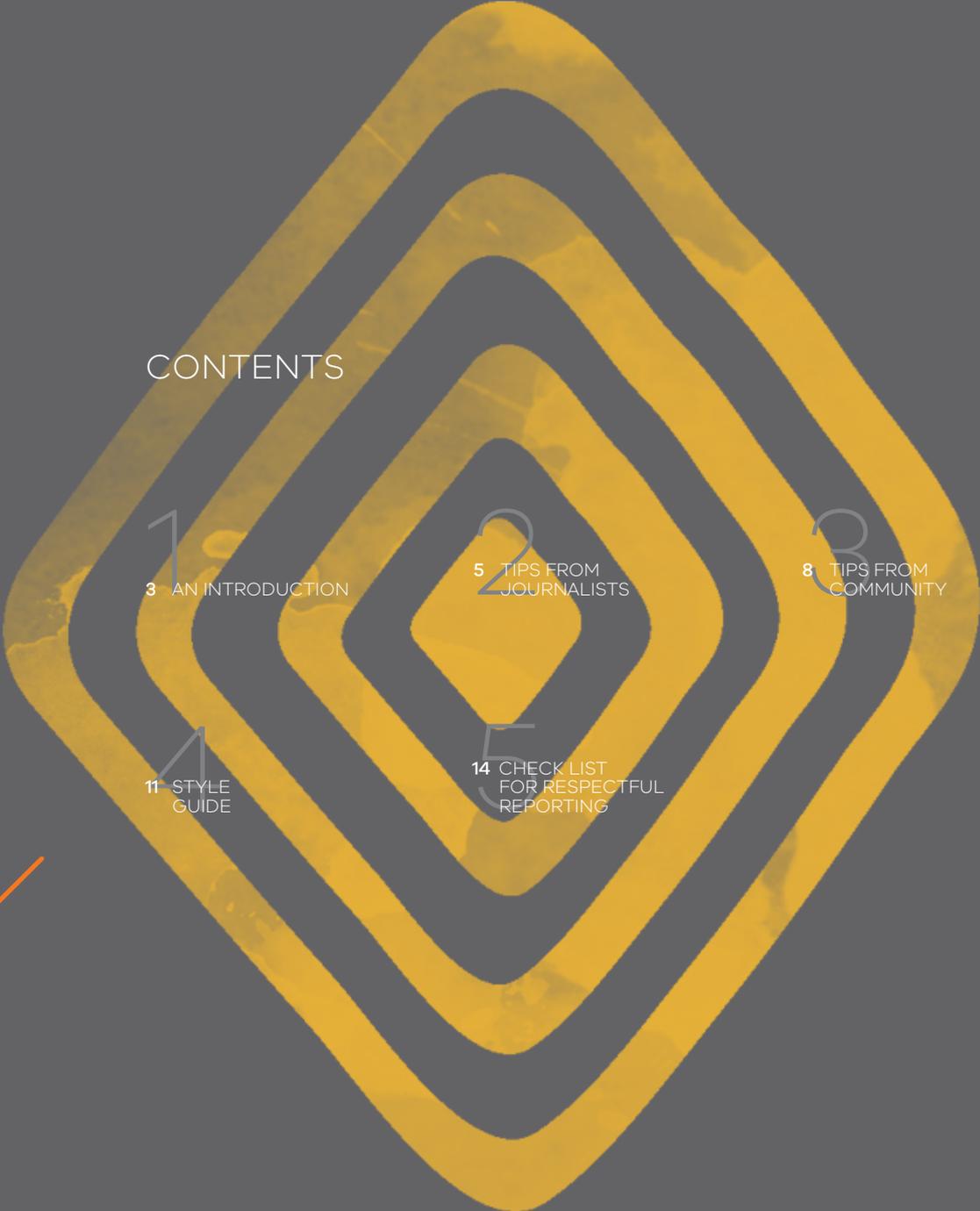


REPORTING ON
ABORIGINAL
PEOPLE'S
EXPERIENCES
OF FAMILY
VIOLENCE





CONTENTS

1
3 AN INTRODUCTION

2
5 TIPS FROM
JOURNALISTS

3
8 TIPS FROM
COMMUNITY

4
11 STYLE
GUIDE

5
14 CHECK LIST
FOR RESPECTFUL
REPORTING

1

AN INTRODUCTION

.....
This Toolkit is designed to start a conversation. It is written for non-Aboriginal journalists who wish to deepen their understanding of Aboriginal experiences of family violence. It draws attention to the importance of exploring broader cultural and historical contexts and of sharing stories of healing to promote help seeking behaviours.
.....

This work has been informed by conversations with non-Aboriginal journalists and Victorian Aboriginal community organisations and community members who work to prevent family violence and support people on their healing journeys. It includes a concise style guide to answer some of the most commonly asked questions and a checklist for respectful reporting when at your desk, writing a media release, in the field, and on the air.

This Toolkit has been developed by **Kalinya Communications**, a Koorie owned company based in Melbourne, Victoria. Aboriginal communities across Australia are governed by vastly different cultural protocols. This Toolkit can in no way claim to represent the opinions of all. We acknowledge that further research and consultation is needed and that relationships between Aboriginal organisations and media outlets must be strengthened.

Aboriginal people are more likely to be the victims of family violence and less likely to seek help. This is a result of intergeneration trauma, institutional racism and the ongoing affects of colonisation. Quality reporting has the power to build awareness and inspire individuals to seek help.

There is a long history of media misrepresentation of Aboriginal people. For decades we have been portrayed as violent, addicted, dependent and/or victimised. These harmful stereotypes of our people live on in the mindsets of many Australians who may have never met an Aboriginal person and who turn to the media for information. Against this history, it is important that topics such as family violence are treated with sensitivity. If issues are sensationalised, media reporting can build upon already established stereotypes.

Before developing this Toolkit Kalinya Communications worked with Aboriginal academic Lilly Brown on a research study to investigate the way family violence against women is framed in relation to Victorian Aboriginal people by the Victorian-based print media.¹ Three primary findings emerged:

- ... Firstly, there is an absence of media coverage relating to Victorian Aboriginal women as victims of violence. This lack of reportage arguably renders Aboriginal women as invisible, further marginalising women who are disproportionately impacted by intimate-partner violence.
- ... Secondly, the information source referenced in an article was an important indicator of the level of complexity used to frame Aboriginal family violence. Media coverage that highlighted the complexity of Aboriginal family violence often had as its source a representative of an Aboriginal controlled community organisation or an informed Victorian Aboriginal community representative.

¹ See Appendix A. Download here: <http://kalinya.com.au/2017/01/07/research-report-coverage-aboriginal-family-violence/>

... Lastly, there was often a tendency in media coverage to generalise Aboriginal family violence. A lack of complexity in reportage often occurred when a community representative was not the primary source of information.

Family violence in Australia has been identified as a national crisis. Aboriginal women are 34 times more likely to experience family violence. When this figure is ignored, and not considered newsworthy, the silence sends a message. It suggests that our safety is not important, that our bodies are not valued, and that violence is an accepted part of Aboriginal life. Quoting statistics alone or making broad statements does harm. We are real people, with real stories. To quantify us, without giving context does little to build understanding among non-Aboriginal readers.

Evidence shows that when the reporting of family violence is done well, it can increase the likelihood of individuals seeking help. Articles that quote well-informed members of the Aboriginal community provide the context needed for quality reporting. There are Aboriginal experts in every field with many years of professional and lived experience. It is the responsibility of any well-informed journalist to find the most appropriate spokesperson.

The pressure to deliver stories by a deadline was a common theme in our conversation with journalists and community spokespeople. When possible, we recommend doubling your research time for a story on Aboriginal experiences. "Aboriginal time" or "Koorie time" refers to a different set of priorities and protocols that we adhere to. We have strict protocols about who can speak for what Country, and we tend not to speak for another person or their communities and families unless we have permission. Seeking this permission takes time. As you build stronger relationships with Aboriginal people and organisations this will become easier to navigate, and the time it takes to gather information will likely decrease.

Remember that our communities are interconnected and we listen to each other's advice about who is trustworthy. If you build good rapport with one community organisation, chances are, representatives from other organisations will be more responsive. Similarly, if you break this trust, word travels fast. If you do make a mistake, which we understand happens in cross-cultural communication, it is always best to own your mistakes and apologise. Be mindful that the implications of what seems like a small mistake for you, such as misquoting a source, could be much bigger for your source than you realise. Humility and an apology goes a long way in this situation.

Most Aboriginal organisations are set up for service delivery. They exist to ensure our people have health care, legal advice, access to education, and housing. Few of our organisations have the resources for marketing or communications staff. This does not mean that they don't have powerful stories to tell but it can impact on the time and resources allotted to media liaison.

During our conversations journalists emphasised the importance of a personal narrative or case study to help readers connect with lived experiences. Be mindful that if your source has experienced violence, they may be suffering from post-traumatic stress and may fear that speaking out will result in reprisals.

The Chicago Taskforce on Violence Against Girls & Young Women have developed a comprehensive **Toolkit** for Reporting on Rape and Sexual Violence.² We suggest reading the Quick Tips on pages 7–10 before interviewing any victim of violent assault.

2 C Garcia-Rojas, *Reporting on rape and sexual violence: A media toolkit for local and national journalists to better media coverage*, Chicago, 2012, <<http://www.chitaskforce.org/wp/wp-content/uploads/2012/10/Chicago-Taskforce-Media-Toolkit.pdf>> [accessed 31 May 2017].

2

TIPS FROM JOURNALISTS

.....

Reporting on family violence is challenging and even more so when there are cross-cultural considerations. We met with a number of non-Aboriginal journalists to discuss cross-cultural reporting on Aboriginal experiences. Their feedback has helped to inform and shape this discussion.

.....

Thank you to Calla Wahlquist and Melissa Davey from The Guardian, Miki Perkins from The Age, Mick James from ABC 774, Matt Brown and Jessica Longbottom from ABC TV, and John Ferguson from The Australian for your valuable contributions and to Agency North for your industry guidance.

CREATING BALANCE

- ... It is important to report on inequalities.
- ... Be mindful of contributing to the disproportionate number of negative stories about Aboriginal life.
- ... Media needs "light and shade".
- ... If you are writing articles about the difficulties Aboriginal people face, consider balancing this with a story about an Aboriginal-led initiative or positive story.

BUILDING RELATIONSHIPS

- ... Take time to build strong relationships with Aboriginal Community Controlled Organisations before news breaks or a deadline is looming.
- ... If you are in a regional area, start with the local Aboriginal cooperative, health service or sporting club. If you are metropolitan-based, build relationships with specialist organisations.
- ... Consider organising get togethers with key journalist and key members of local Aboriginal organisations.
- ... Remember that building trust takes time.

DEADLINES

- ... Stories often need to be written within the hour and, without relationships already established, it can be challenging to find the appropriate spokesperson within this timeframe.
- ... Be sure to clearly articulate the deadline you are working to and respect that your source is likely to also be incredibly busy.
- ... Respect the processes your source may need to go through to secure permissions and associated timeframes.
- ... Have an open conversation about cultural protocols to allow your source to identify whether the story will be possible within the suggested timeframe.

- ... Be mindful of including sources based only on availability, and ask yourself – *Am I speaking with the most appropriate person?*
- ... When reporting on a challenging topic allow for more time. Miki Perkins from *The Age* worked on one story for two years to ensure the source was ready.
- ... Be mindful and respectful that a source may not be able to speak on a specific case without consulting the victim or their family. If you are on deadline and your source cannot speak on a specific case, ask if they are able to provide broader information on the issue. When quoting or referencing your source, be clear that your source is speaking to broader issues and not the specifics of a certain case. If this is not made clear, your article could have negative impact for your source, the victim, their family and broader community relationships.

FINDING SPOKESPEOPLE

- ... Aboriginal communities have their own governance structures. You can think of it in a similar way to local government, in that one area cannot speak for another. When looking for a spokesperson, try for as local as possible.
- ... Where possible, include more than one Aboriginal source and encourage diverse opinions.
- ... Ask your source if they are speaking as an individual or as a representative of their organisation. Ensure you correctly state this information in your article.
- ... A good article will often include a case study as well as quotes from a CEO or well-informed organisational representative.
- ... If an Aboriginal organisation has a non-Aboriginal CEO or media officer, ask if you can also speak with an Aboriginal spokesperson. A representative of an Aboriginal organisation may have valuable insight, but this is not the same as embedding an Aboriginal voice into a story.

DEVELOPING CASE STUDIES

- ... Take time to build relationships of trust with your source.
- ... Personal narratives are a great way to illustrate broader political issues and themes.
- ... Aboriginal people may wish to de-identify for fear of misrepresentation or backlash.
- ... Be mindful that Aboriginal communities are interconnected, meaning it may be easy to identify a person even when measures are taken to de-identify the source.
- ... Don't push someone who doesn't want to speak as you could be compromising their safety.
- ... Discuss the measures you will take to de-identify your source and show them a copy of the article / interview before release to ensure they are comfortable with proceeding.
- ... Allow them to speak freely respecting their experience of reporting incidence of family violence may be very different from your own.
- ... Include as many details as possible in your article because details illustrate structural difficulties. For example, what happened when they called the authorities or sought medical help? How were they treated? Did they feel safe?



EDITORIAL CONTROL

- ... Note that Aboriginal sources often prefer to see a draft of the story before it is published.
- ... It is best to discuss with your source at the outset the policies about editorial control you have to comply with so your source has a clear understanding of how much input they will be able to have.

MEDIA EXPERIENCE

- ... Most stories on Aboriginal issues and initiatives stem from media releases written by Government communications teams. This is because Government media advisors often have established relationships with journalists and know what is needed for a packaged story. Consider going beyond this source and including diverse Aboriginal voices in your stories.

- ... If an Aboriginal organisation does not have any communications or media staff, the organisation's understanding of how the media works may be limited. Take more time to talk such organisations through the process (e.g. deadlines, editorial control, right to withdraw at later stage).
- ... Many organisations are cautious about not 'biting the hand that feeds them' by offending the funding source through robust and potentially critical commentary. A case study can help bring life to these stories without compromising relationships.
- ... If an organisational representative is overly concerned about political or funding implications, they are likely to not be the best source for the story.
- ... There can be a mistrust of the media within Aboriginal communities, so set a good example by not making promises you cannot keep.

3

TIPS FROM COMMUNITY

.....

Aboriginal people have specific concerns when engaging with the media. We met with Victorian Aboriginal community organisations and community members who work to prevent family violence and support people on their healing journeys. We asked how they feel about current reporting trends and asked for advice to share with journalists who would like to engage in respectful reporting. Their feedback has helped to inform and shape this discussion.

.....

Thank you to the team at the Victorian Aboriginal Family Violence Prevention and Legal Service (AFVPLS), to Alfie Bamblett from the Victorian Aboriginal Community Services Association Ltd (VACSAL) Indigenous Men's Resource and Advisory Service (IMRAS), Writer and Performer of *I Don't Wanna Play House*, Tammy Anderson, and Andrew Jackomos, Victoria's Commissioner for Aboriginal Children and Young People for your valuable contributions.

CREATING BALANCE

- ... There is a sense of frustration about the number of stories that paint a negative picture of Aboriginal people, communities and culture.
- ... A lack of good news and positive role modelling contributes to a sense of hopelessness, which can impact on people's mental and physical health.
- ... In stories that focus on the hard topics, such as family violence, it's important to ask your source – *what do you hope for the future?*
- ... Stories of hope, healing and survival are important.
- ... Aboriginal people are sick of being portrayed as victims and want to see stories that show their inner strength and resilience.

BUILDING RELATIONSHIPS

- ... The media has played a significant role in the promotion of Government policies that Aboriginal people see as detrimental to their livelihood. Be mindful that you are operating within this context.
- ... When contacting an Aboriginal source be as specific as possible about the angle of the story you are writing.
- ... Follow up articles are a great way to build ongoing relationships and illustrate the journey of survivors with more depth.

DEADLINES

- ... If you don't have time to investigate broader issues and structural challenges it is better not to write the article.
- ... You will be more likely to get official responses, research findings and quotes about structural issues with short deadlines.
- ... You are unlikely to be able to source information on specific cases, sensitive cases and survivor stories with short deadlines.

FINDING SPOKESPEOPLE

- ... Aboriginal people that have media experience keep a list of journalists who they trust.
- ... They will not speak on highly sensitive cases until they have established a relationship with the journalist.
- ... It's important for journalists to earn trust, and prove themselves before calling spokespeople and asking for sensitive information.

DEVELOPING CASE STUDIES

- ... Aboriginal communities are often made up of interconnected family groups. A story that features a case study can have implications for the interviewee, their immediate family, extended family, and broader community.
- ... Be mindful of the high rates of child removal from Aboriginal parents. Fear of having children removed is very real and this fear affects whether victims of family violence report incidents or speak to the media.
- ... If you are asking an organisation to put you in touch with a person to interview as a case study, be mindful that you are not requesting contact details, you are requesting the organisation to support the person through the process and the organisation will be held responsible if the interview or article triggers an emotional response.

- ... Staff of the organisation will need to talk to the person being interviewed about any fears they may have prior to the interview.
- ... They may need to arrange for counselling following the interview to process any triggers brought up.
- ... Counselling may also need to be arranged for when the article is published.
- ... Be mindful of reciprocal relationships within Aboriginal communities.
- ... If an organisation helps you to source an interviewee for a case study, it is possible that the interviewee is agreeing because of a reciprocal relationship they have with the organisation. For example, a member of a victims survivor group who feels thankful to the group organiser is more likely to say yes if the group organiser asks them to speak to a journalist. This interviewee may be extremely nervous about sharing their story, but they say yes because it is their way of giving back to the victims survivor group.
- ... It's important to report on a person's holistic needs, beyond the violence. No one wants to be victimised.

COMMUNITY ENGAGEMENT EXPERIENCE

- ... Quoting the statistics isn't enough. We know these things are happening, it is a journalist's job to ask *why*.
- ... Reports shouldn't just state a "problem". Reports should ask why this issue is occurring. Are there structural issues that are impacting the problem? For example, if you are reporting on the low number of Aboriginal women who report incidents of family violence, are you investigating the treatment they receive at the hospitals or the police station? Have you asked what services they have available to them and if they feel comfortable accessing these services?
- ... Dig deeper. Stories that don't provide context do harm.
- ... Be mindful of your own biases. Sources will be able to hear this in your questions and in the tone of your voice.
- ... Ask yourself – *Am I calling this organisation seeking to bring them shame or ask questions to provide context and depth?*



GENDERED REPORTING

- ... Different people and organisations have different views about gendered reporting.
- ... The experience of family violence is one of gender inequality.
- ... Aboriginal women can see non-Aboriginal women as having more privilege than Aboriginal men.
- ... This can mean Aboriginal women feel a sense of protectiveness over the reputation of Aboriginal men, and may not feel comfortable speaking about Aboriginal men as perpetrators of violence even when in an all-female environment.
- ... Aboriginal communities tend to work with a holistic approach to family violence, which includes programs for victims and for perpetrators, for men, women and children.

AGENCY

- ... Aboriginal led programs focus on building a system where people hold themselves accountable for their own actions.
- ... Are you including Aboriginal people as problem solvers in your story?

THE INVISIBILITY OF WHITENESS

- ... If you are reporting on the race of an Aboriginal person, are you also identifying who is non-Aboriginal in the story?
- ... Terms like “Aboriginal family violence” suggest an Aboriginal victim and Aboriginal perpetrator. Have you considered whether this is an accurate portrayal?

4

STYLE GUIDE

.....

This concise style guide answers some of the most commonly asked questions about terminology. Please be mindful that cultural protocols differ in each community and this style guide was written from a Melbourne-based Koorie perspective. Aboriginal people have varied opinions and experiences and this guide can in no way claim to represent the opinion of all Aboriginal Victorians. When reporting on an Aboriginal experience it is best to ask your source their preferred terminology.

.....

ABORIGINAL / ABORIGINAL AND TORRES STRAIT ISLANDER / INDIGENOUS

Not everyone refers to themselves in the same way. It is important to ask your source rather than making assumptions. Aboriginal and Indigenous are colonial terms and some sources may prefer to be identified by their own *Nation* or *language group*.

From an Indigenous perspective, Australia is a continent with hundreds of different nations and each have distinct cultural practises, languages and traditions. Wherever possible, use the more specific term that refers to your sources *Country* or *language group*. Be mindful that due to assimilation practises such as the Stolen Generations some people may not know their *Nation* or *language group* and that this can be a sensitive issue.

ABORIGINAL / ABORIGINE

Aboriginal stems from the Latin word *aborigines* meaning 'original inhabitants'. Aboriginal is a term used in some other nations, such as Canada, to refer to the Indigenous population.

In an Australian context, Aboriginal refers to people Indigenous to mainland Australia and Tasmania. The term Indigenous refers to both Aboriginal and Torres Strait Islander people. The term Aboriginal does not include Torres Strait Islander people.

Avoid the term Aborigine/s and instead use Aboriginal/s.

TORRES STRAIT ISLANDER

The Torres Strait Islands lie between Australia and New Guinea, and are a part of the State of Queensland. Torres Strait Islanders have their own distinct cultures and flag. Torres Strait Islander people retain their own cultural identity when living in mainland Australia.

KOORIE / KOORI

Koorie is how Aboriginal people from Victoria and New South Wales self identify. In general, Victorian Koories use the "e". An Aboriginal person from another State, for example Queensland, retains their cultural identity as a *Murri* while living in Victoria.

KOORIE COMMUNITY

In a Victorian context the Koorie Community refers to all Aboriginal and Torres Strait Islander people living in Victoria. Our community is diverse with community members living in many different areas of the State, both regional and urban. We are a dispersed but interconnected community.

SKIN TONE AND APPEARANCE

Aboriginal and Torres Strait Islander people have diverse skin tones. It is offensive for someone to question an Aboriginal or Torres Strait Islander's cultural identity based on his or her appearance.

When including photos, the media tends to preference certain skin tones based on the story. For example, the tourism industry preferences darker skinned people, the beauty industry preferences people with light brown skin tones and, more often than not, fair-skinned Aboriginal and Torres Strait Islander people do not feature in public images.

Be conscious of this, if you have a number of photos to select from ask yourself why you selected a certain photo and whether the skin tone of the person featured in the photo affected your decision.

PHOTO CAPTIONS

Australia has a long history of ethnographic photography that de-personalises Aboriginal and Torres Strait Islander people. Many iconic images, such as on the two-dollar coin, do not reference or pay respect to the Aboriginal or Torres Strait Islander person featured.

It is important to always have a caption when publishing a photo of any person. Firstly ask if they consent to having their photo published, and how they would like to be referred to. For example an Elder might want the prefix *Aunty* or *Uncle* to be included, or it may be important for your source that it is noted what *County* the photo is taken on.

It is offensive to include generic captions like "Aboriginal man in desert". Think how this caption would read as a descriptor for a non-Aboriginal person: "White man in desert".

ABORIGINAL ENGLISH

Aboriginal English is often misunderstood as grammatically incorrect English. It is a distinct dialect, combining Standard Australian English, colloquial English and Aboriginal languages. Do not assume all English words mean the same thing in Aboriginal English as they do in Standard Australian English. For example, *Country* in Standard Australian English may mean the countryside whereas an Aboriginal person may be referring to their *Traditional Lands*.

The grammatical differences in Aboriginal English reflect the grammar of Aboriginal languages.

If you are quoting an Aboriginal person who is speaking in Aboriginal English and you wish to retain the authenticity of their voice but are not sure if you have quoted them correctly, read the quote back to the source to verify.

COUNTRY / TRADITIONAL LANDS

The term Country refers to a person's Traditional Lands, the place their Ancestors lived for tens of thousands of years. Aboriginal and Torres Strait Islander people may not live on their Traditional Lands but continue to retain strong cultural connections to their Country.

FAMILY

Different Aboriginal nations have different kinship structures. Do not assume terms like Mother, Father, Uncle, Aunty, Sister, Brother or Cousin have the same meaning as they do in Standard Australian English.



LANGUAGE GROUP / NATION / TRIBE / MOB

Each term refers to the Nation from which a person belongs, for example Wurundjeri, Yorta Yorta, Gunditjmara, etc. Not everyone identifies in the same way. It is important to ask a source how they identify instead of making assumptions.

Language Group or Nation tend to be the preferred terms. The term Tribe is seen by some to perpetuate an incorrect understanding of Aboriginal social structures, with Kings and Chiefs. Mob is a word commonly used in Aboriginal English. Tribe and mob can be used when quoting an Aboriginal person.

ELDER

Different Aboriginal nations have different definitions of what an Elder is, often based on a combination of respect, knowledge, power, age and reputation. If you hear someone being referred to with the prefix *Aunty / Uncle* they may be an Elder. Ask your source to clarify if someone is an Elder and if the prefix should be used.

AUNTY / UNCLE

The prefix Aunty or Uncle is the Aboriginal equivalent of a title such as Prof., Hon., Dr., etc. It is used to identify Elders and should be included in copy. Ask your source if the prefix should be used.

5

CHECKLIST FOR RESPECTFUL REPORTING

There are countless stories to be told of people, culture, and communities: inspiring, challenging, and heartbreaking. Below is a concise checklist to keep on file or to place above your desk. It serves as a reminder that when respectful relationships are in place, journalism has the power to change the narrative.

This checklist has been adapted from the Canadian **Reporting in Indigenous Communities** Guide.³

AT THE DESK

- Have you checked an Aboriginal news website or with Aboriginal colleagues in your newsroom for story ideas?
- Are you looking for sources beyond athletes, celebrities and common media voices?
- Do you have a database of Aboriginal contacts, and a banking system to catalogue research and ideas for future stories?
- Is there a way to include Aboriginal people in your “non-Aboriginal” stories?
- What are Aboriginal people saying on social media about this topic?
- Have you considered whether your story falls into a common stereotype of Aboriginal people in the news?

3 Reporting in Indigenous Communities, ‘Reporter’s checklist’, in *Reporting in Indigenous Communities*, <<http://riic.ca/reporters-checklist/>> [accessed 31 May 2017].

- Is your newsroom telling a fulsome range of stories about Aboriginal people, and striking a balance between “bad news” and “good news”?
- Can you do your research in person, rather than over the phone?

IN A MEDIA RELEASE

- Have you included quotes from the most relevant Aboriginal experts and spokespeople?
- Have you considered where the quotes sit? Are they included in the first and most widely read paragraph?
- Do the quotes from Aboriginal people read as reactionary because they are placed within a secondary position?
- Have the Aboriginal people quoted approved the media release?
- Have you considered Aboriginal English as a distinct dialect different to Standard Australia English? If you have changed quotes to Standard Australia English have you checked to see if your translation is correct?
- Have you included words in Aboriginal languages and confirmed their translation?
- Are you thinking of ways to include cultural or historical context with graphics, sidebars, or web extras?
- Are the images you are supplying relevant to the story? Do you have approval to use the image for this specific media release? Have you supplied a full image caption?

- Can you supply journalists with contact details for a number of appropriate Aboriginal spokespeople with diverse views on the topic?
- Have you sent the media release to Aboriginal and Torres Strait Islander media outlets?

IN THE FIELD

- Are you making allowances for “Aboriginal Time” and adherence to cultural protocols in your schedule?
- Have you requested permission to film or photograph a ceremony?
- What are the cultural protocols about naming, or using the image of, a deceased person in this particular Aboriginal community?
- Are you aware of your own biases when considering what an Aboriginal person may look or sound like?
- If you’re interviewing an Elder, are you allowing for extra time?
- Did you ensure the interviewee understands your expectations before the interview?
- Are you consulting a variety of sources in the Aboriginal community?
- In a conflict situation, are you asking questions that may reveal common ground?

- How will you include Aboriginal people as “problem-solvers” in your story or otherwise incorporate a strength-based narrative?
- Are non-Aboriginal people the only sources you have interviewed? How will you include Aboriginal people in a substantive way in your story?
- Are you thinking of ways to incorporate context and history about Aboriginal peoples, with graphics, sidebars, or web extras?

ON THE AIR

- Have you addressed the “Aboriginal-Torres Strait Islander-First Nations-Indigenous Person” question, by asking the Aboriginal people you are reporting on their preferred terminology?
- Did you confirm spelling or pronunciation of any words in an Aboriginal language?
- Did you ensure the Aboriginal people you have interviewed see, read, or hear your story?
- Did you offer your story subjects a transcript of interviews or a copy of raw footage?
- Did you act in a respectful manner?

Bibliography:

Reporting in Indigenous Communities, ‘Reporter’s checklist’ in *Reporting in Indigenous Communities*, <<http://riic.ca/reporters-checklist/>> [accessed 31 May 2017].

Garcia-Rojas, C, *Reporting on rape and sexual violence: A media toolkit for local and national journalists to better media coverage*. Chicago, 2012, <<http://www.chitaskforce.org/wp/wp-content/uploads/2012/10/Chicago-Taskforce-Media-Toolkit.pdf>> [accessed 31 May 2017].