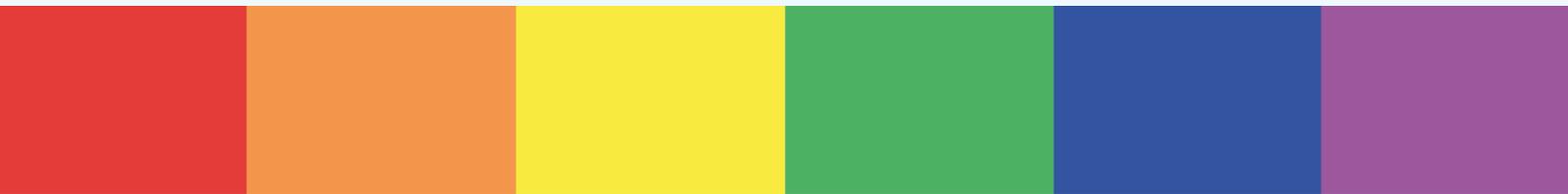




ADVERTISERS
ACTIVISTS COLLECTIVE

#EQUALITYCHALLENGE GUIDELINES

FOR ADVERTISERS, MARKETERS & BUSINESSES
TO SUPPORT, PROMOTE & ENHANCE
LGBT EQUALITY IN AFRICA



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INTRODUCTION

Ad agencies should create, innovate, and take risks. They should be on the right side of justice and create work that matters and that helps, rather than hurts. Knowing that advertisements shape how society views itself, and how people treat others, advertisers and the businesses they represent should create messaging, campaigns and social experiments that break down stigma and promote equality.

They can and must also call on the public to be proponents of LGBTIQGNC (Lesbian, Gay, Bisexual, Trans, Intersex, Queer, and Gender Non-Conforming) equality – from changing the way people think about LGBT people, to inspiring them to be allies, to convincing them to not be bystanders to, or worse, perpetrators of, discrimination. The world needs creativity, guts and conviction in abundance from those who shape how we see the world.

The #EqualityChallenge speaks to five guidelines:

GUIDELINE 1: DO NO HARM	GUIDELINE 2: BE REAL	GUIDELINE 3: PUSH LGBT DIVERSITY IN CULTURE & RELIGION	GUIDELINE 4: BUILD YOUR LGBT TEAM	GUIDELINE 5: GET INFORMED & INFORM OTHERS
DO NOT PERPETUATE GENDER & LGBT STEREOTYPES	WE LIVE IN A DIVERSE WORLD – SHOW IT!	REDEFINE WHAT IT MEANS TO BE AFRICAN/SOUTH AFRICAN & WHAT IT MEANS TO BE RELIGIOUS/ SPIRITUAL	PROMOTE INCLUSION & DIVERSITY WITHIN & WITHOUT	STUDY, EDUCATE & ADVOCATE

The #EqualityChallenge advertisers’ guidelines are meant as a framework to help advertisers, marketers, businesses and SOGIE (sexual orientation and gender identity and expression) activists work together to make equality, dignity, freedom and security a reality for the millions of LGBT people living in South Africa and the rest of Africa. Together, we can create new understandings of society that include everyone, that will help South Africa’s constitution, the African Charter on Human and Peoples’ Rights and the Universal Declaration of Human Rights be more than hopeful words, and that can spread the values of inclusion and human rights for all, enshrined in these legal instruments, to societies throughout Africa.

Advertisers, marketers and businesses can improve outcomes for individuals, businesses and society by being equality allies, and by considering the effect their messaging has on the LGBT community. Countering stigma and regularly showing LGBT people in non-discriminatory ways in ads will reduce violence and improve the safety, health and social inclusion of the LGBT community.

ADVERTISERS, MARKETERS & BUSINESSES' PLEDGE FOR EQUALITY

We, advertisers, marketers, corporates and other business entities working in South Africa and the rest of the African continent, hereby express our commitment to South Africa's remarkable and historical constitution and particularly to the first sections of both South Africa's Bill of Rights and the African Charter on Human and Peoples' Rights, also known as "The Banjul Charter", which has been ratified by 54 of 55 African Union member states. These sections (Sections 9 -12 of the South African Constitution and Articles 2-5 of the Banjul Charter) assign fundamentally the right to equality, dignity, life, freedom and security to all people living in South Africa and Africa respectively. In accordance with these commitments, we recognize these rights as inviolable rights that must be protected.

We, advertisers, marketers and businesses, also acknowledge that while the United Nations' Declaration of Human Rights, the South African Constitution and national law, the Banjul Charter and other international legal documents clearly assign these rights, they are far from a reality for many in Africa, particularly the LGBT community, which faces rampant discrimination and stigma daily, and ultimately experiences increased rates of violence, hate crime, rape and brutality, as well as government oppression and incarceration in some parts of Africa.

We recognize that to eradicate stigma, we need to work together to change the way people think and perceive each other and society. Therefore, in order to promote equality, reduce discrimination and violence, and break down harmful social norms, we agree to work in solidarity with SOGIE activists and organizations to promote and support equality, diversity, and an environment that supports the human rights and inclusion of LGBT people.

Wanting to promote equality, dignity, freedom and security for all Africans, we hereby endorse the #EqualityChallenge guidelines and will seek to implement them in our work where possible, and also to educate our staff on them. We agree to be guided by the principles of equality, inclusion and non-discrimination, central to these guidelines, in our advertising, messaging, communications and other influential engagements, and we hereby pledge our solidarity as allies in the struggle for LGBT equality.

GUIDELINE 1: DO NO HARM

DO NOT PERPETUATE GENDER & LGBT STEREOTYPES

Advertisers, marketers and businesses should reject harmful messaging that promotes or supports discrimination, gender-based violence, gender stereotypes and/or stereotypes of the LGBT community or individuals.

This means carefully considering how gender roles are represented in communications, and avoiding stereotypical representations of LGBT people in advertising. For instance, representing gay men as extremely effeminate or lesbian women as extremely masculine reinforces harmful and narrow-minded stereotypes. The same can be said about representing gay men as flamboyant or promiscuous, or showing trans people as joke punch lines or objects of fascination.

In some countries, advertisements that perpetuate gender roles (e.g. ads only showing women and girls working in the kitchen) are already banned, with national ad standard agencies recognizing the harm such depictions do to society.

Advertising should not reinforce assumptions that limit how people see themselves and others, and ad creators should stay away from stereotypes that make fun of LGBT people or issues (even subtly) and refrain from representing LGBT lifestyle or identity as something bad or to be avoided.

Advertisers should carefully consider how harmful ideas of masculinity and femininity are played out in messaging, and work to turn this on its head. After all, advertisers should be among the first to move away from old, restrictive and conservative ideas, which are not only discriminatory, but also lack originality and freshness.

It is important to also note that gender stereotyping and negative gender portrayal are already specifically banned by South Africa's Advertising Standards Authority (ASA), alongside all other content deemed to be discriminatory.

GUIDELINE 2: BE REAL!

WE LIVE IN A DIVERSE WORLD – SHOW IT!

We live in societies that are biased towards heteronormativity, a gender binary, and cis-genderism. This means, respectively, that most societies suggest that “the norm” is having a heterosexual orientation (being attracted to people of the opposite sex), identifying within a “binary” as either and only male or female, and that one’s gender should match the sex assigned to a person at birth (“cis-gendered”). Such ideas are inaccurate and harmful – they do not match the realities of sexuality or of gender diverse people’s lived experiences. Instead, they perpetuate stigma against those who are not heterosexual, cis-gendered or do not fit into or accept a gender binary. They exclude people, impinge on human rights and expose people to violence and discrimination. Such social “norms” try to force people into boxes that limit them, that do not work in real lives, and that ultimately cause hurt.

Fortunately, we are seeing the beginning of a trend in law that binary gender designations are being deemed discriminatory and are becoming illegal in certain countries, and we are seeing a slow shift in how people think about sex and gender, as well as an expansion of LGBT rights and recognition. However, we still have a far way to go to achieve real equality.

Advertisers, marketers and businesses should show societies as they really are – boasting a great diversity of sexual orientations and gender identities and expressions (SOGIEs). By failing to show this sexual diversity, advertising media perpetuate limited notions of society and self that lead to intolerance and give rise to homophobia, lesbophobia, transphobia, stigma, violence, bullying and hate crimes.

If advertising media showed the world as it truly is, not only would harmful discrimination decrease, but people who don’t identify as heterosexual or according to a cis-gendered binary would feel less alienated by a society that keeps telling them that there’s only one way to be, a way that does not sit nor fit with them. Instead of reinforcing these archaic, limiting and exclusionary social paradigms, advertisers should include a diversity of gender identities and sexualities in their messaging.

Advertisers, marketers and businesses should be equality pioneers, breaking down and discarding the exclusionary and limiting boxes, not reinforcing them: We should be seeing androgynous (gender ambiguous) actors/characters in ads; we should be seeing ads that use different pronouns (e.g. “they” instead of only “he” or “she”); we should be seeing non-stereotyped lesbian and gay characters where their being lesbian or gay is just incidental, like we see with heterosexual characters all the time; we should be seeing non-stereotyped trans people in ads, where again their being trans is incidental rather than central (to simply show lots of different types of regular people doing regular things when that’s what the ad is trying to show); and we should be seeing LGBT people in romantic situations when ads call for romantic scenarios.

Also, advertisers should remember that, like others, LGBT people are often members of multiple marginalized groups (e.g. race groups, disabled, HIV+, rural, poor etc.), so advertisers should consider these intersectionalities and diversity when representing LGBT people in ads.

We live in a rainbow world, with many different orientations and identities, and advertisers should not be blind to or dismissive of minority SOGIEs. By showing LGBT people and relationships in positive, non-sensationalist and non-stereotypical depictions, by avoiding heteronormative and binary (“he”/“she”) language, and by using inclusive ideas, language and representations, businesses will not only more honestly reflect our diverse societies with their many different forms of sexual orientations and gender identities, but will actively break down homo/les and trans phobias, and ultimately help reduce violence. When we disrupt the status quo, then we can shift people from a two-gender binary rut and a heterosexual cliché into a more open and honest way of understanding sexuality, sexual orientation and gender identity. Advertisers are uniquely positioned to do this, and have the power and ability to push boundaries, shift perceptions and be impactful change and equality agents.

GUIDELINE 3: PUSH LGBT DIVERSITY IN CULTURE & RELIGION

Recognizing that discriminatory ideas are often fanned by cultural and religious/faith leaders and teachings, ad agencies and businesses must put forward equality-positive ideas of what it means to be an African, South African, or a religious or spiritual person, and work to break down and attack harmful ideas of masculinity, faith, sexuality, and gender identity and expression that lead to discrimination, and particularly to rape and violence.

a) REDEFINE WHAT IT MEANS TO BE AFRICAN/SOUTH AFRICAN

While homo/les and trans phobias are widespread throughout Africa, including in South Africa, statistics show that most South Africans believe in the South African Constitution and its protections for LGBT people (and this support is increasing), so there is also a powerful and hopeful space for advertisers to play with around the idea of what it means to be African/South African.

Ad agencies should think of representing LGBT diversity within and among other representations of cultural, tribal, national, African/pan-African and racial diversity and also draw on South Africa's laws and constitution and on international human rights when communicating what it means to be South African, African or human.

It is vital that advertisers and businesses proactively condemn cultural ideas that perpetuate homo/les and trans phobic rape and violence. Here we need to see ad agencies actively take on and challenge these ideas in the public space, whether as pro-bono messages or in conjunction with government, NGOs and businesses that are committed to stopping hate crime.

Messaging and the promotion of concepts that show diversity-positive ideas of Africanism, South Africanism or humanity, or that promote inclusion, positive individualism, compassion, kindness, education, law and understanding of South Africa's constitution and international human rights should help reduce violence and discrimination. Ad agencies should consider all of this when constructing storylines that overlap on relevant themes.

b) REDEFINE WHAT IT MEANS TO BE RELIGIOUS/SPIRITUAL

Les/homo and trans phobia is very much driven in Africa by faith-based institutions and leaders. Their hostility towards LGBT people not only drives stigma and violence, but also often excludes LGBT people who want to be a part of these same faith-based institutions and who identify accordingly. A few activist organizations in Africa are engaging faith-based leaders and congregations around LGBT rights and equality, and advertisers must do the same.

Advertisements that show homo/les and trans phobia being challenged and condemned in religious settings are very much needed (e.g. a pastor telling a congregation not to judge others or an ad showing a gay imam or a trans congregant.) Ad messages that amplify more equality-based interpretations of religious or faith-based texts and teachings (e.g. love thy neighbour) can also be helpful.

Ads can also show good diverse people doing good things, reminding society that goodness can be defined in many ways. When making an ad showing a "Good Samaritan" or an act of charity or kindness, why not use LGBT characters?

Showing LGBT people (both centrally and incidentally) in church, initiation ceremonies, weddings, funerals, and other religious, cultural and traditional settings, or in other ways as spiritual beings, will also help break down discriminatory social stigmas that suggest that it is not possible to be both LGBT and religious, spiritual, African, or of a particular tribe, faith or community group.

GUIDELINE 4: BUILD YOUR LGBT TEAM PROMOTE INCLUSION & DIVERSITY WITHIN & WITHOUT

Ad agencies and businesses must promote inclusion and diversity among their staff, and in their messaging. They should train and educate their staff on the #EqualityChallenge guidelines and the need for LGBT-positive messaging. They should consider the value of LGBT diversity in their staff components as they hire and when casting for advertisements or sub-contracting work. (This includes casting lesbian/gay/trans and gender non-conforming or androgynous models.)

Advertisers and businesses should implement proactive LGBT hiring policies (whereby they actively seek out and hire talented LGBT people) and strengthen their non-discrimination in the workplace policies (and implementation thereof) to ensure the security, wellbeing and retention of LGBT staff. LGBT advertising staff can give input to creative teams from within on a regular basis, informing and facilitating the creation of LGBT-positive ad campaigns. They can also educate other staff on LGBT issues and inclusion and help agencies develop better LGBT awareness and understanding. Diversity in creative teams is also valuable from a purely creative perspective.

Advertisers and businesses should also seek the input and advice of LGBT advocates, activists, organizations and individuals for their ad campaigns and other communications, especially when LGBT people or issues are being depicted. Advertisers should seek to develop long-term relationships with LGBT human rights organizations, which can serve as sounding-boards for their ideas and campaigns, can help identify red flags early in the ad-development process, and can connect advertisers with contacts, information, resources and feedback to help promote equality and legal adherence in their branding, messaging, outreach and organizational development.

Advertisers and businesses should discuss ethical and equality concerns when creating ads or messaging, and give space for LGBT team-members and outside LGBT or human rights consultants to voice concerns at all stages of ad-development.

GUIDELINE 5: GET INFORMED & INFORM OTHERS STUDY, EDUCATE & ADVOCATE

Ad agencies, marketers and businesses must educate themselves, their teams, and the public. They should be aware of current events with regards to LGBT rights and challenges, and also stay abreast of current and new laws and international guidelines regarding LGBT/gender-stereotyping in advertising. They should also be aware of key LGBT awareness dates, such as Transgender Awareness Week and many other important dates such as those listed here:

https://en.wikipedia.org/wiki/List_of_LGBT_awareness_days.

Ad agencies should consult with each other about how they can and will hold themselves accountable and how they can promote a culture of solidarity. They should create award categories for advertising competitions that recognize and celebrate work that promotes LGBT equality. Ad agencies and businesses should also be aware of hate-mongers (or celebrities who have said homo/les or trans phobic things) so as to avoid teaming up with people and companies who push hate and discrimination (e.g. Spur and other South African restaurants banned the infamous “kill the gays” American pastor from dining at their establishments.)

Ad agencies and businesses should work to educate the public in order to promote LGBT equality and security, and to advocate for the rights and protection of LGBT people.

The following are examples of public education that is needed:

- To create awareness and understanding around the various United Nations’ rights documents and resolutions, the South African Constitution, the Banjul Charter, and Resolution 275 (passed by the African Commission on Human and Peoples’ Rights) on the “Protection against Violence and other Human Rights Violations against Persons on the basis of their real or imputed Sexual Orientation or Gender Identity” so people know their rights. This can help establish non-discriminatory societal norms around the Constitution/law of the land and universal human rights, which can replace harmful historical norms.
- To promote a nuanced understanding around sex, gender, intersex, sexuality, male-female binary etc.
- To share statistics and stories that show the large numbers of LGBT people in South Africa and their influence in the country and the economy to promote positive LGBT role models.
- To highlight LGBT violence and discrimination in order to develop empathy, outrage, interest, tolerance, solidarity and ultimately a public will/campaign to end discrimination and stigma.

LEGAL BACKGROUND AND CONTEXT

LGBT rights are laid out in many national, regional and international laws, resolutions and codes which speak to equality, non-discrimination, dignity, non-violence and protection of the law.

UNITED NATIONS

DECLARATION OF HUMAN RIGHTS

The United Nations' (UN) Declaration of Human Rights (adopted by the UN General Assembly in 1948) sets out fundamental human rights to be universally protected, including the following, and promotes the teaching thereof to expand the understanding of, respect for and realization of these human rights:

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 16

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

HUMAN RIGHTS COUNCIL RESOLUTION 32/2

In 2016, the United Nations Human Rights Council (HRC) adopted **Resolution 32/2 on “protection against violence and discrimination based on sexual orientation and gender identity.”** In it, the HRC reaffirmed the rights to freedom, equality and dignity as laid out in the Universal Declaration of Human Rights, strongly deplored acts of violence and discrimination based on sexual orientation and gender identity, and appointed an Independent Expert on protection against violence and discrimination based on sexual orientation and gender identity for three years.

AFRICAN UNION

THE AFRICAN CHARTER ON HUMAN AND PEOPLES’ RIGHTS

The African Charter on Human and Peoples’ Rights (“Banjul Charter” or “African Charter”) which came into effect in 1986 on October 21 (“African Human Rights Day”) has been ratified by all except South Sudan of the fifty-five member states of the African Union. It is an international human rights instrument that is intended to promote and protect human rights and basic freedoms on the African continent.

Oversight and interpretation of the Charter is the task of the African Commission on Human and Peoples’ Rights (ACHPR/ “African Commission”). Articles 2-5 and 19 particularly speak to equality and non-discrimination:

Article 2

Every individual shall be entitled to the enjoyment of the rights and freedoms recognized and guaranteed in the present Charter without distinction of any kind such as race, ethnic group, colour, sex, language, religion, political or any other opinion, national and social origin, fortune, birth or other status.

Article 3

1. Every individual shall be equal before the law.
2. Every individual shall be entitled to equal protection of the law.

Article 4

Human beings are inviolable. Every human being shall be entitled to respect for his life and the integrity of his person. No one may be arbitrarily deprived of this right.

Article 5

Every individual shall have the right to the respect of the dignity inherent in a human being and to the recognition of his legal status. All forms of exploitation and degradation of man particularly slavery, slave trade, torture, cruel, inhuman or degrading punishment and treatment shall be prohibited.

Article 19

All peoples shall be equal; they shall enjoy the same respect and shall have the same rights. Nothing shall justify the domination of a people by another.

AFRICAN COMMISSION ON HUMAN & PEOPLES' RIGHTS

SOGI RESOLUTION 275

In 2014, the African Commission on Human and Peoples' Rights (ACHPR/"African Commission") adopted the landmark Sexual Orientation and Gender Identity (SOGI) Resolution 275 on "Protection against Violence and other Human Rights Violations against Persons on the basis of their real or imputed Sexual Orientation or Gender Identity" at the 55th Ordinary Session held in Luanda, Angola, from 28 April to 12 May 2014.

This is currently the most powerful pan-African LGBT commitment to date. It states that the ACHPR:

Recalling that Article 2 of the African Charter on Human and Peoples' Rights (the African Charter) prohibits discrimination of the individual on the basis of distinctions of any kind such as race, ethnic group, colour, sex, language, religion, political or any other opinion, national and social origin, fortune, birth or any status;

Further recalling that Article 3 of the African Charter entitles every individual to equal protection of the law;

Noting that Articles 4 and 5 of the African Charter entitle every individual to respect of their life and the integrity of their person, and prohibit torture and other cruel, inhuman and degrading treatment or punishment;

Alarmed that acts of violence, discrimination and other human rights violations continue to be committed on individuals in many parts of Africa because of their actual or imputed sexual orientation or gender identity;

Noting that such violence includes 'corrective' rape, physical assaults, torture, murder, arbitrary arrests, detentions, extra-judicial killings and executions, forced disappearances, extortion and blackmail;

Further alarmed at the incidence of violence and human rights violations and abuses by State and non-State actors targeting human rights defenders and civil society organisations working on issues of sexual orientation or gender identity in Africa;

Deeply disturbed by the failure of law enforcement agencies to diligently investigate and prosecute perpetrators of violence and other human rights violations targeting persons on the basis of their imputed or real sexual orientation or gender identity;

1. **Condemns** the increasing incidence of violence and other human rights violations, including murder, rape, assault, arbitrary imprisonment and other forms of persecution of persons on the basis of their imputed or real sexual orientation or gender identity;
2. **Specifically condemns** the situation of systematic attacks by State and non-state actors against persons on the basis of their imputed or real sexual orientation or gender identity;
3. **Calls on** State Parties to ensure that human rights defenders work in an enabling environment that is free of stigma, reprisals or criminal prosecution as a result of their human rights protection activities, including the rights of sexual minorities; and
4. **Strongly urges** States to end all acts of violence and abuse, whether committed by State or non-state actors, including by enacting and effectively applying appropriate laws prohibiting and punishing all forms of violence including those targeting persons on the basis of their imputed or real sexual orientation or gender identities, ensuring proper investigation and diligent prosecution of perpetrators, and establishing judicial procedures responsive to the needs of victims.

SOUTH AFRICAN GOVERNMENT

THE SOUTH AFRICAN CONSTITUTION

Sections 9 -12 of the South African Constitution, which was signed into law in 1996, particularly speak to LGBT rights and equality:

9. Equality

- 1) Everyone is equal before the law and has the right to equal protection and benefit of the law.
- 2) Equality includes the full and equal enjoyment of all rights and freedoms. To promote the achievement of equality, legislative and other measures designed to protect or advance persons, or categories of persons, disadvantaged by unfair discrimination may be taken.
- 3) The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth.
- 4) No person may unfairly discriminate directly or indirectly against anyone on one or more grounds in terms of subsection (3). National legislation must be enacted to prevent or prohibit unfair discrimination.
- 5) Discrimination on one or more of the grounds listed in subsection (3) is unfair unless it is established that the discrimination is fair.

10. Human Dignity

Everyone has inherent dignity and the right to have their dignity respected and protected.

11. Life

Everyone has the right to life.

12. Freedom and Security of the Person

- 1) Everyone has the right to freedom and security of the person, which includes the right-
 - a) not to be deprived of freedom arbitrarily or without just cause;
 - b) not to be detained without trial;
 - c) to be free from all forms of violence from either public or private sources;
 - d) not to be tortured in any way; and
 - e) not to be treated or punished in a cruel, inhuman or degrading way.
- 2) Everyone has the right to bodily and psychological integrity, which includes the right-
 - a) to make decisions concerning reproduction;
 - b) to security in and control over their body; and
 - c) not to be subjected to medical or scientific experiments without their informed consent.

ADVERTISING STANDARDS AUTHORITY OF SOUTH AFRICA

ADVERTISING CODE OF PRACTICE

The General Principles of the Advertising Code of Practice of the Advertising Standards Authority of South Africa (ASA) stipulate that discriminatory advertising or advertising that stereotypes based on gender and advertising that might lead to violence or gender-based violence is unacceptable.

Unacceptable Advertising

1. Fear

Advertisements should not without justifiable reason play on fear.

2. Violence

Advertisements should not contain anything which might lead or lend support to acts of violence, including gender-based violence, nor should they appear to condone such acts.

3. Legality

Advertisements should not contain anything which might lead or lend support to criminal or illegal activities, nor should they appear to condone such activities.

4. Discrimination

No advertisements shall contain content of any description that is discriminatory, unless, in the opinion of the ASA, such discrimination is reasonable and justifiable in an open and democratic society based on human dignity, equality and freedom.

5. Gender

Gender stereotyping or negative gender portrayal shall not be permitted in advertising, unless in the opinion of the ASA, such stereotyping or portrayal is reasonable and justifiable in an open and democratic society based on human dignity, equality and freedom.

With regards to the ASA Principles, the following definitions apply:

"Discrimination" means any act or omission, including a policy, law, rule, practice, condition or situation which directly or indirectly –

- imposes burdens, obligations or disadvantage on; or
- withholds benefits, opportunities or advantages from,
- any person on one or more of the following grounds:
- race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth, or
- any other analogous ground; and "discriminate" and "discriminatory" shall have corresponding meanings.

"Gender stereotyping" means advertising that portrays a person or persons of a certain gender in a manner that exploits, objectifies or demeans.

GLOSSARY

Androgynous

A term used to describe an individual whose gender expression and/or identity may be neither distinctly “female” nor “male,” usually based on appearance.

Biological Sex

Is defined by primary and secondary sex characteristics identified at birth. ‘Sex’ refers to the biological and physiological characteristics that define men and women.

Cisgender / Cismen / Ciswomen

People whose gender identity matches their sex at birth. This has a more positive connotation than ‘normal’ or ‘non-trans diverse’.

Gender

Refers to the socially constructed roles, behaviours, activities and attributes that a given society considers appropriate for men and women. To put it in another way – male and female are sex categories, while masculine and feminine are gender categories.

Gender Diversity

The range of different gender expressions that spans across the historically imposed male-female binary. Referring to “gender diversity” is generally preferred to “gender variance” as “variance” implies an investment in a norm from which some individuals deviate, thereby reinforcing a pathologizing treatment of differences among individuals.

Gender Expression

How one demonstrates and showcases their gender of identity through the ways they dress, behave, carry themselves and interact socially.

Gender Identity

Refers to an individual’s innate sense of being male or female, man or woman, both or neither. It usually, but not always, matches the gender expected of the person’s sex assigned at birth. However, in the case of trans diverse people, their innate gender identity often does not match the expected gender of the sex assigned to them at birth.

Gender Non-Conforming (GNC)

Refers to a gender identity and expression by an individual which does not match typical masculine or feminine gender norms.

Gender and Sex

The term ‘sex’ refers to biologically determined differences, whereas ‘gender’ refers to differences in social roles and relations. Gender roles are learned through socialization and vary widely within and between cultures. Gender roles are also affected by age, class, race, ethnicity, and religion, as well as by geographical, economic, and political environments.

Hate Crime and Violence Against LGBT People

Any incident, which may or may not constitute a criminal offence, perceived as being motivated by prejudice and

hate. The perpetrators seek to demean and dehumanize the targeted person or group, whom they consider different from themselves based on their actual or perceived race, ethnicity, gender, age, sexual orientation or identity, disability, health status, nationality, social origin, religious convictions, culture, language or other characteristics.

Intersex

A term referring to a variety of conditions (genetic, physiological or anatomical) in which a person’s sexual and/or reproductive features and organs do not conform to dominant and typical definitions of “female” or “male”. Such diversity in sex characteristics is also referred to as biological “variance”, a term which risks reinforcing pathologizing treatment of differences among individuals.

LGBT/LGBTIQNC

We use the short and well-known “LGBT” to refer to Lesbian, Gay, Bisexual, Trans, Intersex, Queer and Gender Non-Conforming people (LGBTIQNC). LG and B in this context are sexual orientations, while the “T” is a gender identity and “I” is a biological variant. They are clustered together in one abbreviation due to similarities in experiences of marginalization, exclusion and discrimination in a heteronormative and heterosexist society, in an effort to ensure equality before the law and equal protection by the law. It is important to recognize that LGBT persons are not a homogenous group and that their issues, experiences and needs may differ significantly in several respects.

Sexual Diversity/Sexually Diverse People

A catch-all term used by some to include lesbian, gay, bisexual, trans diverse, intersex and gender non-conforming persons, as well as people who are asexual (not interested in having sex at all) or pansexual (attracted to all genders). The term usefully blurs the lines between the various groups and speaks to the fluidity of sexuality and gender.

Sexual Orientation

A person’s lasting emotional, romantic, sexual or affectional attraction to others (heterosexual, homosexual, pansexual, bisexual or asexual).

Trans

Trans is an umbrella term that includes all the various identities within the transgender spectrum: transgender, agender, transsexual, gender fluid, cross-dressing, drag kings and queens, third gender, genderqueer, non-binary, genderfuck, genderless, non-gendered, two-spirited, bigender, and transman and transwoman.

Transitioning

A person who is transitioning is in the process of seeking or undergoing some form of medical or surgical treatment to bring their body (sex characteristics) and gender identity into closer alignment. Not all trans diverse people wish to or undergo sex/gender reassignment procedures.

Transphobia

This term refers to the fear of, rejection of, or aversion to anybody on the basis of them being or perceived to be trans diverse. These phobias are often expressed as stigmatizing attitudes or discriminatory behaviour.

ABOUT AI & THE ADVERTISERS ACTIVISTS COLLECTIVE

Accountability International (AI) is an independent think tank that works towards equality for all and accountability from all. We believe that stronger leadership is pivotal to changing the way that systems include or exclude the powerful and the powerless.

In 2015, AI launched the Destabilising Heteronormativity project which aims to improve access to health and other human rights for people in Africa who are LGBTIQGNC (Lesbian, Gay, Bisexual, Trans, Intersex, Queer or Gender Non-Conforming (LGBTIQGNC) and all other forms of sexual orientation and gender identity and expression (SOGIE) that exist.

IN ORDER TO DO THIS, THERE NEEDS TO BE A CHANGE IN “NORMS”.

Many people think that being straight and only either male or female is how the world operates, that it is the only way to be. It is not like that for a lot of people. We need to change what people consider the “norm”. First, we must disrupt the status quo. Only then, can we shift people away from a two-gender (male and female) binary rut and a heterosexual cliché and into an understanding that includes everyone.

IN OUR AREA OF WORK, WE CALL THAT DESTABILISING HETERONORMATIVE AND BINARY GENDER THINKING.

The Advertisers Activists Collective (AAC) was launched in early 2016 as a means to reach out specifically to the advertising industry in Africa and for activists and advertisers to collaborate to promote LGBT equality and LGBT-positive advertising.

NO MORE STEREOTYPING LABELS: THE POWER OF THE ADVERTISING CREATIVE TO CHANGE NORMS.

Advertisements (and those who create them and commission them) have the power to change norms and either reinforce or reverse stigma and discrimination. Whether advertisements feature women, mentally ill people, the disabled, LGBT people, or certain race groups, they can perpetuate harmful stereotypes or break them down. But the choice doesn't have to be between non-stigmatizing and creativity, or between reaching audiences via stereotyping and serving equality. In fact, choosing to positively represent marginalized groups is not only good for equality; it can be good for brand building.

NOT SUPPORTING EQUALITY IS NO LONGER AN OPTION.

GET IN TOUCH

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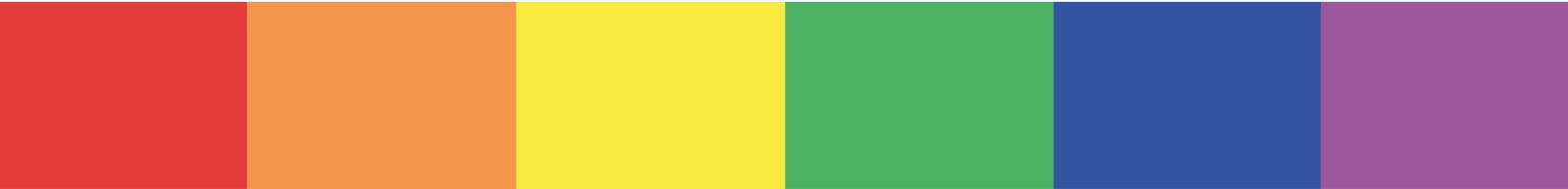
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