

# PROCEEDING OF TRAINING FEMINIST JOURNALISM



## *Aksi! for gender, social, ecological justice*

is an organization that monitors development finance and climate change. Aksi! critically engages in discourse and debates on development and climate change policies to ensure the protection and promotion of women's rights and the rights of affected communities. Also to support grassroots women's actions for gender, social and ecological justice.



Aksi! for gender, social and ecological justice together with an Indonesian women's media, namely konde.co, conducted feminist journalism training for female journalists. The purpose of this training is for female journalists to strengthen their understanding of the reality of development in Indonesia, existing economic inequality, and the phenomenon of the feminization of poverty using feminist analysis. In addition, their skills in feminist journalism, especially in covering issues related to the feminization of poverty, have increased.

These proceedings describe the process of feminist journalism training for 12 female journalists from 9 cities, and 8 female activists from 5 cities in Indonesia. The preparation of the proceedings is based on the flow of the Journalism Training Guidelines which are compiled and used for training and training minutes.

**PROCEEDING OF TRAINING FEMINIST JOURNALISM**  
**“Economic Inequality and Gender Injustice”**  
**October 28-31, 2024 in Jakarta**



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Aksi! for gender, social, and ecological justice  
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## **Introduction**

Since the New Order regime until now, Indonesia's economic development is based on foreign investment, foreign debt, and international trade continues to push the extraction and exploitation of natural and human resources. This has caused economic disparities that encourage the poverty feminization throughout Indonesia. This means that more and more women are becoming poor and experiencing gender-based discrimination and violence.

The feminization of poverty due to structural economic inequality often does not get public attention because the circulation of information on this issue is not many. There needs for a lot of public attention and discussion about this poverty feminization phenomenon, not only from women's organizations and civil society organizations but also through journalists' reporting. Currently, many women journalists are needed who not only committed to fighting for women's rights but also have the skills to analyse poverty in Indonesia, conduct investigations, gather facts or report news to the public with a feminist perspective.

Therefore, Aksi! for gender, social and ecological justice together with an Indonesian women's media, namely konde.co, conducted training of feminist journalism for women journalists. The purpose of this training is for women journalists to strengthen their understanding of the reality of development in Indonesia, existing economic inequality, and the phenomenon of the poverty feminization using feminist analysis. In addition, their skills in feminist journalism, especially in covering issues related to poverty feminization, have increased. These two things, namely strengthening understanding and improving skills, are expected to build strong solidarity among the participants, women journalists and activists, and a commitment to be a voice for women who live in poor and marginalized conditions, with the desire to contribute to the efforts of women who are caught in the poverty feminization to achieve an overall better and more just life.

This proceeding describes the process of training feminist journalism of for 12 women journalists from 9 cities, and 8 women activists from 5 cities in Indonesia. The preparation of the proceedings is based on the flow of the Training Journalism Guidelines that were prepared and used for training and training minutes.

## List of contents

<b>Introduction .....</b>	2
<b>List of contents .....</b>	4
<b>Flow of Training .....</b>	5
<b>Training Process .....</b>	6
Opening and Introduction .....	6
Session 1: Training Introduction .....	6
1.1. Participants Introduction .....	6
1.2. Participants' Expectations from the Training .....	8
1.3. Learning Agreement and Division of Tasks .....	10
1.4. Explanation of the Agenda .....	12
Session 2: From personal to political (a feminist analytical framework) .....	13
2.1. My life is my reality .....	13
2.2. Intersectionality of women's identity .....	16
Session 3: Causality of the poverty feminization .....	20
3.1. Women, economic inequality and gender injustice in Indonesia - stories of women community .....	20
3.2. Dissecting the interweaving of patriarchal power, globalization, militarism and fundamentalism .....	23
3.3. Understanding the Indonesian development model .....	26
Session 4: Feminist Journalism: investigation, coverage and news writing on issues of inequality and the poverty feminization .....	33
Session 5: Coverage Practice .....	41
5.1. Coverage Practice Preparation .....	41
5.2. Coverage Practice .....	43
5.3. Peer review .....	44
Session 6: Follow-up Plan .....	45
Session 7: Training Evaluation .....	46
<b>Attachment. Agenda of Feminist Journalism Training .....</b>	49

## Flow of Training

Aksi! developed the Feminist Journalism Training Guide with the aim of increasing the capacity for poverty analysis from a feminist perspective. Thus, community journalists and journalists will emerge who can voice women's voices so that women can achieve a better and more just life overall.

The training flow is designed according to the agenda built as a guideline for the training process in terms of the stages of understanding and skills provided, as well as the time used.

In general, the training flow includes 7 parts as follows:

- **Session 1:** Introduction to the training consisting of opening the training, introduction of the objectives and process of the training, introduction of participants and the facilitator team. This session also explores the participants' expectations from the training. These expectations will later become the basis for evaluating the extent to which participants' expectations have been met after attending the training.
- **Session 2:** Introduction to the Feminist Analysis Framework which includes self-exploration to analyse each participant in the context of gender and political identity, and intersectional analysis.
- **Session 3:** Causality of the poverty feminization which analyse the interweaving of patriarchal power, globalization, militarism and fundamentalism that influence and determine women's lives.
- **Session 4:** Feminist Journalism Practice; investigation, coverage and writing news on issues of inequality and the poverty feminization.
- **Session 5:** Coverage Practice where participants make a field visit to North Jakarta, write the results of their visit, present the results of their writing to get input from the Facilitator Team.
- **Session 6:** Follow-up Plan to be carried out by participants
- **Session 7:** Checking the extent to which this training has achieved the expected goals for both participants, Aksi! and konde.co

## Training Process

### Opening and Introduction

The training was open by Titi Soentoro as the Executive Director of Aksi! and Luviana Ariyanti as the Person in Charge and Editor-in-Chief of konde.co who explained the objective and purpose of the training. They introduced the Aksi! facilitator team, namely Risma Umar and Marhaini Nasution, and the konde.co facilitator team, namely Luviana and Salsabila Putri Pertiwi.

**Session 1: Introduction of training consist of opening, introduction to the objectives and process of the training, introduction of participants to the facilitator team and logistics team**

#### 1.1. Participant Introduction

*Objectives:*

Participants get to know each other, start building trust and a safe space so that they become open during the training and are ready to interact with other participants. Likewise, to find out the participants' expectations of the training.

*Methods:*

'Throw the Ball' Game

Group Discussion and Presentation

Brainstorming

Stick stickers and write cards

*Time:* 30 minutes

*Tools:*

Balls, sticker paper, circle stickers, flipchart paper, markers, tape, crayons / colored pencils.

## **Process and Results**

Participants stand in a circle; the facilitator stands in the middle of the circle holding a small ball.

The facilitator explains the rules for the introduction session as follows:

- Facilitator throws the ball to one of the participants. The participant who gets the ball from the facilitator introduces themselves by stating: name, community/institution of origin; the most memorable experience (either positive or negative) when doing their work or activities.
- Participants who have introduced themselves will throw the ball to someone else, and that person is invited to introduce themselves in the same way. And so on until everyone gets the ball and introduces themselves.
- When the introduction process is complete, the participants clap their hands to reflect openness to each other and an agreement to work together during the training.
- Before the next process, each participant writes their nickname on a sticker paper and puts it on their chest.

## 1.2. Participants' Expectations from the Training

*Objective:*

To find out the participants' expectations regarding the knowledge and skills desired from the training. Participants are diverse so their level of curiosity is also diverse. This session exploration also explores the level of understanding of participants which can also be used as a basis for evaluation at the end of the training regarding the extent to which this training meets the desires of participants and organizers.

*Method:*

Group Discussion and Presentation

Brainstorming

Stick dot stickers

*Time:* 30 minutes

*Tools:*

Picture of 'Expectation Level' (Picture 1), circle stickers, flipchart paper, markers

### Process and Results

Participants are divided into groups and it is noted that no one in one group comes from the same area.

For 10 minutes each group discusses what knowledge they want to gain from the training by prioritizing only 2 pieces of knowledge. After the discussion is finished, a participant presents the results of their group discussion. The facilitator provides further clarification regarding what is presented by each group. The facilitator then concludes the material or knowledge that the participants want to understand and learn further.

The results of the discussion show that there are 4 main knowledge and skills that participants want to gain from the training, namely:

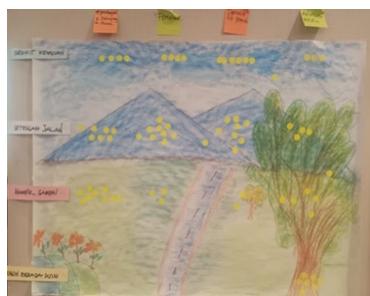
1. Women, Development, and Economic Inequality
2. Feminism – a feminist analytical framework
3. Feminist Journalism

#### 4. Access to the media

The facilitator prepares a picture showing the sky, mountains, trees, and land, placing the 4 knowledge and skills on the picture. The facilitator explains to the participants the process as follows:

- From the knowledge want to gain from the training, each participant will stick a dot sticker (a round sticker) on the picture provided to show the position to which the participant has knowledge in the four positions (sky, mountains, trees, and land).
- The levels of position are as follows:
  - *A little knowledge*: in the sky because it is still floating or there is a picture but it is not clear with the concept;
  - *Halfway*: in the trees and mountains because we are still lost or confused with some things in the concept and knowledge;
  - *Almost there*: on a tree branch because we know but still need to explore the concept;
  - *Land*: Where I want to be at the end of the workshop: on the ground because I have a strong foothold or mastered the concept or knowledge.

This session successfully identified the level of knowledge regarding the concepts they wanted to master. This information is a baseline to determine how far the training succeeded in improving their understanding at the end of the training.



Picture 1: 'Level of Expectations'

In picture 1. it can be seen that most participants felt that they still did not fully understand the 4 knowledge and skills; and many felt that their understanding was still minimal. However, there were some participants who felt that they already had enough of the knowledge and skills in question.

### **1.3. Learning Agreement and Division of Tasks**

*Objective:*

1. Creating an understanding that this training is a process of mutual learning with a participatory method based on trust, respect and sharing knowledge in fun ways
2. Reaching an agreement to study together and provisions regarding study time
3. Division of tasks among participants to help smooth the training such as timekeeper, conducting daily reviews, conducting 'ice breaking' and others.

*Methods:*

Group Discussion and Presentation

Brainstorming

Stick dot stickers

*Time:* 15 minutes

*Tools:*

Drwaing of 'Expectation Level' (Picture 1), dot stickers, flipchart paper, markers

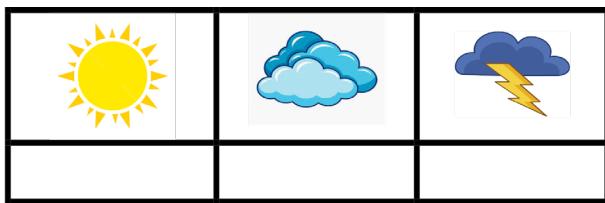
### **Process and Results**

The facilitator divides the participants into groups and each group discusses what kind of supportive environment and feminist space they want to create in the training. Each group simply agrees and writes 1 thing on a metaplan paper. Then each group explains 1 thing each

The facilitator writes on the plano paper about the rules in the learning agreement.

Then, the facilitator also explained that every day before the break at the end of the session, participants will do a daily reflection, namely participants attach post-its to the following pictures:

- Sun (if the material on that day is considered CLEAR)
- Clouds (if there is material or things on that day that are considered NOT CLEAR)
- LIGHTNING (if there is material or things on that day that are NOT CLEAR AT ALL)



*Picture 2. Daily Evaluation - Sun, Clouds and Lightning*

The facilitator then offers participants to become volunteers whose job is to facilitate the training, such as time keeper, ice breaker, and review the previous day's activities and materials.

The facilitator writes on a flipchart the names of participants who volunteered on the first, second, third, and fourth days.

## 1.4. Explanation of the Agenda

*Objective:*

Participants understand the flow and agenda of the training

*Methods:*

Explanation by the facilitator

*Time:* 5 minutes

*Tools:*

Agenda: can be in the form of a power point presentation, or written on flipchart paper, or you can create a creative method/tool to explain the agenda and training flow.

## Process and Results

The facilitator explains the flow and agenda of the training for each session, the contents of which are as follows:

- ◆ *Material on Feminism* by looking from the private to the public space (feminist analysis framework) consisting of: (a) My life is my reality, which is an exploration to recognize myself; (b) Intersectionality of women's identity, which sees women in various contexts or backgrounds (for example as a woman, indigenous women, women of a certain religion, women farmers, and others) that affect their lives; and (c) feminist principles
- ◆ *Material on Women, Development, and Economic Inequality* – Causality (cause and effect) of the poverty feminization, namely the symptoms of increasing poverty of women and accompanied by discrimination and violence against women: (a) Women, economic inequality and gender injustice in Indonesia, (b) Dissecting the power network of patriarchy, globalization, militarism and fundamentalism, (c) Understanding the Indonesian development model
- ◆ *Material on Feminist Journalism* – Feminist Journalism Practices: investigation, coverage and writing news on issues of inequality and the feminization of poverty

- ◆ *Material on Journalism Skills:* Coverage practices, including coverage writing, and Follow-up plans

## **Session 2: From personal to political (a feminist analytical framework)**

This session explores the realities of participants' lives, how gender, life situations, experiences, and choices can influence women's lives and aspirations. From these realities, the facilitator then emphasizes the importance of feminist collective work as the core of activism in achieving the goal of ending economic inequality and gender injustice (feminist principles).

### *Objective:*

Inviting participants to get to know each other better through a reflection of the reality of the participants themselves in the political context related to decision-making in public and domestic spaces (self-reflection)

### *Methods:*

My Mandala

Group Discussion & Presentation

Brainstorming

Games

Time: 90 minutes

### *Tools:*

Paper plates (can also be round paper if there is no paper firing), flipchart paper, markers, tape, crayons/colored pencils.

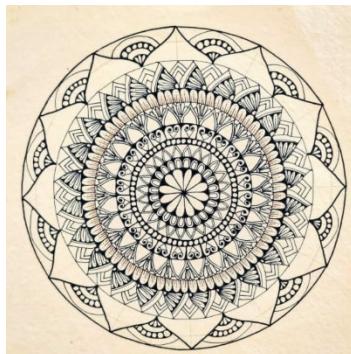
## **2.1. My life is my reality**

### **Process and Results**

First, the facilitator explains what a mandala is.

- Mandala is a symbol of a spiritual journey, connecting the outer world (macrocosm) and the inner world (microcosm), where each part forms human consciousness through intensive personal growth.

- Mandala from Sanskrit means a circle of geometric symbol configurations. In various spiritual traditions, mandalas can be used to focus the attention of meditation practitioners, and as a spiritual guidance tool.



*Picture 3. Mandala*

The facilitator distributes one paper plate to each participant to create their own mandala. Each participant reflects on themselves based on the key questions given by the facilitator, namely:

1. What kind of environment (family/community/location) did you grow up in?
2. When did you first realize that you were treated differently because you were a woman?
3. When did you first speak out against unfair treatment?
4. When did you first hear about development? How has the development you see impacted your life and the lives of women in your community?

Participants express their answers by drawing their own mandala on the paper plates they receive. Various drawing tools such as markers and crayons are available.

Next, the facilitator divides the participants into several groups, and their task is to tell their respective mandalas to their group. After discussing for

a while, they summarize the results of the discussion regarding their common experiences and the resistance they have done.



*Picture 4. Participant self-reflection Mandala*

Each group presented their mandala similarities regarding; (a) their experiences/situations, (b) the resistance they have done. The results are as follows:

- Group 1: (a) Women do not get equal opportunities in terms of education, economy, and others, (b) starting resistance when doing activities/moving or understanding the injustice experienced
- Group 2: participants saw that their similarities were discriminatory patriarchal culture in the family. They then spoke up and expressed their dislike and dared to convey unobjective and unfair behavior
- Group 3: Women are considered weak is the similarity experienced by the participants. They then do not accept discrimination, inequality, or injustice towards them because they are considered weak creatures so they rebel against it
- Group 4: violence in the family is the similarity experienced by this group. In addition, extractive and environmentally destructive

development has had an impact on them. They then rebelled against the situation they experienced, some also negotiated, and built their economic independence.

After all participants presented their mandalas, the facilitator summarized the similarities of the participants' mandalas, namely that participants from various backgrounds live in the confines of a patriarchal culture where men's perspectives are considered to be the truth, making power and decision-making in the hands of men. Meanwhile, women are considered weak and placed in domestic roles only. This is what causes women to generally become marginalized groups both at the social level and in state policy. Patriarchy creates a discriminatory system of life that causes various forms of violence and violations of human rights and women's rights. Participants expressed that they resisted the imbalance of power and rejected injustice in various ways, such as negotiating, and building economic independence both individually and collectively.

## **2.2. Intersectionality of women's identity**

Women have diverse political identities due to their social situations such as race, culture, gender, class, religion and sexuality, and others. The interacting diversity creates a diversity of situations and experiences of women: some receive privileges (privileges because they are rich, or of noble descent, or from an official's family) and some experience oppression (because they are poor, lower social class, have different sexual orientations, and others). The diverse social identities that exist in a woman do not function separately, but overlap and intersect to form the life experiences of an individual woman.

*Objective:*

Understanding that women's diverse social identities influence their lives and shape their life experiences. Thus, participants are open to seeing factors outside of themselves that influence women's current situation (intersectionality analysis)

*Methods:*

'Forward-Backward Steps'

*Time: 90 minutes*

*Tools:*

Duct tape to make a straight line, list of questions.

## **Process and Results**

Facilitator makes a line with duct tape and asks all participants to stand in a line.

Then the facilitator asks participants to listen to the statement that is read and take action to step forward or step backward according to each participant's answer. If a participant does not feel that the statement is not relevant to him/her, remain where he/she is.

The statement is as follows:

- ◆ If you have access to education, move forward two steps.
- ◆ If you have access to English medium education, move forward two steps.
- ◆ If both of your parents are educated, move forward two steps; if only one of your parents is educated, move forward one step.
- ◆ If you have enforceable rights or have assets that give you security, move forward two steps.
- ◆ If you know that you will inherit property or wealth in the future, move forward two steps.

- ◆ If you are a member of a minority religion in your area, move back one step, but if you are a member of the majority religion in your area, move forward one step.
- ◆ If you are from an ethnic minority in your area, move back one step.
- ◆ If you have experienced domestic violence, move back one step.
- ◆ If you believe you have a physical or mental disability, move back two steps.
- ◆ If you are married and feel that this is detrimental to your career, move back one step. If you are married and feel that it is to your advantage, take one step forward.

After the facilitator reads all the statements and the participants do it, the participants are grouped into 3 rows, namely the group in the front row (reflecting a good standard of living), the group in the middle row (reflecting a middle standard of living), and the group in the back row (reflecting with a challenging standard of living). Each group reflects and discusses the reasons or reasons they are in that position (front, middle and back) and concludes that education, status, religion, ethnicity, sexuality, career, and ability to do something cause a woman to achieve a better social and economic life. Likewise, conversely, coming from a family with a low social status, being poor, having a different sexual orientation, causes women to experience discrimination and marginalization. However, there are also situations where even though they have social privileges either because of their family situation or their own efforts, in general women still experience gender-based discrimination because of their identity as women due to the patriarchal perspective on women that is still strong.

facilitator explained that the methods show the intersectionality of a person caused by various factors, such as education, status, religion, ethnicity, sexuality, career, and ability to do something. From this Method, it can be seen that various factors form differences in the 'position' of participants that occur due to various factors in their lives, thus placing themselves in certain situations.

At the end of this session, participants understand that intersectionality is caused by various things, such as education, status, religion, ethnicity, sexuality, career, and ability to do something. Furthermore, in fighting oppression, it is important to look at the roots and processes that cause oppression to occur.

Thus, feminist intersectionality contains the principles of:

- ◆ respecting women's diversity;
- ◆ studying the intertwined power relations that influence women's life situations and their decisions or choices;
- ◆ studying the intertwined causes/sources that produce various situations and forms of disadvantage or privilege that occur to women;
- ◆ understanding identity politics, the dilemmas (difficult situations for making decisions) that it causes for women;
- ◆ identifying the principles/elements of feminism in our personal and experience and conducting collective reflection.



*Picture 5. Identifying the Intersectionality of Women's Identity (the left image is when the method was first started, i.e. all participants were in 1 line; the right image is the situation after the method was completed, i.e. participants were divided into 3 groups - front, middle and back).*

### **Session 3: Causality of the poverty feminization**

The situation of women in communities experiencing economic inequality and gender injustice is the beginning of the exposure to see the causality (cause and effect) of the feminization of poverty and economic inequality. Women's situation is the result of the economic model and practices developed and implemented by the state with various international and domestic influences.

#### **3.1. Women, economic inequality and gender injustice in Indonesia - stories of women community**

*Objective:*

Understanding the situation of economic inequality and gender injustice experienced by women based on women's stories.

*Methods:*

Story presentation and discussion

*Time:* 60 minutes

*Tools:*

It is left to the resource person/informant choice

### **Process and Results**

Three community women from Ambon, Bali, and Jakarta share stories about their lives and the challenges they face in relation to the feminization of poverty and economic inequality.



*Gambar 6. Pemaparan tiga perempuan komunitas*

Joice from Ambon

*I was a victim of violence from my parents and after getting married. In the end, I decided to be alone (divorced). In Maluku, the patriarchal system is still very strong and I had to experience domestic violence for 16 years. In the end, I got assistance from an NGO until I became a survivor. This is what encourage me to empower and strengthen other women so that they not become victims like me.*

*My father is a teacher but the understanding based on the colonial era still exists, so my access to education and social activities is limited. When I got married, I experienced the same thing - not only from my husband but also from my husband's family. I only took care of the kitchen.*

*For me, the Ambon conflict was beneficial for me. Because this gave me the opportunity to make changes where I knew that I had rights both as a woman, a citizen, and as a human being.*

*For me, educational background doesn't really matter. As long as we are willing to move forward and look for opportunities to growth, then the opportunities will be there.*

*Economic inequality and gender injustice should not discourage us, as long as we as women are strong and continue to fight*

### Hayati from North Jakarta

*The impoverishment I experienced was eviction. We built a house little by little but then the house was gone because of the eviction without us getting anything. Moved to a flat but not all residents get this. Even in flats, we have to pay.*

*Government facilities that do not fulfill the rights of its citizens. For example; we as citizens have the right to live but me and the residents have never had the right to clean water - there is no clean water canal so residents have to push carts and this is done by women just to meet the water needs for families and other domestic matters.*

*The water that is obtained, residents also have to pay a higher price - at least a day we must spend 40 thousand rupiah for water needs, outside drinking water.*

*Where there is development, it will harm the local community. This can be seen from the construction of sea walls that cause tidal flooding, damage to homes, and others. This shows that the government does not see the needs of the community, especially the poor.*

*We are not considered because our community are considered to live on illegal land. We are gray citizens so we do not deserve any assistance from the government. However, during the election, many came to make false promises.*

*We are impoverished citizens, there is no justice from the government for its own citizens, even though we live in Jakarta which is the capital city, we are still not seen and not involved if there are projects that will come in.*

### Wayan from Bali

*Our village is the largest wood craftsman in Bali. However, because it needs wood for crafts, there is a lot of logging. With resources running out, many residents work abroad or become victims of trafficking.*

*One of the things that WCC (women's crisis center) does is rebuild the economy of the villagers. Many villagers become victims of trafficking by forging letters or documents.*

*Because of handling victims of trafficking, our village received recognition and even funds for village development programs.*

*In the future, we will raise the younger generation to protect and sustain the environment. Continue to ensure that women continue to be empowered, involved in decision-making meetings and social practices in the village.*

After they shared their experiences, the facilitator opened the space for other participants to ask further questions about the current situation and what had been done to get out of the situation of inequality and injustice. Then the facilitator summarized the situation of economic inequality and gender injustice experienced by women from various regions:

- Economic inequality and gender injustice occur due to minimal or even no access for women to the economy, decent housing, information, or participation in decision-making meetings
- Women get minimal access to education within the family, even women are only focused on domestic roles
- Existing natural resources, both economic to meet the needs of life, are not controlled by society, including women. Natural resources are starting to run out, causing many women to work abroad or become victims of trafficking.

### **3.2. Dissecting the interweaving of patriarchal power, globalization, militarism and fundamentalism**

*Objective:*

Recognizing the power relations between oppressors and those affected, understanding the implications of the power networks of patriarchy, fundamentalism, globalization and militarism for women's individual and collective rights, and understanding the implications of structural oppression for women's human rights.

*Methods:*

Group discussion and presentation

*Time:* 60 minutes

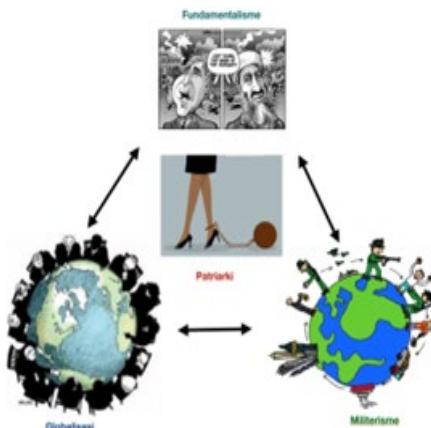
*Tools:*

Plano paper, markers

## Process and Results

Facilitator divides participants into groups and each group discusses the actors and factors that can and do cause economic inequality and gender injustice. The key questions that each group discusses are:

- ◆ Who are the oppressive actors that drive globalization (a) states; (b) international institutions; (c) corporations/private sector; (d) military/paramilitary?
- ◆ What do they want?
- ◆ What are the methods/mechanisms used to oppress and exploit?
- ◆ Give examples of policies that develop, advance and protect globalization?



*Picture 7. The interweaving of patriarchal power, globalization, militarism and fundamentalism that influences women's lives*

After discussing, each group presented the results of their discussion regarding the actors and factors that can and do trigger inequality and injustice.

### *Group 1*

The actors that can and do trigger inequality and injustice are parents, husbands, government/regional/state leaders, and investors. While the factors are limited access to education, natural resources, patriarchal

customs and culture, economic conditions, state policies that do not favor women and vulnerable groups, and privatization of natural resources seized for the benefit of investors - the management space for sources of life that has become private land.

#### *Group 2*

The actors that can and do trigger inequality and injustice are families, government, entrepreneurs, trafficking mafia (in which there can be government, private parties, or citizens themselves). While the factors are economic dependency, patriarchal culture, development and marginalization, sub-ordination, violence and impoverishment against women.

#### *Group 3*

Actors who can and become the triggers of inequality and injustice are families, government, brokers, village officials, communities, and traditional institutions. While the factors are inequality of relations and access that impact women, patriarchal culture, impoverishment issues, the government's perspective that prioritizes business/investment.

#### *Group 4*

Actors who can and become triggers of inequality and injustice are the government/state, families, people who work to buy wooden crafts, and investors. While the factors are discriminatory policies, patriarchy, the assumption that women are weak.

Then, facilitator summarizes the results of all groups that from individuals to countries can be actors or triggers of inequality and injustice. While the power networks of globalization, patriarchy, militarism, and fundamentalism are 4 factors that cause economic inequality and gender injustice.



*Picture 8. Group presentation on actors and factors of inequality and injustice.*

### **3.3. Understanding the Indonesian development model**

*Objective:*

1. Learning the Indonesian economic development model based on its history
2. Understanding the development model that relies on exploitation, investment and foreign debt
3. Seeing the implications of this development model on economic inequality and gender injustice towards women.

*Methods:*

Interactive presentation of material and discussion

*Time:* 60 minutes

*Tools:*

Metaplan paper with keywords written on it regarding the Indonesian development model

## **Process and Results**

Facilitator prepares metaplan cards containing keywords for Indonesia's economic development and relevant images. The facilitator distributes paper and images to all participants, and asks participants to pay attention to the keywords they receive. The facilitator also gives instructions that when the facilitator presents the material, participants who hear the keywords on their cards being called by the facilitator will place the metaplan card with the keywords in the position indicated by the facilitator.

Facilitator then presents Indonesia's development through a map arranged with the keywords in the hands of the participants. The facilitator explains the meaning of each keyword. This continues until the metaplan cards in the hands of the participants run out.

The facilitator's explanation based on the metaplan is as follows: The economy was first carried out in the form of barter, namely the exchange of goods. After that, the era of mercantilism entered, namely the economy run by traders, including by opening the 'Silk Road', namely the trade route between China and Persia. Countries in Europe such as the Netherlands, England, Spain and Portugal wanted to open sea trade routes, including to obtain spices.

To guarantee the supply of spices, these traders began to control their supply areas by bringing in mercenaries. Thus began the process of occupation and colonization. One of the large trading companies in the East Asian region was the Netherlands with its trading company called the VOC.

Globalization began with trade for market interests. The VOC made a rule that farmers could only sell their agricultural products to the VOC with standards set by the VOC. Another example: the VOC had the right to cut down trees if production was considered to exceed needs. This shows that the VOC exploited both natural resources and human resources.

Colonization in areas outside its country also became one of the triggers for war between kingdoms or countries. Furthermore, the situation of regional competition for the supply of trade commodities developed into the First World War in Europe and the Second World War in Europe and Asia which destroyed the accumulation of wealth of Western European countries from colonization.

World War II was followed by the Cold War between the winners of World War II, namely the Western Bloc led by the United States and the Eastern Bloc led by Russia. The Cold War was considered a war of political ideologies and economic systems, where the liberal political ideology and democracy with the capitalist economic system were on the side of the Western Bloc; while the political ideology of communism and the planned economic system were on the side of the Eastern Bloc. The United States then held a meeting attended by Western Bloc politicians to discuss the reconstruction of Western European countries destroyed by World War II. The meeting in a small town called Brettonwood in the US agreed that there should be no more wars that destroy the accumulation of wealth and it was necessary to maintain world peace. For this reason, the Brettonwood Agreement agreed to the establishment of the World Bank which was tasked with providing assistance for the reconstruction of Western Europe, the establishment of the IMF to maintain financial stability with the US Dollar as the world trade currency, and international trade to create economic interdependence.

Developing countries that freed themselves from colonialism, including Indonesia, were then trapped in the Cold War. Indonesia at that time wanted to be free from both blocks, and together with other developing countries then declared Non-Aligned, namely developing countries that did not side with either block.

Indonesia's actions were considered dangerous to the Western Bloc because even though politically it stated that it did not side, ideologically it tended towards socialism. In 1965 there was a military coup supported by the US secret service. At that time, Soekarno found it difficult to build

the economy because economic facilities were destroyed by the war, trade activities stopped due to the sea blockade by the Netherlands, Dutch aggression 1 (1947) and 2 (1948), and military costs to fight the Netherlands.

The military coup led by Suharto then named his government as the New Order and called the government of Sukarno's era as the Old Order. The New Order clearly stated that it was in the Western Bloc, namely by adopting an open-door economic system. This means that Indonesia opened itself to the market economy, namely for foreign direct investment and international trade. The World Bank, IMF, and IGGI in the form of investment and debt

The New Order created the Development Trilogy, namely economic growth, political stability, and income equality. Through the Development Trilogy, foreign investment entered, especially for infrastructure development, encouraging large-scale transmigration, encouraging the green revolution to build and improve the country's economy. However, these things have led to the exploitation of natural resources, and humans, and foreign debt.

The 1997 economic crisis caused Indonesia to be unable to pay its debts, and therefore accepted SAP (Structural Adjustment Program) from the IMF to stabilize the state budget balance as a prerequisite for new loans to pay off debts. SAP, which is based on the neo-liberal economic system, requires Indonesia to eliminate social subsidies, privatization of state-owned enterprises, deregulation of regulations to justify neo-liberal economic actions, and free trade.

Currently, the climate crisis is increasingly critical and has a major impact on the social, economic, and political situations of each country, especially in poor developing countries that do not have the resources to overcome it. To overcome the climate crisis, negotiations between countries at the UN level have agreed to transform from a high-carbon economy based on fossil fuel energy to a low-carbon economy based on alternative, clean

and sustainable energy. This agreement, which is oriented towards reducing fossil-based energy, has instead given birth to false solutions in climate programs/projects that actually burden communities affected by the climate crisis, especially women and other marginalized groups. One of the programs currently being pushed by the Indonesian government is the development of food estates, which have been proven to shift and even take over people's spaces and sources of life.

After the presentation, the facilitator asked the participants to divide into 5 groups and within 15 minutes discuss the impact of the economic development model on women. Each group then presented the results of their discussion as follows:

- **Group 1:** Many believe that the reform era brought good changes but the impact on women continues to occur. During the climate crisis, women felt the impact like a disaster that occurred; meanwhile there was no information on how to deal with the disaster situation. In addition, the uncertainty of the seasons has a major impact on women farmers and fisherwomen. During the Covid-19 pandemic, which is a global health problem, there were massive layoffs and increased domestic violence.

The increasing number of stunting has led to the return of the stigma against women as 'the breadwinners of the family, the country'. To answer the problem of stunting and the food crisis due to climate change, the government has programmed a food estate as one of the solutions. However, the food estate causes exploitation and depletion of natural resources so that women lose their living space, culture, and identity. The construction of the trans road was initially felt by the community to have a positive impact by facilitating transportation. However, clearing land for the road has led to the seizure of people's living space. In addition, the construction of the road will facilitate the entry of the military which will ultimately help the 'security' of investors. With the ease of access opened to 'outsiders', it will increase sexual violence and violations of women's rights.

- **Group 2:** Women in the VOC era were made objects of exploitation and slavery, did not have access such as access to education, decent work, health, and others. In addition, women at that time also had minimal security and comfort, including within the family and in society. During the Old Order, the situation of women was still the same, although many women had unionized and formed organizations, but many women still had difficulty accessing education and health. Current economic development still causes many women to be affected by evictions so that they experience trauma and do not have a place to live. Although development has increased, it has not been able to free women to speak out safely because there is still a lot of stigma against women. In addition, women are also many victims of terrorism by radical fundamentalist groups.
- **Group 3:** The impact of fundamentalism on women is in the form of labeling and discrimination. Meanwhile, the elimination of social subsidies in the state budget triggers the perpetuation of women's impoverishment. Free trade with the entry of commodities from abroad has a major impact on small-scale female producers. Meanwhile, the climate crisis causes women to be severely impacted when disasters occur, losing their sources and living space. The health crisis causes women to have minimal access to health services.
- **Group 4:** Discussing the impact of patriarchy and the New Order era on women. Patriarchy that was strengthened during the New Order era, caused women to be marginalized due to their identity as women. Restrictions on women's movement during the New Order, women's representation in all aspects in decision-making spaces were only for elite women (ruling families and entrepreneurs), wage discrimination, and women from the lower middle class were not given opportunities. The power of militarism in the New Order was so great that it caused all forms of violence against its people,

including women. The exploitation of natural resources caused women to be unable to manage natural resources. Although human resources exist, because not many women are highly educated or have high skills, this causes minimal access to work. In addition, due to the loss of livelihoods, lack of qualifications and living in poverty, women are forced to work as migrant workers abroad who have minimal protection when working in the Objective country. In addition, religious fundamentalist groups use interpretations only for the benefit of or in accordance with the perspective of men.

- **Group 5:** The New Order initiated a transmigration program that triggered the exploitation of natural resources and humans. Because the government made it easier for investment to enter, this caused both horizontal and vertical conflicts. The military was deployed to secure the transmigration program, triggering conflicts between existing indigenous and local communities and the transmigrants. Indigenous and local communities who were displaced had to move and caused women and children to not receive education services, lose their livelihoods, and others. In addition, there has been sexual exploitation of women since the military entered.



*Picture 9. Interactive discussion on Indonesian development*

## Session 4: Feminist Journalism: investigation, coverage and news writing on issues of inequality and the poverty feminization



Picture 10.  
Video screening of Chimamanda Ngozi Adichie: *The danger of a single story*

Feminist journalism with its various perspectives, namely liberal feminists, radical feminists, cultural feminists, socialist feminists, and postmodern feminists, fights against patriarchal perspectives or 'breaks the bias' such as sexism and racism, and continues to follow the principles of objective and independent journalism.

**Objective:**

Participants understand feminist journalism by understanding the feminist perspective on media.

**Methods:**

Presentation of material, discussion, video

**Time:** 1 day

**Tools:**

Powerpoint presentation, LCD, screen

The session began with a video viewing of Chimamanda Ngozi Adichie: The danger of a single story that tells the life situation of the author and how a story can affect others.

After discussing the video, the resource person explained various feminist perspectives on mainstream media as follows:

#### *Liberal Feminism*

- Mainstream media rarely features women and when they do, they reinforce the traditional gender role stereotypes of women as mothers, wives, daughters, girlfriends or sexual objects. Media is an agent of socialization, therefore in this case it perpetuates gender role stereotypes
- The liberal feminist solution is that women should enter the male-dominated media and gain power so that they can influence media content and change the image of women. At the same time, the media should depict both men and women in non-traditional roles.

#### *Radical Feminism*

- Men own, control and produce mass media so that they can continue to perpetuate patriarchy and spread patriarchal values such as the traditional family as a sacred social structure, as well as displaying heterosexuality and male dominance as something natural.
- Therefore, women must create their own means of communication to deal with this problem.
- However, this radical feminist approach is a proposal that does not take into account the potential for conflict between women, moreover many of their strategies marginalize women in mainstream society. In turn, some feminist media fail to attract readers, the public and advertisers.

#### *Cultural Feminism*

- Women must build women's media structures that are separate from male-dominated media structures, producing texts that

center women, redefine femininity and masculinity, and texts that celebrate the qualities that make women different and better than men.

- Criticism of mainstream media is to highlight how mainstream media often perpetuates gender stereotypes, social norms, and roles that place women in inferior positions. For example, how mainstream media portrays women in passive roles and consumerism that reinforces negative stereotypes, which undermines women's power.

#### *Socialist Feminism*

- Mainstream media is an ideological instrument that presents capitalist and patriarchal society as the natural order, and is used to condition women to accept patriarchal values as normal and natural.
- The proposed solution to this situation is to reform the media structure and women must produce their own media.

#### *Cultural Studies/Postmodern Feminism*

- Postmodern feminism and cultural studies share a critical approach to understanding power and discourse, especially regarding the nature of gender and culture. Mainstream media and other socio-cultural institutions reinforce discourses of dominance over women and gender, contributing to the construction of gender.
- According to this approach, the public does not have to accept the values portrayed by the media because the media can be an arena for struggle. Women should not challenge representation in the media, but rather the patriarchal ideology that underlies that representation; women should challenge the traditional frameworks used to construct media texts.
- Criticisms of this proposed solution are that the patriarchal content in media texts is stronger than public resistance, while postmodern feminists are too optimistic about giving power to

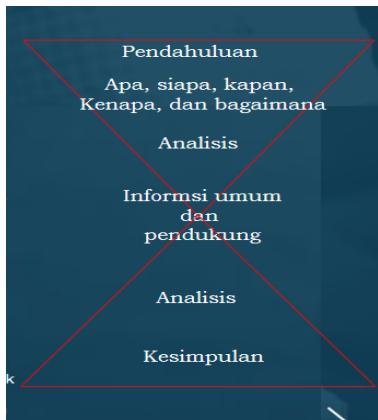
the public, and ignoring the political economy of the media and class interests in media operations.

The resource person also explained about cyberfeminism which emerged as a reaction to the pessimism of the feminist approach of the 1980s which emphasized the masculine nature of technology and science. The cyberfeminism approach to new media is as follows:

- There is a digital divide based on gender, women tend to be absent or underrepresented in organizations that produce new media
- There is unequal access to new media
- There is a stereotypical representation of men and women which reinforces dominant ideas about gender

With the speaker's presentation, participants understand the feminist perspective on media, both from liberal feminists, radical feminists, cultural feminists, socialist feminists, and postmodern feminists, proposals to face mainstream media that strengthen patriarchy and criticism of the proposals themselves. In addition, participants also learned about cyber feminism which is a reaction to fill the digital divide.

This session also increased participants' knowledge about in-depth coverage based on facts, sharpening perspectives, and using the principle of intersectionality. Choosing the right perspective is in favor of the principle of justice, but still follows the principles of objective and independent journalism.



Participants also received tips and tricks to produce 'news' that not only complies with journalistic principles and tells the story of economic inequality and gender injustice comprehensively, but news that can attract attention and even gain support from the public.

These tricks and tips are contained in three keys in writing, namely:

1. Attention can be trained by formulating a point of view in one sentence. Example: The many damages and victims due to the Cianjur earthquake due to the poor quality of brick buildings
2. Writing structure: PROBLEM-SOLUTION structure (first, explain the problem, and then explain the solution), or CAUSE-EFFECT or EFFECT-CAUSE structure (you can start from the effect first, a phenomenon that has an impact on the reader, then explain the reasons why it happened). To attract the reader's attention. In the title and lead (head of the writing) or the first paragraph; present the most interesting part at the beginning of the article; make some teasing sentences. There you can highlight the main message, and give the reader a clue in the article
3. Keeping the reader engaged. One way to create a flowing narrative and bring the subject of science to life is to tell stories about the people involved. The lives and work of researchers can help readers understand the circumstances that led to a particular discovery, as well as the importance and consequences of those findings. The challenge is to keep their interest until the end of the paper.

In addition, it is important to write interestingly, so you need to do:

### *Attractive Title*

Compared to the title of a scientific paper, the title of a popular article should be made short. It is permissible to simplify and generalize, and it is not necessary to provide all the details in the title. Try three words, a maximum of five words. For example, just write "mites", instead of "two-spotted spider mites". The title is important for:

- *Explain*: if you have to use scientific words, then you need to explain them.
- *Metaphors* can be very interesting as part of the title.
- *Rhyme, Alliteration, Repetition*: Rhyme makes the same sound behind the word, while alliteration is at the beginning of the word.
- *Question*: can also arouse the reader's curiosity by making a question in the title of the article.
- *Invitation, warning, or choice*: readers may immediately read our written article in the hope of avoiding, following or choosing because of the writing in the title.
- *Unique*: Unusualness will attract people's attention.

### *Interesting Lead (writing tittle).*

After finding a good title, the next step is to create an interesting lead or writing title. A lead is the first paragraph at the beginning of a piece of writing that can make readers decide to continue reading or stop reading. Therefore, a good writer will really think about an interesting lead. An interesting lead can be in the form of a narrative, description, information, dialogue, conclusion, quote, and question.

### *Flowing Sentences*

After successfully luring readers with a good title and successfully attracting them to read the lead of the writing, the next step is to bind the readers with flowing sentences. Don't let the readers turn away and invite them to continue to explore the writing word by word. But how?

The first key, of course, is the logic of the sentence. Writing is the art of arranging logic in the arrangement of words. Once the reader finds the illogicality of the writing, usually the reader will leave the writing.

### *Human Stories*

Help the reader with human and everyday stories. A broader perspective on the subject will make it easier to understand scientific issues.

### *Memorable Ending*

If the lead guides the reader to dive into a piece of writing, then a strong ending is like a flavor that will be left behind and remembered by the reader. A strong ending will stay in the mind of the reader.

### ***In-depth coverage***

Journalism is conveying facts and for the public interest. Journalism is basically an effort to 'report' or an effort to convey information that is considered important to the public. It cannot be called journalism if the information is only a personal assumption and has no benefit for the interests of many people. So, news is information about something new (actual), important, and interesting. The source of the writing can be the latest facts, events, information, opinions, ideas or concepts

### *Fact-Based Journalism*

Journalistic writing is a verified fact, and must be free from anyone's intervention, including the personal interests of the reporter. Journalists must not manipulate, fabricate facts and truth. A journalist is a reporter. Whatever he says or writes must be based on facts.

### *Sharpen your perspective*

The Intersectionality approach is a perspective or analytical method/framework that sees injustice as occurring in layers, multidimensionally, with no single cause and no single impact, but a combination of factors such as; race, class, gender and sexuality, ideology, religion, region, etc.

The principle of intersectionality for journalism:

- Every individual/group has various identities that intersect/combine, and these identities affect their 'position' and 'situation' in a problem
- The impact of policies, injustice, colonial exploitation, etc. are experienced differently by various social groups
- Intersectionality will see the problem as an intersection/mixture /combination of the above factors



Picture 11.  
Presentation by Ahmad Arif  
regarding intersectionality of  
journalism

How to use intersectionality?

- Critical topic and perspective selection
- Selection of sources (gender, social class, ethnicity, etc.)
- Public bias (especially the most voiceless)
- Interesting writing: revealing important facts and data (investigative/in-depth); revealing historical dimensions to understand patterns/trends; describing relationships between actors; analyzing cause and effect; evocative (arousing empathy).
- Offering solutions, with intersectional considerations.

Choosing the right angle is in favor of the principle of justice, but still following the principles of objective and independent journalism is key.

This session also produced input to journalists and activist groups and citizens to maximize 'cooperation' between the two parties, so that situations of inequality and injustice can be informed and disseminated.

## **Session 5: Coverage Practice**

Improve participants' understanding and skills in capturing issues and causality of issues faced by women. Participants conduct direct investigations and conduct in-depth coverage of issues of inequality and feminization of poverty in North Jakarta.

### **5.1. Coverage Practice Preparation**

Participants are divided into four groups according to their destination, namely in North Jakarta, precisely in Cilincing, Muara Angke, Muara Baru, and Rawa Badak. While at the location, participants will conduct direct investigations and conduct in-depth coverage of the issues of inequality and feminization of poverty in North Jakarta. The problems in each location are as follows:

- *Cilincing*: This area often faced the problem of tidal flooding before the giant sea wall was built, but according to several observers, the giant sea wall is considered unable to prevent tidal flooding on the coast of Jakarta. These embankments are very useful in the short term but very dangerous in the long term. Some of the residents' livelihoods work as fishermen looking for fish in the sea and green mussel fishermen. Most women work as green mussel peelers, paid daily. However, mussel peelers suffered losses due to the construction of the embankment; mussel production decreased which resulted in reduced income.

In addition to the above problems, shell waste piles up along the embankment. Residents throw shell waste along the embankment wall. Residents have repeatedly asked for a place to dispose of shell waste, but until now there has been no follow-up from the government. To clean up the shell waste along the embankment wall so that it is not visible on land, residents finally throw the shell waste into the sea. The large amount of shell waste thrown into the sea actually covers the shells under the embankment so that currently the shells are no longer visible.

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- *Rawa Badak*: This area has a clean water crisis and air pollution due to TPS. Until now, the people in Rawa Badak are still experiencing a water crisis in the form of cloudy and smelly water. In addition, the Rawa Badak area is also a Temporary Waste Disposal Site (TPS) which is located next to the Child-Friendly Integrated Public Space (RPTRA). This causes a pungent smell of garbage around residents' homes and RPTRA.
- *Muara Angke*: The residents livelihoods in this area are mostly traditional fishermen and shellfish peelers. The community depends on the sea, a place to fish and also make bagan (shellfish farms in the sea). Most women work as shellfish peelers with a mediocre income.

In 2014, the government built a giant embankment which caused some people to lose their livelihoods because access to the sea was getting further away, fish catches decreased, shellfish production also decreased because the ecosystem was disturbed, in addition to being polluted by industrial and household waste, also due to climate change factors.

- *Muara Baru*: This area is most vulnerable to sinking. The sea level is much higher than the land where the Muara Baru residents live. The government built a dike to control flooding in the area as a barrier between the settlement and the coastline. However, the dike has started to leak and water can be seen seeping through the dike walls.

In addition, the Muara Baru community also has difficulty accessing water, which means that for daily needs such as drinking, bathing and washing, people have to buy water. With a mediocre income, people really feel the burden of the cost of buying water. Women also have to work many times over to

provide water at home by pushing carts from the place where they buy water.

Participants interview women, take documentation in the form of photos, videos, or recordings that show the situation in each location. After conducting investigations and coverage, participants will make coverage in creative ways.

## 5.2. Coverage Practice

*Objective:*

Participants can practice investigation, reporting and news writing directly in the field.

*Methods:*

Interview, observation

*Time:* 1 day

*Tools:*

Sound/image/video recording tools

### **Process and Results:**

Participants visited North Jakarta regions in 3 groups heading to 3 different locations. They covered the event by conducting interviews and observing the surrounding situation.



*Picture 12. Coverage practice in North Jakarta*

### **5.3. Peer Review**

*Objective:*

Improving the capacity of feminist journalism by providing input from both feminist analysis and feminist journalistic techniques regarding coverage results.

*Methods:*

Interview, obesrvation

Time: half a day, while the other half day is used to prepare the coverage article.

*Tools:*

Writing tools, drawing tools and others according to participant needs

For 1.5 hours, participants presented their coverage where both participants and facilitators provided input to improve participants' understanding and journalistic skills.

#### **Process and Results**

After returning from the coverage assignment, each participant wrote or compiled story telling through writing, posters, or video-audio. The results

of the coverage were then presented in various forms. There were 20 creative coverages carried out by participants, both in the form of news articles, posters, and videos. The facilitator team from Aksi! and konde.co reviewed and provided input to each participant regarding the results of their coverage and its delivery. As a note, the results of the coverage that had received input and were improved by the author were then compiled into a separate documentation.

In general, the input from the facilitators and resource persons is as follows:

- There needs to be interesting informant quotes or to emphasize the problems that occur
- Include personal stories from informants
- Describe observations and field facts
- Complete descriptions, both descriptions and situations in the field so that readers can grasp what residents experience
- Photos show the situation
- Writing focuses on the problems that you want to raise, not expanding to other or bigger problems
- Use all senses while in the field, so that what is felt can be included in the writing.

## **Session 6. Follow-up Plan**

*Objective:*

Adanya kesepakatan rencana tindak lanjut dari setiap peserta

*Methods:*

Wawancara, pengamatan

*Time:*

20 menit

*Tools:*

Kertas plano, spidol

## **Process and Results**

Facilitator explains the proposed follow-up plan by the participants and obtains input on the proposal, and writes down the agreements on the follow-up plan in the form of:

- ◆ Continuing to improve feminist journalistic skills through multi-party dialogue coverage activities in 4 cities, namely Ambon, Denpasar, Jayapura and Makassar, including explanations and discussions of tasks in multi-party dialogue activities in 4 cities
- ◆ Monitoring and input on participant capacity for 3 months after the training, namely until March 2024, tasks that need to be done, and the mentoring process as follows:
  - Participants improve their writing based on input
  - 12 journalist coverages will be published in their respective media news
  - The results of the participants' coverage will be published by Aksi!
  - Journalist participants create 1 article related to economic inequality and gender injustice in their respective regions and can be published on International Women's Day in March.
  - Journalist participants in 4 regions, namely Papua, Ambon, Bali, and Makassar, will report the results of the multi-party dialogue conducted by Aksi! with its partners.

## **Session 7. Training Evaluation**

### *Objective:*

There is input and criticism for improvement from participants regarding the training.

### *Methods:*

Stick Dot Stickers

*Time:* 15 minutes

### *Tools:*

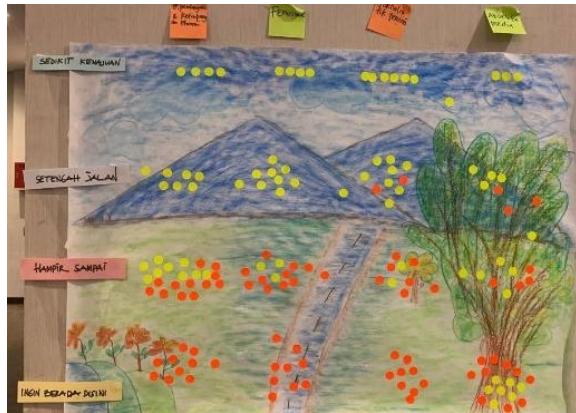
Metaplan paper, markers, paper tape.

## **Process and Results**

Facilitator asks participants to write on metaplan paper about the training evaluation in relation to the process, content and logistics during the training.

The evaluation results are as follows:

- ★ Increased participants understanding and knowledge regarding the feminist analysis framework, causality of the poverty feminization, and feminist journalism
- ★ Increased participants skills in conducting investigations, reporting and writing news on issues of inequality and the feminization of poverty
- ★ There are 20 reports on inequality and the feminization of poverty experienced by women in North Jakarta
- ★ Additional practice time to get maximum results
- ★ Applicable, participatory and dynamic methods encourage participants to be more active
- ★ Listening directly to women's experiences and situations or going directly to the field for investigations is very inspiring
- ★ Increasing the use of digital for assignments
- ★ Presentations using charts make it easy to understand
- ★ Input from resource persons is very useful for improving future coverage
- ★ The majority of the materials can be understood but there are some materials that are difficult to grasp such as feminist ideology. Proposals for additional materials, such as those related to legal services for journalists.



*Picture 13. Results regarding participant understanding*

Participants attach orange dot strikers to the Cloud, Mountain, Tree and Land images used at the beginning of the training regarding the level of participant understanding of the material or concept in the training. After attaching the orange dot striker and then comparing it with the yellow dot sticker on the first day, it can be seen that the participants' understanding has increased well. Most of them have understood the material they wanted their knowledge to increase on the first day. From this it can be concluded that this training is able to increase the capacity of participants in terms of feminist journalism well.

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## Attachment

### **Agenda of Feminist Journalism Training**

<b>Time</b>	<b>Topics, Objectives and Activities</b>
28 October	
8.30 - 9.00	Participant registration
9.00 - 9.30 (30 minutes)	<b>1. Opening and introduction</b> 1.1. Introduction of Training and Participants <ul style="list-style-type: none"><li>• Welcome speech by Aksi! and Konde.co</li><li>• Briefly introduction of Aksi! and Konde.co, training objective, training facilitator team</li><li>• Introduction of participants</li></ul>
9.30 - 10.00 (30 minutes)	<b>1.2. Participants' Expectations</b> <b>Objective:</b> <ol style="list-style-type: none"><li>1. Knowing the participants' expectations of the training.</li><li>2. Creating an understanding that this training is a process of mutual learning with participatory methods based on trust, respect and sharing knowledge in fun ways.</li><li>3. Participants understand the flow and what is expected in the training.</li><li>4. Creating a process that can be used by participants to monitor whether their expectations are met</li></ol> <b>Activity:</b> checking participant expectations
10.00 - 10.30	Break
10.30 - 12.00 (1.5 hours)	<b>2. From personal to political (a feminist analytical framework)</b>

	<p><b>2.1. My life is my reality</b></p> <p><b>Objective:</b></p> <ol style="list-style-type: none"> <li>1. Encourage participants to get to know each other better.</li> <li>2. Reflecting on participants' realities in the context of politics and gender.</li> <li>3. Show how gender and life circumstances, experiences, and choices can influence one's life and aspirations.</li> <li>4. Explaining the common experiences of participants and the importance of feminist collective work as the core of our activism.</li> </ol> <p><b>Activity:</b> Analysis of our personal experiences as women who are influenced by and influence the outside world (personal is political)</p>
12.00 - 13.30 (1,5 hours)	Break, lunch
13.30 - 15.00 (1,5 hours)	<p><b>2.2. Intersectionality of women's identities and principles of feminist perspectives</b></p> <p><b>Objective:</b></p> <ol style="list-style-type: none"> <li>1. Explaining the intersectionality of women's identities and the implications of an intersectional approach for feminist analysis and action.</li> <li>2. Appreciate the diversity of women; examine the interwoven sources of privilege, power and disadvantage that produce diverse situations and forms of disadvantage and privilege among women.</li> </ol>

	<p>3. Explaining identity politics, the dilemmas it poses for women and the implications for feminist analysis and action.</p> <p>4. Identify the principles/elements of feminism from our personal, and collective experiences and reflections.</p> <p><b>Activity:</b> Introducing intersectionality through exploring personal experiences</p>
15.00 - 15.30 (30 minutes)	<p><b>2.3. Discussion</b></p> <p><b>Objective:</b> Strengthening understanding on feminist analytical framework</p> <p><b>Activity</b></p> <ul style="list-style-type: none"> <li>• Facilitator concludes the importance of making feminism a general principle; and also explains the differences between gender equality, feminism and human rights including the double discrimination faced by sexual minorities, women with disabilities; and gender analysis and feminist analysis</li> <li>• Facilitator explains other related topics that are still not fully understood by the participants</li> </ul>
15.30 - 16.00 (30 minutes)	Tea/coffee break
16.00 - 18.00 (2 hours)	<p><b>3. Causality of the poverty feminization</b></p> <p><b>3.1. Women, economic inequality and gender injustice in Indonesia - stories of women community</b></p>

	<p><b>Objective:</b> Understanding the situation of economic inequality and gender injustice experienced by women based on women's stories</p> <p><b>Activity:</b> Hearing the life stories of grassroots women from several cities and discuss it</p>
	<p><b>3.2. Dissecting the interweaving of patriarchal power, globalization, militarism and fundamentalism</b></p> <p><b>Objective:</b></p> <ol style="list-style-type: none"> <li>1. Seeing the power relations between the perpetrators and those affected.</li> <li>2. Understanding the implications of patriarchy, fundamentalism, globalization and militarism for women's individual and collective rights</li> <li>3. Understanding the implications of structural oppression for women's human rights</li> </ol>
18.00 -18.15	Daily Reflection of Sun, Clouds and Thunder
18.15 —	Break
29 October	
8.30 - 9.00 (30 minutes)	<b>Previous day review</b>
9.00 - 10.30 (1,5 hours)	<p><b>3.3. Understanding the Indonesian development model</b></p> <p><b>Objective:</b></p> <ol style="list-style-type: none"> <li>1. Studying the Indonesian economic development model based on its history</li> <li>2. Understanding the development model that relies on exploitation, investment and foreign debt</li> </ol>

	<p>3. Seeing the implications of this development model on economic inequality and gender injustice towards women.</p> <p><b>Activity:</b> Dissecting the Indonesian economic development model</p>
10.30 - 11.00	Tea/coffee break
11.00 - 12.30 (1,5 hours)	<p><b>4. Feminist Journalism: investigation, coverage and news writing on issues of inequality and the poverty feminization</b></p> <p><b>Objective:</b> Participants understand feminist journalism and understand feminist perspectives on media.</p>
12.30 - 13.30	Break, lunch
13.30 - 15.00 (1,5 hours)	<b>Continuation</b>
15.00 - 15.30 (30 minutes)	Tea/coffee break
15.30 - 17.00 (1,5 hours)	<b>Continuation</b>
17.00 - 18.00	<p><b>5. Coverage Practice</b> <b>5.1. Coverage Practice Preparation</b></p> <p><b>Objective:</b></p> <ol style="list-style-type: none"> <li>1. Understanding the Objective of coverage practice</li> <li>2. Identify the area that will be the coverage area and the local women's issues</li> <li>3. Understanding the coverage tasks and methods that will be used for reporting coverage (writing, video clips, slide presentations, etc.)</li> </ol>

	4. Understanding the logistics arrangements for the field activity
18.00 - 18.15	Daily Reflection of Sun, Clouds and Thunder
18.15 -	Break
30 October	
7.30 - 12.00 (4,5 hours)	<p><b>5.2. Coverage Practice</b></p> <p><b>Objective:</b> Practicing the understanding and skills gained during training to capture the issues and causality of problems faced by women</p> <p><b>Activity:</b> Field investigation and in-depth coverage of the issues of inequality and the feminization of poverty in North Jakarta</p>
12.00 - 13.30 (1,5 hours)	Break and lunch
13.30 - 18.00 (4,5 hours)	Make coverage of the practicum in the most creative ways possible.
18.00 —	<b>Break</b>
31 October	
8.30 - 9.00 (30 minutes)	<b>Previous day review:</b> Sharing experiences and impressions from field practice
9.00 - 10.30 (1,5 hours)	<p><b>5.3. Peer Review</b></p> <p><b>Objective:</b> Improving the capacity of feminist journalism by providing input from both feminist analysis and feminist journalistic techniques regarding coverage results.</p>

	<p><b>Activity:</b></p> <ul style="list-style-type: none"> <li>• Presentation of coverage results by each participant</li> <li>• Input for each coverage result both in the context of feminist perspectives and journalistic techniques</li> <li>• General discussion</li> </ul>
10.30 - 11.00	Tea/coffee break
11.00 - 12.30 (1,5 hours)	<b>Continuation</b>
12.30 - 13.30	Break, lunch
13.30 - 15.00 (1,5 hours)	<p><b>6. Follow-up Plan</b></p> <p><b>Objective:</b></p> <ol style="list-style-type: none"> <li>1. Continue to improve feminist journalistic skills through multi-stakeholder dialogue coverage activities in 4 cities, namely Ambon, Denpasar, Jayapura and Makassar</li> <li>2. Monitoring and input on participant capacity for 3 months after training</li> <li>3. Understand the activities in this follow-up plan</li> </ol> <p><b>Activity:</b></p> <p>Discuss follow-up plans after training is completed, including:</p> <ul style="list-style-type: none"> <li>• Explanation and discussion of tasks in the multi-stakeholder dialogue activity in 4 cities</li> <li>• Explanation of the mentoring period until March 2024, tasks that need to be done, and the mentoring process</li> <li>• Scheduling of follow-up plans</li> </ul>
15.00 - 15.30 (30 minutes)	<b>7. Training Evaluation</b>

	<p><b>Objective:</b> Knowing to what extent the training is able to achieve the desired objectives from both the organizer and participant side, where there are still challenges that need to be faced to improve and enrich similar training in the future.</p> <p><b>Activity:</b> Brainstorming</p>
15.30 - 15.45	<b>Training closing</b>

**Aksi! for gender, social, and ecological justice** Aksi! for gender, social and ecological justice was founded on December 10, 2012 with vision to influence discourse and debate on development, environment and climate change to ensure the protection of the rights of women and their communities, and to support grassroots women's efforts in fighting for their rights. Aksi! believes that strengthening women's movements for development, economic and climate justice will advance women's rights comprehensively. Three strategies were developed, namely building capacity to empower women, campaigning to strengthen and gain support for women's voices, and advocacy for policy change.



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