warmer.

Find striking and sensitive headlines, instead of slangy, insulting, sexist, homophobic/transphobic, or discriminatory ones.



Ask yourself these questions after you have finished writing:

- What kind of approach did I employ in this piece?
- What have I left out? Is there something I should leave out and haven't?
- Which problematic clichés have I reproduced in this piece? Does the text feature discriminatory expressions or hate speech?
- Did I cause a new rights violation with this piece?
- Did I take to the representation of women and men in a sufficiently fair and balanced manner?
- Did I talk about how this incident affects women and LGBTI+s?
- When referring to experts or witnesses, did I feature women/LGBTI+s?
- Are there only men or heterosexual couples in the photo/infographic? Was I able to reflect gender diversity?
- Is my language and way of writing conducive to social equality or does it reproduce traditional judgments?
- Do the photos I've used reproduce violence, discrimination, marginalization? Do they cause any violations of rights or privacy?

Sample news reports

In this section you will find how a story on violence and another related to culture and arts were covered in the mainstream media, and how these stories could be reframed using gender-based journalism.

We have changed the names in the story on violence below, but kept the factual errors. You will see that three different names were attributed to the the same person in the same news item. This shows that reporters and editors have to do a more thorough job before presenting news to the public.

How was a murder story featured in mainstream media?

A father in Maltepe shot his two daughters with a pump rifle in a frenzy of rage before taking his own life. It was found out that Mehmet Y., who was getting divorced from his wife, was allowed to pick up his daughters once a week accompanied by the police, and that he killed their daughters and committed suicide after arguing on the phone with his wife.

Mother Dilek Yenik came to her soon-to-be-divorced husband's house to pick up her two daughters, who had spent the day with their father. When she went in the house, she discovered the lifeless bodies of Mustafa Yenik, their daughters, 4-year-old Ece, and 2-year-old Demir. Neighborhood residents gathered upon the mother's ensuing nervous breakdown.

Police officers and paramedic teams were dispatched to the scene of the incident after neighborhood residents notified the authorities. The preliminary inspection revealed that father Mehmet Yenik had killed his two daughters using a pump-rifle

before committing suicide, shooting himself with the same weapon. In the throes of a nervous breakdown, mother Dilek Yenik was taken by ambulance to Fatih Sultan Mehmet Hospital. The police investigation in the crime scene is ongoing.

“They had been going through a divorce since the summer. The deceased would make threats. He had been in detention a couple of times. He was authorized to see his children accompanied by the police. Today was his day off. Inside it’s full of bottles of alcohol,” spoke Dilek Yenik’s relative İsmail Çevik.

It was reported that Dilek Yenik and Mehmet Yenik were separated, with their divorce case ongoing for 3 months, that the children, living with their mother during this period, were permitted to stay with their father one day of the week, and that Mehmet Yenik picked his daughters up on Tuesdays and spent time with them at his place.

Istanbul Anatolia Chief Public Prosecutor’s Office declared in a written statement that Mehmet Yetkin had killed his two children, ages 2 and 3, with a pump rifle and then committed suicide in a frenzy of rage in Maltepe, and that an investigation had been launched into the incident.

The chief public prosecutor’s office issued the following statement about the incident:

“On February 2nd, 2018 and at Zambak Street of Maltepe District’s Fındıklı Neighborhood, mother D.Y., separated from her husband A.Y. due to marital problems, dropped their children E.M.Y. (b. 2014) and M.H.Y. (b. 2015) off to him, accompanied by the police. After father A.Y. drank alcohol at his dwelling, he called his wife D.Y. and went into a frenzy of rage due to the ensuing argument, shooting their 2- and 3-year-old children with a pump rifle and subsequently committing suicide. The children and the father have been understood to be dead and the investigation into the incident is ongoing.”



How can the same story be written through a gender-based journalism perspective?

In Istanbul, a man called A.Y. killed his two daughters, whom he picked up in the company of police officers, using a rifle. He committed suicide after the murders.

A.Y., who was in the middle of a divorce from his wife, had previously incurred temporary debarment. İsmail Çevik, who knew the family, testified that A.Y. had been threatening his wife for some time.

It was discovered that the divorce case had been going on for three months, and that the children, living with their mother in this period, were allowed to stay with their father once a week. Istanbul Anatolia Chief Public Prosecutor's Office argued in their written statement that A.Y. had been "in a frenzy of rage." According to bianet's tally, killers committed or attempted suicide after the murder in 19 percent of the 290 murders of women committed in 2017.

How was a culture and the arts piece featured in mainstream media?

The 69th Emmy Awards were given out at the ceremony held at Microsoft Theater in Los Angeles. The program hosted by Emmy award-winning comedian Stephen Colbert was broadcast live on CBS. The night saw HBO show "Veep" win its 3rd Emmy in 3 years.

Hulu's "Handmaid's Tale" series, adapted from Margaret Atwood's 1985 thriller, won Outstanding Drama Series, while Elisabeth Moss won Outstanding Lead Actress for her performance in the same show.

“Saturday Night Live” was also among the night’s winners, with Melissa McCarthy, who plays White House Spokesman Sean Spicer in the program, awarded Outstanding Supporting Actress.

Her appearance on stage with a replica of the speech platform Spicer uses in press conferences at the White House was among the night’s surprises.

An Emmy-winner in 38 categories so far, HBO series “Game of Thrones” was not featured in this year’s nominations as it made a late start to the season.



How can this story be written through a gender-based journalism perspective?

The 69th Emmy Awards were given out at the ceremony held at Microsoft Theater in Los Angeles.

The night was marked by the success of women’s series. Awards in four categories (Drama, Comedy, TV Movie and Limited Series) went to productions telling stories of women.

Four of the six women who won Outstanding Actress awards were over 50 years of age.

The Handmaid’s Tale director Reed Morano won Outstanding Directing for a Drama Series, making a crack in the Emmys’ glass ceiling for directors.

The Handmaid’s Tale, adapted to television from Margaret Atwood’s dystopian novel, won a total of eight awards, including Outstanding Drama Series. Feminist author Margaret Atwood got up on the Emmy stage.

Actresses thanked Atwood in their speeches.

Big Little Lies, which tells a story of domestic abuse and women's solidarity and which is produced entirely by women, won eight awards including Outstanding Limited Series. Awarded Outstanding Lead Actress in a Limited Series or Movie for her role in the series, Nicole Kidman stated: "We shone a light on domestic abuse. It is a complicated, insidious disease. It exists, far more than we allow ourselves to know. It is filled with shame and secrecy and by you acknowledging me with this award it shines a light on it even more."

Netflix's *Master of None* series writer Lena Waithe became the first black (and queer) woman to win an Emmy for Outstanding Comedy Writing.

According to Women's Media Center (WMC) data, 72 percent of those nominated for an Emmy in 2017 were men, and 28 percent were women.



Analyses of news reports

March 2013 – Children’s rights, not homophobia

On March 21, 2013, the then Prime Minister Recep Tayyip Erdoğan, in the press conference he held with the Netherlands’ PM Mark Rutte during his visit to the country, stated that he wanted Yunus, a Turkish child whose custody was given to a lesbian couple, to be “returned” to his biological family.

This statement was featured on the television and print news with headlines such as “Erdoğan asks after Yunus: Torn apart from his family and given to the custody of a lesbian couple.” These were followed by headlines as “Take Yunus!” and “Yunus to be saved from lesbian family.”

According to the news items, Turkey’s government had “taken action regarding five thousand Turkish children taken from their families in European countries for various reasons and given to Christian foster parents,” and “started from gay couples.”

Also according to these pieces, the reason 9-year-old Yunus was taken from his family at 5 months (that is, 8.5 years before) by Dutch authorities was that he was hospitalized with a broken arm and bumps on his head. Social services had tried to take the family’s other two children too, but the family had forestalled this by bringing their children to Turkey.

Erdoğan was making statements such as “If he’s Muslim, he should go to a Muslim family,” and “giving a child to a gay family goes against the moral codes and religious values of that society. We need to deliver what’s been entrusted to us to trustworthy hands.” The Netherlands Deputy Prime Minister Lodewijk Asscher said, “We don’t decide on foster parents based on race; instead we strive to make sure the child is in good hands.”

The topic was on the news for quite a while, with lots written

about it. It was announced that the Parliamentary commission had started an inquest and a report would be prepared based on studies to be conducted in certain countries starting with Germany on April 17th.

Due to Erdoğan's visit, social services placed Yunus' foster family in a house, the address of which was kept confidential.

How did the mainstream media cover it?

The incident made the news in mainstream media with below headlines and expressions:

"Lesbian couple hides Yunus", "Yunus, taken from his parents and given to a lesbian family", "the lesbian couple he is living with is hiding him at an unknown address", "Lesbian couple worried!" "Dutch lesbian couple flee Erdoğan", "Lesbian couple nowhere to be seen!" "Though his mother longs for him", "Offensive to save Yunus from lesbian couple", "Family couldn't take Yunus back on the pretext that mother Nurgül Azeroğlu doesn't speak Dutch", "He is taken to church", "His siblings were also detained".

The language used above serves to marginalize and vilify. The binary-gender discourse and discrimination in the statements is legitimized and reproduced in the news items. The foster parents are portrayed as if they have abducted him while their sexual orientations are emphasized in a discriminatory way to evoke disapproval.

The facts are hidden, and information is manipulated. It is hidden that this 9-year-old child has spent the past 8.5 years away from his family and that he has spent more time with the vilified lesbian couple than with his biological family. Social services temporarily placing Yunus and his mothers at a confidential address is reported as "the lesbian couple he is living with is hiding him at an unknown address".

How bianet reported it

The news item discussed how right it would be in terms of child psychology to try to take back, as if he were a toy, a 9-year-old child who has spent the past 8.5 years with his mothers. A psychiatrist and two members of the Parliamentary Commission for Human Rights evaluated the events based on child psychology, children's rights, and discrimination against LGBTI+s.

The mainstream media placed LGBTI+s in the focus of this event, which they covered using discriminatory and marginalizing language, whereas the subject was a child who had allegedly been mistreated, not taken good enough care of by his family, and so taken into custody by social services. Thus, bianet approached this incident through the perspective of child-based journalism.

What Needs to Be Discussed Is Not Why He Was Given to a Gay Couple, But Why He Was Taken from His Family (February 2013, bianet)

"The most important question here is why the child was taken from his biological family. For that child to change families at nine years of age would cause serious problems, no matter where he went."

March 2018 – Violence, not fantasy

In March 2018, a national news agency ran the story that a woman who exercised violence on a man who had harassed him for refusing his proposal to sleep together was released after two years in prison. The incident was covered in local news sites as "the fantasy case".

What happened?

According to a news agency, a married construction worker with three children coerced with threats a married mother-of-one who rejected his offer to sleep together to meet up with him; they met up on December 13, 2016.

What happened when they got together was not covered in the news piece, but it was stated that the woman tricked the man, saying, “let’s play out my fantasy,” only to tie him up, beat him, and leave the scene.

The next day, the woman and four of her relatives were taken into police custody. The woman was arrested and being charged by “premeditated attempted murder,” and two of her relatives by “abetting premeditated attempted murder.” The two other detained relatives were released on parole. The two relatives arrested were released after 26 days in jail.

How the local media reported it

The incident was called the “fantasy case” in the media. The news pieces alleged that the man and woman, both married to other people, had an affair, or “forbidden flame” in the past and when the woman had expressed his desire to finish the relationship, she had been threatened by the man who did not want to break up, and the woman had been exposed to systematic harassment for some time.

But in spite of all of this information, the news pieces used phrases such as, “The woman who battered the man she tricked saying ‘let’s play out my fantasy,’ was released”. Furthermore, the charge listed as “premeditated attempted murder” in the laws was written as “premeditated attempted murder of a man”.

The information that the man had harassed and threatened the woman was not emphasized in the stories, whose subheadings included expressions such as, “Battery of father-of-three”, and “Let’s play out my fantasy, she said”.

How *bianet* reported it

bianet featured concrete facts and summarized the events. It also provided readers with a criticism of the media, drawing attention to the discriminatory language of news pieces in the local media. Referencing previous discriminatory news items against women and LGBTI+s by the same news agencies and local newspapers, it recalled that this is in fact a systematic problem.

The Media Finds “Fantasy” in Violence (March 2018, *bianet*)

A woman who exercised violence on a man who had harassed and threatened her was released after two years in prison. Because the woman left the scene of the incident by tying the man up to make her escape, the incident was dubbed “the fantasy case” by the media.



**Experiences
from
bianet
News Desk**

Murat Bayram:

How can we say *genelev* [brothel] in Kurdish without using discriminatory discourse?

How can we say *genelev* [brothel] in Kurdish without using discriminatory discourse?

One morning I encountered the confounding problem of how news about brothels could be translated into Kurdish. *Kerhane* [brothel] was used with two references. *Ker* means “donkey” in Kurdish. *Hane* means venue, place. According to the second reference, *ker* is a changed form of *kar*, which means “work”, and so *kerhane* means “work place” or “where work is done”. The word “donkey” was used among the public to disparage the people there, while referring to them as “people whose work was done” commodified sex workers.

We tried to find a solution to this together with the Turkish editors.

To my suggestion of *sekshane* (that is, “place of sex”, or “place where sex is had”) the editors suggested we check how NGO experts working in this field viewed this suggestion. Red Umbrella Foundation Chairperson Kemal Ördök said this translation encapsulated the meaning well, and suggested that we add that these places charged a fee. Thus we translated *genelev* [brothel] into Kurdish as *Seksxaneyên Peyreyî* –“Paid Places for Sex”.

Women teachers exist

In Kurdish, *mam* (uncle) is not only used to refer to fathers’ brothers but also to respectfully address older men (this is the same with Turkish).

Because most Kurds who are instructors are men, they were called *mamhosta/mamosta* after a combination of *mam* and

hosta, meaning a skilled person, an expert at something. Later on this word came to be used to mean “teacher”.

The Arabic word *seyda* was being used for “teacher” in the madrasas, places for religious instruction. I also have taken private lessons on the Quran from woman *seydas*, and we used to call them *seyda*. But in places where religious instruction didn’t exist, people refrained from using *seyda*, and so *mamosta* came to be used to mean “teacher”, even though in Kurdish there was also the not so widely used and gender-neutral word *dersdêr* (literally lesson-giver).

bianet/Kurdi chose to say *dersdêr*.

What are we emphasizing when we say child abuse?

bianet’s monthly “Male Violence Tally” has a child abuse section. How we would phrase it when talking about girl children posed a problem.

In Kurdish, *zaroka keç* (child who is a girl) emphasized “child”, whereas *keça zarok* (girl who is a child) emphasized “girl”. Because the emphasis in child abuse was on the sufferer being a child, we chose to say *zaroka keç*.

Elif Akgül:

Women journalists or journalist women?

In news reports when we write about lawyers, judges, journalists, etc. who are male, we don’t specify their sex before their profession. But when the person is female, we immediately say “female lawyer, female judge, female journalist”, just like “male nurse”, “male caregiver”, etc.

When preparing a piece on journalist women at bianet, we got to thinking about the term “women journalists” that we often used.* We discussed whether we aimed to emphasized the women’s profession or that the people doing the

profession were women. This question doesn't have one answer. But we found this formula: If we are sharing different information relating to different genders or sexes within a profession and our aim is to point to the gap between the genders them, so if we want to emphasize the person's gender or sex, we write that the gender first, as in "woman journalist".

E.g. "Women journalists are going on strike because they don't receive equal pay as men journalists."

If a person had something happen to them because of their profession, thus, when emphasizing their profession, but when we also want to inform the reader about their gender or sex, we put the profession first and emphasize that.

E.g. "Journalist women paid a solidarity visit to the printing press worker women on strike."

So if the emphasis is on the profession, we write that first, but if it's on the gender or sex, then we put the gender that first.

Ekin Karaca:

After businessperson Osman Kavala was detained, Kavala's spouse Prof. Dr. Ayşe Buğra held a press conference. When reporting this story, my opening sentence was, "Osman Kavala's spouse, Boğaziçi University Professor Ayşe Buğra...".

Later, I started to question how this phrasing located Ayşe Buğra first and foremost as "Kavala's spouse" so I changed the sentence to: "Boğaziçi University Faculty Member Professor Ayşe Buğra made a written statement about the investigation into her spouse Osman Kavala." We need to keep in mind that commonly-used constructions can be sexist, and create new methods to rise above them when reporting the news.

*In Turkish, “female journalist” can be said in two ways: kadın gazeteci or gazeteci kadın, where kadın is a word that can be taken to signify either sex (for grown people) or gender (which is why we have had to use “gender or sex” in this passage). Here we translated the two options as “woman journalist” and “journalist woman”, respectively. While in Turkish a choice must be made between emphasizing the profession or the gender or sex first, in English, this issue is slightly different, since when saying “male/female journalist” (which is more natural than, say, journalist man/woman journalist, etc.) instead of “journalist”, we are giving the sex and not the gender.

IPS COMMUNICATIONS FOUNDATION PUBLICATIONS

Electronic copies of the publications can be found on
bianet, at the address: bianet.org



3-5 NOVEMBER 2006

ISTANBUL INTERNATIONAL INDEPENDENT MEDIA FORUM

Edited by Sevilay Çelenk

ANOTHER COMMUNICATION IS POSSIBLE

IPS COMMUNICATIONS FOUNDATION PUBLICATIONS



THE JOURNALIST'S HANDBOOK

Edited by Sevilay Çelenk

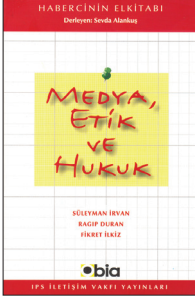
JOURNALISM AND REPORTING

* Çiler Dursun * Rağıp Duran * İncilay Cangöz

* Esra Arsan * Tuğrul Eryılmaz

* Özcan Yurdalan * Mehmet Sucu

IPS COMMUNICATIONS FOUNDATION PUBLICATIONS



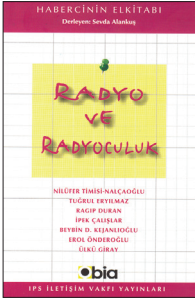
THE JOURNALIST'S HANDBOOK

Derleyen: Sevda Alankuş

MEDIA, ETHICS, AND THE LAW

* Süleyman İrvan * Ragıp Duran * Fikret İlkiz

IPS COMMUNICATIONS FOUNDATION PUBLICATIONS



THE JOURNALIST'S HANDBOOK

Edited by Sevda Alankuş

RADIO AND RADIO BROADCASTING

* Nilüfer Timisi Nalçaoğlu * Tuğrul Eryılmaz

* Ragıp Duran * İpek Çalışlar * Beybin D. Kejanlıoğlu

* Erol Önderoğlu * Ülkü Giray

IPS COMMUNICATIONS FOUNDATION PUBLICATIONS



THE JOURNALIST'S HANDBOOK

Edited by Sevda Alankuş

MEDIA AND SOCIETY

* Halil Nalçaoğlu * Ayşe İnal * Mine Gencil Bek

* Beybin D. Kejanlıoğlu * Sevda Alankuş

* Nilgün Gürkan Pazarcı

IPS COMMUNICATIONS FOUNDATION PUBLICATIONS



RIGHTS-BASED JOURNALISM SERIES

Edited by Sevda Alankuş

WOMEN-FOCUSED JOURNALISM

- * Filiz Kerestecioğlu * Hülya Gülbahar * Eser Köker
- * Hülya Uğur Tanrıöver * Nadire Mater * Selen Doğan
- * İpek Çalışlar * Burçin Belge * Beyhan Demir

IPS COMMUNICATIONS FOUNDATION PUBLICATIONS



RIGHTS-BASED JOURNALISM SERIES

Edited by Sevda Alankuş

CHILD-FOCUSED JOURNALISM

- * Yasemin Onat * Seda Akço * Serdar Değirmenoğlu
- * Gülgün Erdoğan Tosun * İncilay Cangöz
- * Erhan Üstündağ * Kemal Özmen * Ahmet Şık
- * Ragıp Duran * Ezgi Koma * Sema Hoşta

IPS COMMUNICATIONS FOUNDATION PUBLICATIONS



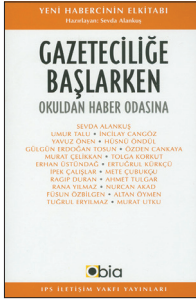
RIGHTS-BASED JOURNALISM SERIES

Edited by Sevda Alankuş

HUMAN RIGHTS JOURNALISM

- * Levent Köker * Gülgün Erdoğan Tosun
- * Çiler Dursun * Yıldız Samer * Tolga Korkut
- * Oğuz Haksever * Şerif Erol * Hüsnü Öndül
- * Peter McIntyre

IPS COMMUNICATIONS FOUNDATION PUBLICATIONS



THE NEW JOURNALIST'S HANDBOOK

Edited by Sevda Alankuş

GETTING INTO JOURNALISM

Sevda Alankuş * Umur Talu * İncilay Cangöz

* Yavuz Önen * Hüsnü Öndül * Gülgün Erdoğan Tosun

* Özden Çankaya * Murat Çelikkın * Tolga Korkut

* Erhan Üstündağ * Ertuğrul Kürkçü * İpek Çalışlar

* Mete Çubukçu * Ragıp Duran * Ahmet Tulgar

* Rana Yılmaz * Nurcan Akad * Füsün Özbilgen

* Altan Öymen * Tuğrul Eryılmaz * Murat Utku

IPS COMMUNICATIONS FOUNDATION PUBLICATIONS



THE RIGHTS DEFENDER'S HANDBOOK

Edited by Gülgün Erdoğan Tosun

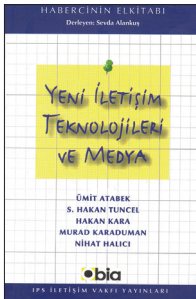
RIGHTS ORGANIZATIONS: VISIBILITY IN THE MEDIA

* Sevda Alankuş * Gülgün Erdoğan Tosun

* Fügen Uğur Ergun Gümrah * Sinan Gökçen

* Erol Önderoğlu

IPS COMMUNICATIONS FOUNDATION PUBLICATIONS



THE JOURNALIST'S HANDBOOK

Edited by Sevda Alankuş

NEW COMMUNICATION TECHNOLOGIES AND THE MEDIA

* Ümit Atabek * S. Hakan Tuncel * Hakan Kara

* Murad Karaduman * Nihat Halıcı

IPS COMMUNICATIONS FOUNDATION PUBLICATIONS



**TEN YEARS OF FREEDOM OF EXPRESSION
2001-2011**

Emek Çaylı and Gülsüm Depeli with the contribution
of Fikret İlkiz and Erol Önderoğlu

IPS COMMUNICATIONS FOUNDATION PUBLICATIONS



PEACE JOURNALISM HANDBOOK

Sevda Alankuş

IPS COMMUNICATIONS FOUNDATION PUBLICATIONS

The Gender-Based Journalism Handbook is the counterpart to our book Women-Focused Journalism. This time our focus is not just on women but the book also includes rights violations in the news concerning LGBTI+ individuals, constituting a guide as to how those representing various sexual identities can be the subjects of rights-based journalism, based on the experiences of bianet and its project partner Kaos GL. On the other hand, it is the continuation of our Peace Journalism Handbook, since to attain a just peace in this time of mounting violence against women and all marginalized groups, we need gender-based journalism, and thus a guide, more than ever.

Sevda Alankuş