



**FINAL REPORT FORM  
for  
WACC-SUPPORTED PROJECT**

This document is for end-of-project reporting. It has two parts: a) Narrative Report; b) Financial Report.

You will need to refer to your Project Application Form, the Agreement with WACC, and your bank statement when completing this form. Please return it with supporting documents and materials to WACC. Please answer the questions as fully as possible.

**THE NARRATIVE REPORT**

<b>1. Project Title:</b> (as appeared in the Agreement)	<b>Monitoring Religion through a Gender lens- ‘The Hidden Meaning’</b>
<b>2. Project Reference Number:</b> (as appeared in the Agreement)	<b>xA41-42</b>
<b>3. Full Name of Project Holder:</b>	<b>Southern African Media and Gender Institute (SAMGI)</b>
<b>4. Full Address:</b>	<b>4<sup>th</sup> Floor Dumbarton House 1 Church Street Cape Town 8001 South Africa  P.O. Box 15994 Vlaeberg 8018 South Africa</b>
<b>5. Name of Country:</b>	<b>South Africa</b>
<b>6. Period the project was implemented:</b> (from month/year to month/year)	<b>January 2007- December 2007</b>
<b>7. Project Grant received:</b>	<b>Amount in Euros or US\$ (circle as appropriate): 18,500</b>
<b>8. Date(s) Project Grant(s) were received:</b> (as in your bank statement) 1 <sup>st</sup> remittance	<b>ZAR 100 934</b>

2 <sup>nd</sup> remittance	ZAR 72 848.28
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## 9. Activities

Give a summary of the major activities carried out during the reporting period in comparison with those planned. In case of changes from the original objectives, please explain the reasons.

- **Activity 1: Stakeholder meetings in collaboration with the Commission on Gender Equality (CGE)** - These meetings did take place but without the anticipated and planned partnership with the CGE. At the beginning of the project, the CGE was approached by SAMGI and a partnership in the project was proposed. The CGE showed great interest in the initial stages of the project, thus committed to providing SAMGI with focus groups at grassroots. The CGE has many outreaches in urban, pre-urban and rural areas hence SAMGI was to travel with them (the CGE) to these areas in order to have the focus group discussions. A total of three meetings with the CGE and SAMGI took place, however due to the CGE's own internal challenges they were unable to fulfil their part of the arrangement resulting in delays in the start and the overall implementation of the project. SAMGI did however manage to gather together several groups of people consisting of academics, activists, clergy and some grassroots people.
- Although SAMGI did manage to get some discussion process going on religion, religious media and gender, it was very difficult to get grassroots communities fully involved in the proposed numbers without the planned partnership with the CGE.
- Partnership with the Media Monitoring Project (MMP) in Johannesburg was mentioned in the proposal. However SAMGI did not have enough funds available to have the MMP do the monitoring in the Johannesburg area.
- **Activity 2: Review of religious materials for monitoring-** This was successfully done and a list of religious media to be monitored was compiled i.e. for the radio stations, the Cape Community FM (CCFM) and Radio Tygerberg were monitored while for the print media we monitored the Dimension, Goodhope, Groote Kerk Nuus, His People, Southern Cross, Universal News and Won by One. The print media consisted of newsletters from the Main Line Churches, Pentecostals and New Pentecostals. For the two radio programmes; one was in English and the other in Afrikaans, both of them are from a Fundamentalist tradition.
- **Activity 3: Development of media monitoring methodology specific to religion based on the Global Media Monitoring Project (GMMP) tools-** This was successfully done in-house by the Women's Media Watch Unit.
- **Activity 4: Training participants media monitoring as a research methodology:** The Women and Religion project hosted a media monitoring workshop at the SAMGI offices. It was attended by nine participants, two males and seven females. The number of participants was not great but the quality of the workshop was exceptional. As already mentioned, the training of the large

- numbers of media monitors from the grassroots was one of the biggest challenges we faced in implementing the project.
- **Activity 5: Monitoring of Christian media from June 2007 to August 2007-** This activity was successfully carried out and a final report will be made available to WACC.
  - **Activity 6: Preparation of the report based on the monitoring-** The challenges that SAMGI faced during the initial phases of the project resulted in a slight delay in the implementation of the actual activities, hence the report could not be completed by November 2007 as stated in the proposal. The report will however be available by the end of the 1<sup>st</sup> quarter of 2008.
  - **Activity 7: Launch of the report-** To be done in 2008

**Please describe in detail the activities of the project that were implemented such as content of production, programmes, workshops or training**

Monitoring of Christian media – print and broadcast media were monitored between the months of June 2007 and August 2007. The first stage of the project consisted of research and the identification of available religious media and their reach. Through informal interviews with people from the Christian faith, the media was selected and the material was collected and recorded. SAMGI also subscribed and received the identified religious printed media. Radio programmes were also recorded from CCFM as well as Radio Tygerberg.

In the second stage of the project, the actual monitoring process started. Due to the nature of the project the development of the monitoring codes specific to the project were developed by SAMGI's experienced monitors based on the GMMP tools. These codes were used at a later stage by participants in a monitoring training workshop.

The full details of the findings will be discussed in the report that SAMGI will make available. Key observations however were that from the monitored media, there were a total of 1188 articles; with the Southern Cross newspaper having the largest number of articles. Relative to the total, 55% of the people in the articles were male compared to 19% who were women. In the majority of stories women were not central in the news story, only 8% showed that women were central. 90% of the stories neither challenged nor reinforced stereotype while 8% of the stories reinforced stereotypes. Only 2% challenged the stereotypes.

The focus group discussions/ workshops- Five focus group discussions with academics, activists, clergy and grassroots participants took place and the meetings were very informative.

The first meeting (February) was held at the SAMGI offices. Academics, gender activists and clergy were at the meeting. Throughout the meeting the patriarchal hierarchical clergy and the andocentric interpretation of the Scriptures were pointed out as the main

issues impeding equality within a religious context. The family roles, sexuality and identity were discussed from a gender sensitive point of view.

The second meeting (March) was held at the University of Cape Town, in the Seminar room of the Religious Studies Department. In attendance were academics, clergy and post-graduates students. In this meeting a good network was created and a strategic approach to help grassroots people understand the Scriptures from a gender lens was drafted.

The third meeting (April) was held at the University of Cape Town, in the Seminar room of the Religious Studies Department. There was a larger group of academics, post-graduate students and clergy in attendance. Recorded religious TV shows were critically analysed. The participants pointed out that the great majority of the religious TV shows aired in South Africa come from the United States' fundamentalist and elite churches. The participants also pointed out that these TV shows use male dominating language. Military expressions and nationalist terms are also used throughout their Bible studies. Women's sexuality is often used as an example of sin and men's sexuality is not mentioned. The participants pointed out the discrepancy of those TV shows in the context of receivers, in a third world country where poverty and racism is a big issue. The radio programmes are not much different from the TV programmes. The Bible Studies and the sermons are a reproduction of recorded American programmes.

The fourth and the fifth meetings (June) were smaller meetings where informal interviews were made with clergy people. The fourth meeting was with a woman pastor with doctoral degree in theology which is the main pastor of a large church in one of the poorest suburbs of Cape Town. Despite her position in the church she believed that at home her husband must be the "head of the house". This contradiction is found several times in the new post-apartheid South African reality, even amongst more educated people. Women are allowed to hold higher positions in society at times but at home, inequality and subjugation are still a fact.

The fifth meeting was a combination of two different interviews with male clergy; both of them called themselves gender sensitive, although both did not have women in the leadership structures of their churches. The main reasons for this were the cultural context and the church patriarchal hierarchy. One of the pastors even pointed out that the "women and religion project" although it was indeed groundbreaking, it was however too ambitious and he did not believe that the religious society in South Africa would ever change in relation to women. He also said he believed many people would see SAMGI as the devil's advocates. This type of reaction and reception was however anticipated at the conceptualisation stage of the project.

In July we did not have a focus group meeting due the holidays.

In August, Elaine Nogueira (the Project Coordinator) was invited by the World Council Women's desk to be the facilitator of a workshop on "women and religion" on women's day. The Women's desk organised an excellent meeting which brought together women

from different denominations within Christianity, among them Baptists, Methodists, Anglicans, Dutch Reformed, New Apostolic, Methodists, Full Gospel, Congregational, Presbyterian, Moravian just to mention a few. There were clergy, students, activists, grassroots and lay women.

A booklet written by Reverend Michelle Walker, a South African feminist theologian was used in the workshop. This booklet gives women and men of faith an alternative in reading the Scriptures based on an egalitarian world, with a Jesus that came to empower women and men in an equal way. Rev. Michelle gave SAMGI the permission to use her booklet.

Women engaged in an impressive way throughout the workshop. They welcomed the concepts and showed eagerness to know more about the topic. The workshop afforded about 30 women a chance to share their experience as well as the space to re-evaluate their roles. The group engaged in an informal discussion about exploring ways of introducing a feminist reading of scripture to churches.

On the 28<sup>th</sup> of August an open forum on women and religion took place at SAMGI. Rev. Michelle Walker was invited.

On the 9<sup>th</sup> to the 11<sup>th</sup> of October 2007, the Women and Religion project hosted a “media monitoring workshop” at the SAMGI offices. It was attended by nine participants. The number of participants was not great but the quality of the workshop was exceptional. Among the participants were:

- One male gender activist from the Commission for Gender and Equality (CGE),
- One female Catholic gender activist from the Cape Flats (suburb in Cape Town)
- One female Catholic gender activist from the Cape Flats and the Chairperson of the Gender Advocacy Programme (GAP)
- One male lay person, with very strong fundamentalist back ground from Mfuleni ( a township in Cape Town)
- One female Muslim gender activist from the Cape Flats
- One female gender atheist activist from the Netherlands
- Three female gender activists from the (Baptist, Pentecostal and African tradition churches) from Women’s Media Watch from Brazil, Zimbabwe and Cape Town.

This mix of different Christian backgrounds, cultures and countries gave a rich base to the workshop. Through the discussions different points of view were raised and the issues could be analyzed from different scopes.

The participants recommended that programmes such as the Women and Religion project must be encouraged in the South African religious institutions. This will give women the opportunity to learn within their religious context their value and worth and build their confidence as equal human beings before God’s eyes and according to their reading of the scriptures.

Through the monitoring, the trained monitors could identify how the Christian printed newsletters reinforce the gender stereotypes in society. This is evidenced by the language used in the articles, the sole male examples drawn from the Bible during the sermons and Biblical Studies. The religious practices mentioned in the printed media elevate men to leadership positions. The trained monitors were happy to have been part of the workshop.

At the end of October one interview was conducted with a German feminist theologian who has lived in Cape Town for 25 years but left for her home country. This scholar pointed out many issues that contribute to the strength of the patriarchal system within society and religious contexts. The outcomes of the Women and Religion workshop was presented to her and according to her experience and expertise she came to agree with the point that women in South Africa must learn their value and worth. They must stand up and reject patriarchy, starting with the religious heritage.

**9.1 If the project is a workshop, seminar, or consultation, please attach the list of participants, the themes/topics of their speeches/papers, and any statement, declaration, or book published.**

Please see attachment

9.2 If the project is primarily purchase of equipment, please describe what kind of impact / change the equipment is bringing to the beneficiaries.

**10. Was the project successful? (If possible, please give measurable indicators.)**

To a large extent, the project was successful, although we did face challenges discussed above during the implementation stage. The indicators of success will be a combination of both qualitative and quantitative indicators.

Qualitative Indicators.	Quantitative Indicators
<ul style="list-style-type: none"> <li>- There is a body of knowledge gathered by SAMGI around the types of religious media and their reach in the Western Cape.</li> <li>- In the SAMGI resource centre, there is a section dedicated to religious media monitored between June and August 2007. This forms part of the resource material which will be used in future media monitoring trainings and in the further development of the project.</li> <li>- A report has been compiled on the outcomes of the monitoring. The report will be used as an advocacy</li> </ul>	<ul style="list-style-type: none"> <li>- A total of about 50 men and women benefited either directly or indirectly from the from the project</li> <li>- Nine people were trained in media monitoring of religious media</li> <li>- About ten focus group discussion meetings and/ or workshops on women and religion were held and approximately 20 people in total attended the meetings</li> <li>- About 20 participants showed interest in the project and the idea of monitoring religious media from a gender perspective</li> </ul>

<p>tool as well as the beginning of a broader research on women and representation in media of other faiths.</p> <ul style="list-style-type: none"> <li>- Discussion processes and debates started around women in the religious media in the Western Cape</li> <li>- Based on the success of the women and religion project, the University of Cape Town's Institute for Comparative Religion in Southern Africa (ICRSA) will partner with SAMGI in 2008 to broaden the project to include other religious beliefs.</li> </ul>	
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## **11. Project Beneficiaries**

**Please describe the actual direct beneficiaries and indicate the number of women and men. Please also mention any indirect beneficiaries.**

### **Direct Beneficiaries**

- Approximately fifty women directly benefited from the project- through the focus group discussions, the monitoring training workshops and the women attending the World Council Women's desk organised meeting to which the project coordinator (Elaine Nogueira) facilitated discussion on the gender perspective to reading religious texts. Men were in the minority as beneficiaries amounting to about ten directly benefiting.

### **Indirect Beneficiaries**

- Religious media practitioners- this group will benefit from the information the report will expose. It is our hope that it will be an eye- opener for them.
- Civil society organisations can use the report for their advocacy and lobbying strategies
- Academics working in the fields of media, religion, gender, human rights
- Social workers
- The Clergy
- Activists

**12. How have the beneficiaries reacted to the programme activities? What were the impacts of the project and different effects on women and men in the project?**

- Women mainly engaged in an impressive way throughout the meetings and workshops. They welcomed the concepts and showed willingness to learn more about the topic.
- The academics and the students found the discussions highly stimulating. The point that was repeated several times was that grassroots women should be incorporated more into discussions like these.
- A woman pastor with a doctoral degree in theology leading a large church in one of the poorest suburbs of Cape Town highlighted that despite her position in the church she believed that at home her husband must be the “head of the house”.
- Two male clergy; both who regarded themselves as gender sensitive, despite their churches not having women in leadership structures, felt that the “women and religion project” is very ambitious. They did not believe that the South African religious society would ever change in relation to women. They also added that many people would see SAMGI as just the devil’s advocate.

### **13. Outcome and Outputs of the project: What has your project achieved and what has changed?**

If your project produced media, please send a sample copy of audio/video cassettes, CD, VCD, or DVD and label it with title, duration, language used, and date of production. If you can, please send photos with informative captions (digital photos, if possible), newspaper/radio clips, homepage links, etc.

The report from the media monitoring will be made available to WACC.

### **14. Evaluation**

#### **14.1 What were the results of evaluating the project?**

- SAMGI needs to secure more resources in order to broaden the project to include other geographical locations and other faiths.
- More time should be invested into a project like this because the change of perceptions and attitudes does not happen over night
- A lot of work still needs to be done because the majority of churches are still patriarchal in nature
- There is need to involve more grassroots participants in a more meaningful manner
- Both men and women require sensitisation
- There is need for the forging of more stronger and meaningful partnerships with other organisations

#### **14.2 What were the challenges, difficulties, and/or failures in carrying out the project? Please explain how you addressed these issues.**

- **The collapse of the anticipated partnership with the CGE-** The project Coordinator (Elaine Nogueira) was innovative and proactive in getting some form of discussion process going around women and religion using other people like the clergy, pastors, academic, and students.



- **Lack of adequate resources to carryout the planned partnership with the Media Monitoring Project (MMP) in Johannesburg-** A decision was taken to use the limited resources available in doing a thorough job of monitoring the religious media in the Western Cape. Once resources are available then the project can be expanded to other areas.
- **Training participants media monitoring as a research methodology-** This was one of the biggest challenges we faced in implementing the project. Experienced staff members assisted with the media monitoring process.

**15. Other comments, if any.**

**This project has proved to be a valuable pilot media monitoring project focussing on women and religion. It has raised the interest of the University of Cape Town who wish to enter into a partnership with SAMGI for this project.**

**16. Name of the person submitting the report: Judith Smith Vialva**

**Position: Director**

**Date: 23<sup>rd</sup> April 2008**

**Signature:**

