

## Chapter 7

# Gender Equality Education and Media Literacy: Primary Prevention Strategies in New Zealand

*Panteá Farvid*

### Abstract

Gender inequality in New Zealand, and globally, remains a social justice and human rights issue despite decades of feminist activism and scholarship as well as social and political interventions. This chapter outlines the strides in gender equality in New Zealand, and the continued manifestations of gender *inequality* within the country. It argues that to address persistent patterns of gender inequality, a primary prevention approach that deals with gender polarity and then sexism is needed *before* it takes hold. New Zealand considers best practice from other countries in implementing gender equality education and better media literacy in schools. Drawing on existing Scandinavian policies and other empirical work, this chapter explores how such gender equality education policy is outlined.

*Keywords:* Gender equality; education; media literacy; sexism; policy; gender roles

As the first country in the world to grant women the vote in 1893, New Zealand has a long way to go to achieve genuine equality across all genders. As a relatively affluent and ostensibly democratic and egalitarian nation, with a rich history of women's rights achievements, there is an

alarming (and growing) rate of *inequality* between genders. The domains of this inequality span gender-based violence, women's public participation and leadership, the continued gender pay gap, minority and immigrant women's deteriorating status, among others. Such trends have led to one of New Zealand's major women's organisations, the National Council of Women (NCWNZ), to state: 'women's development and advancement has stalled and is sliding backwards' (2016). Many scholars, feminists and community organisations have similarly voiced concerns over the current state of gender affairs in New Zealand (NCWNZ, 2016; Redstall, 2016; Rotherham, 2013).

In this chapter, I first examine the current and continued manifestations of gender inequality in New Zealand, and the deteriorating social and economic position of women. Drawing on empirical research, academic theorising and examples of successful gender policies, I offer a way forward in terms of primary prevention strategies to create a more gender egalitarian society. My main argument is that for gender equality or feminist policies to get mass buy-in in the contemporary sociocultural context, be taken up and be successful, we need to move away from a focus on women to a focus on *gender* (as well as masculinity). This statement, which might seem obvious to some but controversial to others, denotes the need to debunk gender polarity with a focus on dismantling the current *gender system* (including dominant versions of masculinity and femininity) which creates gender inequality (Farvid, 2016a). We need to move away from seeing gender inequality as solely a 'women's issue'. Women are heavily disadvantaged as a group due to the shape of the current gender system, but the problem does not sit with women alone. Rather, it is a part of an enduring sexist gender system — and problematic versions of dominant masculinity — which in many ways are the source of gender-based difficulty women (and men) experience in daily life (Farvid, 2016a).

To bolster women's position, we need to address the sexist gender *system* which produces particular ways of being a man and a woman as better than others. We need to broaden the conversation and address the *primary* causes of gender inequality — which starts with dismantling a polarised heterosexual gender system. In a sociocultural context rife with neoliberal ideology, so-called postfeminism and changing femininities and masculinities, a critical analysis of *gender* relations is not only desperately needed, but also essential.

In what follows, I outline the current state of gender inequality in New Zealand, and then move on to suggest primary prevention strategies for preventing gender-based inequality. That is, the introduction of gender equality education, that includes better media literacy, in schools across the country. Considering that gender inequality results in a myriad of public health, social justice and other social issues, which are hugely costly, the

government needs to make gender equality education a primary goal in future educational policy. Much like the attention given in schools to environmental issues, dietary health and safety from 'stranger danger', teaching children that gender is fluid and that both boys and girls have the capacity to take on and perform any roles or identities that are available is desperately needed.

### Gender and In/Equality in New Zealand

Genuine gender equality means that everyone, regardless of gender, should have the same access, rights, privileges and burdens in daily life (Farvid, 2014a). This means that everyone should have the capacity to work, support themselves financially, be supported by the state if they are not able to earn a living via paid work, live free from violence, have control over their bodies, have autonomy in daily decision-making and take on an equal share of unpaid labour. Greater equality also means sharing power and influence within society.

In New Zealand, and globally, considerable strides have been made towards gender equality since women were granted the vote albeit invariably between developed and developing countries. Some of the gains in New Zealand include increased participation in paid labour; better access to primary, secondary and tertiary education; abortion rights and better access to birth control; tightening of sexual assault and rape laws; and wider participation in politics and governance. In politics, Marilyn Waring, for example, is a prominent feminist scholar who was elected into the New Zealand Government in 1975 at the young age of 23. She was the 15th elected woman member of the New Zealand Parliament, and one of only two women elected that year. Since then women's participation in public and political life has grown considerably.

However, these feminist strides seem to have remained stagnant for some time and there are clear signs of regression when it comes to overall gender parity in New Zealand (NCWNZ, 2016; Redstall, 2016; Rotherham, 2013). According to the 2016 Global Gender Gap report produced by the World Economic Forum, New Zealand ranked 9 out of 144 countries, having dropped considerably from number 7 in 2012 (and steadily from 6 in 2012/2011 and 5 in 2010/2009), and regained its standing from number 13 in 2014 and number 10 in 2015. The drop in ranking since 2009 coincides with a change in a left-centrist Labour Government to the right-centrist National Government, mostly critiqued for holding policy positions that are less woman-centred or concerned with gender equality. New Zealand currently lags behind Nordic countries (Iceland, Finland, Norway,

Sweden), as well as Rwanda, Ireland, Philippines and Slovenia. When it comes to the tested categories in the gender equality index, New Zealand ranks 30 in economic participation and opportunity, 1 (joint with many others) on educational attainment, a shocking 105 on health and survival and 15 on political empowerment. The state of affairs is not improving fast enough for women in New Zealand and that the overall picture in the specific measured domains is mixed.

The central manifestations of gender inequality in New Zealand are manifold. They span gender-based violence, including sexual violence, intimate partner violence (IPV), family violence, online and offline harassment and men's violence against boys or with other men. Gender pay gap and women's lack of participation in society, including holding powerful positions, also remain. The following section examines these forms of inequalities and provides the bases to embark primary prevention strategies in education.

### **Male Violence: Women and Children**

The term gender-based violence denotes all forms of physical and non-physical violence perpetrated against women and girls, such as 'physical, sexual or mental harm or suffering ... including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life' (World Health Organisation, 2016). It is typically girls and women who experience this sort of violation, but 16% of New Zealand males will also experience sexual abuse before the age of 18 (typically from a family member) (New Zealand Family Violence Clearinghouse [NZFVC], 2016). Although the abuse of men by other men is more common, a small percentage of male survivors have been offended against by a woman. The eradication of violent masculinity thus not only requires men's active involvement, but will also directly benefit them (Katz, 2012). Gender-based violence is a major public health concern, a violation of human rights and comes at an extremely high cost to New Zealand society.

Much of the acute violence experienced by women and children is within the family home. In New Zealand, one in three women (35%) report having experienced physical and/or sexual IPV in their lifetime (NZFVC, 2016). When psychological or emotional abuse is included, this increases to half of the female population (55%) (NZFVC, 2016). As the New Zealand Family Violence Clearinghouse (2016) reports, in 2015, the police recorded six homicides by an intimate partner and all the offenders were men. There were 110,114 family violence investigations by New Zealand Police — there were 7406 recorded male assaults female victimisations and 4629 proceedings

against offenders for breaching a protection order (NZFVC, 2016). In the same year, 5264 applications were made for protection orders: 4857 (89%) were made by women and 513 (9%) by men, with a corresponding 4774 (89%) of respondents being men and 543 (10%) women (NZFVC, 2016). Over 80,000 crisis calls were made to New Zealand Women's Refuge, with almost 5000 women accessing advocacy services in the community and just under 3000 women and children staying in safe houses (National Collective of Independent Women's Refuges [NCIWR], 2015). Between 2009 and 2012, an average of 13 women, 10 men and 9 children were killed each year because of family violence — with 76% of intimate partner violence-related deaths perpetrated by men and 24% perpetrated by women (Family Violence Death Review Committee [FVDR], 2014; Statistics New Zealand, 2016).

When considering adult sexual assault, one in five women will be a victim of rape or attempted rape in her lifetime (Ministry of Justice, 2015) and about 17% of New Zealand women report having experienced sexual violence by an intimate partner in their lifetime (Fanslow & Robinson, 2011). An alarming 'rape culture' is increasingly evident in New Zealand (and abroad), and it is becoming more and more difficult to get convictions in sexual assault cases. This was recently demonstrated by the infamous Roast Busters case where a group of young New Zealand men systematically and repeatedly planned to intoxicate (typically) underage girls at parties and gang rape them or engage in lewd acts with them (Bilby, 2015). These instances were boasted about on a private Facebook page, sometimes with accompanying videos or pictures of the incidents. The New Zealand police were massively criticised for taking little action, misleading the public, as well as not being able to secure any convictions, even though they had been following the case for some time and multiple complaints were made by different girls (e.g. Hunt, 2015). The horrific nature of this event and the inaction of the police, the boys' school and the victim blaming that ensued saw this case in New Zealand media for months. Many touted it as evidence of an enduring and entrenched rape culture that seems to be escalating (e.g. Marvelly, 2015) with no immediate remedy.

### **Male Violence: Other Men and Boys**

It is now well documented that men's violence and aggression against other men is one of the biggest killers and producers of harm for boys and men (Katz, 2000, 2012, 2013). Men on average physically assault other men at far greater rates than they assault women, and men make up 90% of the prison population for violent assaults (Department of Corrections, 2015). Physical violence is not only normalised as part and parcel of heterosexual

manhood, but displaying aggression that results in dominance or control provides men with greater status among their peers (Connell, 2005). We live in a society where there are highly contradictory messages about men's violence. On the one hand, violence is touted as inappropriate or to be avoided, and, on the other hand, media portrayals of idealised masculinity portray men as extremely aggressive, controlling or powerful. Within movies and popular television series, any conflict resolution by men is typically done so by fists or guns. Men are taught to suppress their emotions, besides perhaps anger, and that the only appropriate expression of any internal affect is those that are aggressive in nature (Farvid, 2016a).

Furthermore, there are many high impact and high contact sports that are celebrated within our culture, even though they directly depict, glorify and reward male aggression and violence (e.g. boxing, martial arts sports, ultimate fighting championships [UFC], rugby, ice hockey, American football). The continued prevalence and glorification of war and armed conflict also feed into an idealisation of violent masculinity. Although boys are taught that violence is technically socially acceptable, the cultural messages surrounding men's violence is not only mixed but also seen as an entitlement and inducement to violence. Dominant or hegemonic forms of masculinity teach men that to be a man one should be able to exert power, either physically or otherwise (Connell, 2005), not only over other men, but especially over women (Farvid, 2016a).

In New Zealand, one in five sexually abused children is a male, and the majority of this abuse is carried out by male family members (or is deemed incest) (Rape Prevention Education [RPE], 2016). While one out of three girls are sexually abused before she turns 16 years old, it is one in seven for boys by the time they reach adulthood (HELP, 2016). Male survivors of rape are often younger than females, and a man is more likely to be gang raped, and with more force (RPE, 2016). While the abuse of men by other men is more common, a small percentage of male survivors have been offended against by a woman (RPE, 2016). Hence, boys and men, along with girls and women, will hugely benefit from curbing violent, aggressive and abusive masculinity (Katz, 2012).

### **Women's Participation: Public and Economy**

Although women in New Zealand make up more than half of the population and workforce, and two thirds of university graduates (Masselot & Brand, 2015), they are still poorly represented in high-paying public, political, governance and executive positions (Humane Rights Commission [HRC], 2012). Leading scholars, social commentators and activists continue

to note that the glass ceiling is still existent in New Zealand and globally (Masselot & Maymont, 2015).

Three key factors that create barriers to women's career progression and taking on leadership roles include: sexist attitudes (unconscious bias based on gender stereotypes), taking career breaks (the requirement for women to be the main caregivers of children) and accessing low status but flexible work (where women trade down their skills to gain flexibility) (Ministry of Women's Affairs [MWA], 2013). Although women in New Zealand make up more than 50% of the population and workforce, they are still poorly represented in high-paying executive positions (HRC, 2012). The state of affairs is much better for women in the government and public sector, but the private sector is still largely male dominated. The New Zealand Government continues to have about 30% women members — a statistic that remained stable since 1996. In the public sector, statistics from the Human Resource Capability Survey carried out by the State Services Commission in 2012 indicated that women make up 59% of the Public Service workforce, but that only 42% of senior roles were held by women (Sanderson, 2013). Furthermore, when the top tiers were examined separately, for that same year, only 4% of chief executives were women, with 38% in the second tier and 44% in the third tier (Sanderson, 2013). In the 2000s, women held some of the highest positions in New Zealand (such as prime minister, governor-general, attorney general and chief justice), and the current numbers have led researchers to note that when it comes to the public sector, the 'percentage of women decreases as seniority increases' (Sanderson, 2013, p. 9). In the public sector, Sanderson (2013) states:

Of the top 100 companies listed on the New Zealand Stock Exchange, the proportion of female board members is just over 9%, and only 4% of these companies have women chief executives — leaving New Zealand behind Australia, the United Kingdom, the United States and a number of European countries. (p. 8)

There is a persistent gender gap in the New Zealand labour market and this refers to occupational segregation based on gender, both horizontal and vertical, pay equity and work and family life balance (Casey, Skibnes, & Pringle, 2011). For the last five years, women on average have earned 10 cents less than men per dollar (MWA, 2015), and spent twice as long on unpaid work. Unlike some Nordic countries (e.g. Norway), New Zealand policymakers and employers as well as employees tend to not favour direct policies or a quota system to address gender issues in the workplace (Casey et al., 2011; Masselot & Brand, 2015). Even self-regulatory models favoured by United Kingdom and Australia that require reporting gender

composition of companies to the government have not been adopted. Instead, an indirect approach has been taken since the 1990s, and this has so far had 'very limited effectiveness in advancing gender equality' in all areas of the labour force (Casey et al., 2011, p. 628) and has even been touted as completely 'failing' (Masselot & Brand, 2015). In New Zealand, the Equal Employment Opportunities (EEO) trust was established in 1992, which sought to promote the benefits of EEO to businesses. However, along with others, former EEO Commissioner Judy McGregor noted that EEO legislation itself does not go far enough in achieving gender equality and gets caught up dealing with complaints instead of developing mandates and legislation (McGregor, 2011). Furthermore, as Powell (2011) points out, 'the legal requirement of equal opportunities for men and women in the workplace is not equivalent to a societal commitment to ensure that they will be similarly oriented to take advantage of such opportunities' (p. 2). Such commitment would require a shift in mind-set when it comes to gender equality in the workplace.

Inadequate legislation, ongoing discrimination, a lack of workplace flexibility and other organisational factors are said to inhibit female progression through the ranks of management. Other factors include male-dominant cultures in the workplace, negative stereotyping and preconceptions of women, a lack of developmental opportunities for women, inflexible workplaces in job design and career paths, and gender-based harassment (McPherson, 2010). The dominance of male values and a belief that women do not make good leaders are also seen as major barriers to women's advancement, ahead of conflict with family obligations (McPherson, 2010). In professions that do offer some flexibility, the outcome is not much better. For example, although there are relatively equal numbers of postgraduate graduates in New Zealand, only 25% of professorial positions are held by women across the country.

In terms of health and well-being, young women in New Zealand are twice as likely to be hospitalised for intentional self-harm, present with much higher rates of eating difficulties across all ages, and rates of anxiety and depression are also much higher in adult women than men (Farvid, 2016a). New Zealand's indigenous female population, Maori women, do much more poorly when it comes to health, well-being and victims of gender-based violence.

Within this context, surprisingly, it is still very difficult for feminists or politicians to argue that gender provides a 'structural disadvantage' in New Zealand (Simon-Kumar, 2011, p. 75). Many argue this is part of a backlash towards feminism since the 1980s where the New Zealand context has become quite hostile to addressing specific interests of women, with many men and women, especially in government not accepting a 'feminist position' (Curtin, 2008). The sociocultural context of New Zealand at present

does not lend itself easily to feminist policies or women-centred approaches to dealing with gender inequality. For example, popular opinion research on women CEOs and academic analyses all indicate that introducing a gender quota system in the private sector would not be well-received (Casey et al., 2011). Although a quota system could be exactly what is needed, considering not much has changed for about 40 years, such initiatives directly conflict with prevalent notions of the importance of an individualist work ethic and dislike for anything that positions the government as treating New Zealand as a 'nanny state'. For example, in 2013 when the Labour Party of New Zealand attempted to introduce a gender-based quota system to ensure 45% of its MPs would be women in future elections, it was met with hostility by the public and branded as implementing a 'man ban' by local media (Trevett, 2013).

Although a targeted quota system seems to be exactly what New Zealand needs when it comes to equal representation of women in the public and private sector, popular buy-in is difficult under the current sociocultural conditions. One way to address such forms of sexism which manifests in widespread gender inequality is to focus on a primary prevention approach that seeks to stop the formation of sexism and sexist attitudes before they are formed. To address the issues stated above, I outline a way forward for New Zealand in terms of primary prevention vision that needs to be transformed into policy to ensure gender equality in the future.

## Primary Prevention Strategies

### *(Re)dismantling the Link between Sex and Gender*

One is not born, but rather becomes, a woman [or man].  
(de Beauvoir, 1953, p. 301)

This powerful and renowned statement refers to the notion that sex and gender are different. Sex refers to the biological characteristics that distinguish one as boy or girl and gender denotes the moulding of boys and girls into masculine or feminine beings. Research and theorising has long indicated that gender inequality exists primarily due to the idea that there are two separate and vastly different 'genders', with men and women positioned as having different skills or capabilities (de Beauvoir, 1953; Millet, 1970; Oakley, 1972; Rubin, 1975).

Gender is not biological or 'naturally' tied to bodies; it is a cultural artefact that constitutes women and men as inherently different (Butler, 1990). This gendered socialisation has long been identified as a problem because

(traditional) masculine traits (i.e. assertiveness, rationality, aggressiveness) were, and are, more highly regarded and given to dominant social roles, whereas (traditional) feminine traits (i.e. nurturance, sensitivity, intuitiveness) were, and are, associated with submission/dependence and given to less socially valued roles (Lohman, 1981). Historically, women's (financial) dependence on men, as well as the cultural ideology that women were inferior to men, had cast women into servicing men's supposed needs (e.g. sexual, domestic upkeep) (Lohman, 1981). Women's worth has often been contingent on how she looked, and much energy has gone into women constructing themselves into visual objects of desire for men (Wolf, 2002), as well as her role as mother or caregiver (Rutman, 1996), at the expense of mass participation in public or political life. Women's sexuality (i.e. the avenues within which women have been legally or socially allowed to 'express' or make visible female sexuality) have been theorised as intertwined with a sex/gender system that only allows for very limited versions of acceptable femininity and female sexuality (Rubin, 1984), based on binaries such as chaste/moral or promiscuous/depraved (Ussher, 1989).

Owed much to the activism of second-wave feminism in the West, these categories and dichotomous understandings of men and women as vastly different and suited to different roles within society have softened greatly over the years. Even very recent and extensive contemporary reviews of the literature within the biological, psychological and social sciences has indicated that:

There is little evidence that gender identity is fixed at birth or an early age. Though biological sex is innate ... gender is ... defined or expressed in ways that have little or no biological basis. (Mayer & McHugh, 2016, p. 87)

It is now well understood by most in academia, even from the most traditional disciplines, that gender is a social construct. For example, the American Psychological Association (APA) has extended de Beauvoir's definition in recent years to read:

Sex is assigned at birth, refers to one's biological status as either male or female, and is associated primarily with physical attributes such as chromosomes, hormone prevalence, and external and internal anatomy. Gender refers to the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for boys and men or girls and women. These influence the ways that people act, interact, and feel about themselves. While aspects

of biological sex are similar across different cultures, aspects of gender may differ. (APA, 2016, p. 1)

Furthermore, multiple reviews and meta-analyses of the psychological literature over the last 30 years have consistently found that men and women are more similar than they are different when it comes to a whole host of psychological traits and mental functioning (Hyde, 2007; Petersen & Hyde, 2011). These include cognitive functioning, mathematical abilities, personality traits, social behaviours, temperament, emotions, aggression and leadership as well as psychological well-being (Hyde, 2007; Petersen & Hyde, 2011). Some minor differences have been found when it comes to 3D mental rotation, the personality dimension of agreeableness/tender-mindedness, sensation seeking, the expression of physical aggression, some sexual behaviours like masturbation, pornography consumption and attitudes about casual sex (Petersen & Hyde, 2011). However, such differences can also be explained by the cultural expectations we have of men and women, and the effect disappears the more gender-neutral the social or experimental context (Hyde, 2007; Petersen & Hyde, 2011). In countries with greater gender equality, there are much smaller gender gaps in mathematics performance and sexual behaviours (Petersen & Hyde, 2011). Such evidence has prompted some scholars to promote a *gender similarity hypothesis*, rather than the gender *differences* discourse that we typically hear of (Hyde, 2005, 2007; Petersen & Hyde, 2011).

But the common approach to understanding gender, within popular culture, the media, the education system and mass psyche still needs immediate reworking. Such a reworking is needed not only to address gender inequality but also to allow for a diversity of identity formations and greater gender fluidity (Farvid, 2016a). A fluid approach also captures those who identify as transgender, intersex and non-gender conforming. The source of many so-called 'women's issues' stem from a polarised gender system and aggressive or domineering versions of macho masculinity (Farvid, 2016a). The focus needs to shift from being mostly on women to changing the nature of gender relations, debunking gender polarity and promoting softer masculinities that do not only seek to dominate or be powerful. To do this, primary prevention strategies addressing how gender is socially and culturally understood, as well as constructed, are needed to address the covert and overt sexism that lead to gender inequality.

### *Beyond the Gender Binary: Gender Equality Education in Schools*

New Zealand needs to introduce gender equality education throughout the school years, beginning at primary school, to address gender equity issues

within our society. There are three different ways of understanding gender equality education. The first is gender equality in terms of *access* to schooling where both boys and girls get that same rights and access to education (United Nations Children's Fund [UNICEF], 2015). The second is in parity and treating boys and girls the same at school as well as offering them the same opportunities and subjects (United States Agency for International Development [USAID], 2008). The third is educating boys and girls about the cultural, social and political history of gender inequality as well as the socially constructed nature of gender roles and norms (Richardson, 2015). The latter is the type of gender equality education I am referring to for implementation in New Zealand schools.

Although still a problem in other countries (Baker & Wiseman, 2009), boys and girls in New Zealand have what is considered gender equality and parity (Subrahmanian, 2005) when it comes to educational access and treatment within the educational system. What we do not have is specific educational curricula that addresses the history and nature of gender inequality, gender role stereotyping and sexism, which provide students with the tools to dismantle rigid gender binaries (including sexism) and offer them more options for gender identification and expression.

In other countries, Sweden has implemented some strategies to provide boys and girls the opportunity to take on diverse roles and have the capacity to be who or what suites them individually, rather than fitting into predefined categories and expectations (Farvid, 2014a). The Swedish government strongly emphasises gender equality in their educational laws, stating that 'gender equality should reach and guide all levels of the Swedish educational system' (Sweden, 2015). From pre-school level onwards, their aim is to give 'children the same opportunities in life, regardless of their gender, by using teaching methods that counteract traditional gender patterns and gender roles' (Sweden, 2015). This gender equality approach is weaved into the educational system with both the teaching and the curricular reflecting these policy aims.

Recently, research within the United States (US) has interrogated the public schooling system, calling for an urgent deinstitutionalisation of what is referred to as 'sextyping' (the reifying of gender norms through the education system) (Richardson, 2015). By doing some extensive research into the culture, curriculum and teaching styles in US public schools, Richardson (2015) argued that the current system was not only reifying traditional gender binaries, but also subtly upholding patriarchal values. He argued that schools need to better understand the complexities of gender and 'adopt policies and curriculum, train teachers, and interrogate their practices so that they might produce and serve a better, more well-rounded citizenry' (p. 182). In addition, schools could become much more interested and invested in gender equality and equity, seeking a shift 'toward a more

radical space of supporting students' actualisation of individual desires and capabilities' (Richardson, 2015, p. 183).

Based on my own research on gender and (hetero)sexuality for over a decade (Beres & Farvid, 2010; Farvid, 2014b, 2015; Farvid & Aisher, 2016; Farvid & Braun, 2006, 2013, 2014, 2017; Farvid & Glass, 2014; Farvid, Braun, & Rowney, 2016) the Swedish model of gender equality education (Sweden, 2017) and some of the suggestions made by Richardson (2015), I then make the following recommendations on gender equality education for New Zealand policymakers and educators:

- Gender equality education needs to guide all levels of the New Zealand educational system.
- From primary school onwards, the tenets of a gender equality approach (debunking rigid gender norms and gender polarity) needs to be incorporated into the school curricula.
- The training of teachers needs to incorporate gender theory and gender equality at tertiary institutions and teacher training colleges.
- Teachers need to understand the flexible spectrum of gender, and interpretations of performativity and socialisation housed within feminist and gender theory.
- At school, students need to be seen as more than just the sum of their gender, but as complex citizens of the school and the world, and from a *holistic* perspective.
- Each student needs to be approached as a sophisticated individual who is capable of embodying and desiring several changing gendered identities.
- School curricular needs to include lessons on the social production of gender, gender roles, gender norms and categories.
- Schools need to incorporate curricular on contemporary and global ethical citizenship, which includes an awareness, acceptance and celebration of diversity and the promotion of egalitarianism and equality for all humans (Biesta, 2010; Gardner, Cairns, & Lawton, 2000).
- Schools need to include lessons on ethical sexual and relational practices towards all (Carmody, 2005, 2009), regardless of their gender or sexual orientation (including in online communication).
- The education system and curricular need to identify and interrupt heteronormative, heterosexist and patriarchal practices that are part of society at large as well as at times part of the school culture.
- Schools need to introduce the use of gender neutral language that challenges the boy/girl binary.
- Schools should provide gender inclusive bathrooms for transgender and non-gender conforming students.

virtually the same socially, psychologically and cognitively, then there is no need to try and fit young people into predefined gender-specific categories. By opening the possibilities of gender identity performativity, young boys and girls have a greater opportunity to choose from a range of possible outcomes for who or what they can or want to be. The loosening of gender polarity and the promotion of gender fluidity not only allow for the greater diversity, but also make more difficult for gender-based violence and discrimination to take hold. Hence, my argument regarding primary prevention involves three main tenets. Through education, we need to:

1. Dismantle the binary gender system that results in various forms of sexism.
2. Teach boys and girls about the history of gender and gender inequality for them to understand that traditional gender, gender roles and gender expectations are social and cultural products, and that gender is much more fluid and changeable.
3. Material regarding ethical social, sexual and digital relating needs to be incorporated into the health curricula.
4. Engage with global ethical citizenship.

Such primary interventions seek to stop the manifestations of sexism and gender inequality before they occur. For example, we know that violence and gender-based violence are preventable. But preventing gender-based violence requires changing enduring norms and beliefs about the nature of gender and men's and women's roles within relationships and society (MWA, 2013). Gender equality education and media literacy, with the teaching of ethical global citizenship, are fresh directions that can seek to address these enduring, entrenched and unchanging patterns of gender inequality. As long as gender inequality remains in New Zealand, and elsewhere, we need feminism and fresh policy perspectives to redress such patterns of ongoing sexism.

## References

- American Psychological Association (APA). (2016). *Being transgender*. APA.com. Retrieved from <http://www.apa.org/topics/lgbt/transgender.aspx>
- Baker, D., & Wiseman, A. W. (2009). *Gender, equality and education: From international and comparative perspectives*. Bingley: Emerald Group Publishing Limited.
- Beres, M. A., & Farvid, P. (2010). Sexual ethics and young women's accounts of heterosexual casual sex. *Sexualities, 13*(3), 377–393.

These primary prevention strategies for gender equality in education work in conjunction with media literacy. That is, media literacy curricula (Potter, 2014; Thoman & Jolls, 2003) promoting critical thinking around gender, identity, sexuality, relationships and representation should be more thoroughly integrated. At present, New Zealand teaches some media literacy within the subject of media studies, but only if the subject is offered in secondary schools.

However, we live in a society saturated with idealised media images that portray gender, sexuality, relationships and stereotypical male and female roles. Furthermore, rapid technological developments (e.g. smartphones, Internet, social networking) have led to mass media becoming widespread, and one of the main forums for relaying information and cultural messages (Abreu & Yildiz, 2016). Young people today are interacting with and navigating media (often via personal technology) in unprecedented rates (Statistics New Zealand, 2011). The current media saturated environment increasingly depicts extremely narrow definitions of appropriate womanhood and manhood, including highly sexualised and gendered themes. Girls and boys need the tools from an early age to critically dismantle stereotypical, violent and unrealistic media content. As the use of online media increases, so has online harassment and 'trolling' (the deliberate attempt to cleverly and often secretly upset people, usually via the Internet), which can have a gendered element (Farvid, 2016b). Ethical digital citizenship education, as part of media literacy curricula, can help young people when it comes to navigating the online world and battling new forms of gender-based harassment.

## Conclusion

The basis of gender inequality is the idea that there are two discrete and distinct genders and that one of these genders is inferior to the other. Feminist thought, theorising, research and activism have for decades sought to dismantle and rework this unequalitarian approach. To address ongoing manifestations of gender inequality in New Zealand, we need some new and radical feminist inspired approaches — located in education and schooling.

In this chapter, I have argued that the way forward for New Zealand is a new form of policy intervention that focuses on *primary prevention* in the form of gender equality education at school. As a primary prevention strategy, we not only need to teach our boys and girls that gender is much more fluid than that, but that besides a few anatomic differences, there is very little else that differentiates males/females. If boys/men and girls/women are



- Biesta, G. J. J. (2010). *Good education in an age of measurement: Ethics, politics, democracy*. Boulder, CO: Paradigm Publishers.
- Bilby, L. (2015). Warnings for Roast Busters II. *The New Zealand Herald*. Retrieved from [http://www.nzherald.co.nz/nz/news/article.cfm?c\\_id=1&objec-tid=11541781](http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objec-tid=11541781)
- Butler, J. (1990). *Gender trouble: Feminism and the subversion of identity*. New York, NY: Routledge.
- Carmody, M. (2005). Ethical erotics: Reconceptualizing anti-rape education. *Sexualities, 8*(4), 465–480.
- Carmody, M. (2009). *Sex and ethics: The sexual ethics education program for young people*. South Yarra: Palgrave Macmillan.
- Casey, C., Skibnes, R., & Pringle, J. K. (2011). Gender equality and corporate governance: Policy strategies in Norway and New Zealand. *Gender, Work & Organization, 18*(6), 613–630.
- Connell, R. W. (2005). *Masculinities* (2nd ed.). Berkeley, CA: University of California Press.
- Curtin, J. (2008). Women, political leadership and substantive representation: The case of New Zealand. *Parliamentary Affairs, 61*(3), 490–504.
- de Abreu, B. S., & Yildiz, M. N. (2016). *Global media literacy in a digital age: Teaching beyond borders*. New York, NY: Peter Lang.
- de Beauvoir, S. (1953). *The second sex*. Harmondsworth: Penguin Books.
- Department of Corrections. (2015). *Trends in offender population 2014/2015*. Department of Corrections. Retrieved from [http://www.corrections.govt.nz/\\_data/assets/pdf\\_file/0007/835693/Trends\\_in\\_the\\_Offender\\_Population\\_201415.pdf](http://www.corrections.govt.nz/_data/assets/pdf_file/0007/835693/Trends_in_the_Offender_Population_201415.pdf)
- Family Violence Death Review Committee. (2014). *Fourth annual report: January 2013 to December 2013*. Wellington, NZ: Health Quality and Safety Commission.
- Fanslow, J. L., & Robinson, E. M. (2011). Sticks, stones, or words? Counting the prevalence of different types of intimate partner violence reported by New Zealand women. *Journal of Aggression, Maltreatment & Trauma, 20*, 741–759.
- Farvid, P. (2014a). The Internet Mana Party Gender Policy Position. *The Internet Party of New Zealand*. Retrieved from <http://piratetimes.net/gender-policy-from-the-internet-partys-gender-spokesperson/>
- Farvid, P. (2014b). “Oh it was good sex!”: Heterosexual women’s (counter)narratives of desire and pleasure in casual sex. In S. McKenzie-Mohr & M. Lefrance (Eds.), *Women voicing resistance: Discursive and narrative explorations* (pp. 121–140). New York, NY: Routledge.
- Farvid, P. (2015). Heterosexual psychology. In M. Barker & C. Richards (Eds.), *The psychology of sexuality and gender* (pp. 92–108). Houndmills: Palgrave.
- Farvid, P. (2016a). Saying goodbye to binary gender. *TEDx Auckland*. New Zealand. Retrieved from <https://www.youtube.com/watch?v=DW5YctpK7pM>
- Farvid, P. (2016b). *The adaptation of misogyny to ‘new media’: Examining the online harassment of women*. Public Lecture, Auckland Women’s Centre Forum, Auckland, New Zealand.
- Farvid, P., & Aisher, K. (2016). “It’s just a lot more casual”: Young heterosexual women’s experiences of using Tinder in New Zealand. *Ada: A Journal of Gender, New Media, and Technology, 10* (Online journal). Retrieved from <http://adanew-media.org/2016/10/issue10-farvid-aisher/>
- Farvid, P., & Braun, V. (2006). “Most of us guys are raring to go anytime, anyplace, anywhere”: Male and female sexuality in *Cleo* and *Cosmo*. *Sex Roles, 55*(5–6), 295–310.
- Farvid, P., & Braun, V. (2013). Casual sex as ‘not a natural act’ and other regimes of truth about heterosexuality. *Feminism & Psychology, 23*(3), 359–378.
- Farvid, P., & Braun, V. (2014). The “sassy woman” and the “performing man”: Heterosexual casual sex advice and the (re)constitution of gendered subjectivities. *Feminist Media Studies, 14*(1), 118–134.
- Farvid, P., & Braun, V. (2017). Unpacking the ‘pleasures’ and ‘pains’ of heterosexual casual sex—Beyond singular understandings. *The Journal of Sex Research, 54*(1), 73–90.
- Farvid, P., Braun, V., & Rowney, C. (2016). ‘No girl wants to be called a slut’: Women, heterosexual casual sex and the sexual double standard. *Journal of Gender Studies, 1*–7. Retrieved from <http://www.tandfonline.com/doi/abs/10.1080/09589236.2016.1150818>
- Farvid, P., & Glass, L. (2014). “It isn’t prostitution as you normally think of it. It’s survival sex”: Media representations of adult and child prostitution in New Zealand. *Women’s Studies Journal, 28*(1), 47–67.
- Gardner, R., Cairns, J., & Lawton, D. (2000). *Education for values: Morals, ethics and citizenship in contemporary teaching*. London: Kogan Page.
- HELP. (2016). Information statistics. *HELP Organisation*. Retrieved from <http://helpauckland.org.nz/get-info/statistics>
- Human Rights Commission (HRC). (2012). *New Zealand census of women’s participation*. Retrieved from <https://www.hrc.co.nz/files/2314/2360/5171/web-census.pdf>
- Hunt, E. (2015). New Zealand police apologise to Roast Busters’ victims. *The Guardian*. Retrieved from <https://www.theguardian.com/world/2015/mar/19/new-zealand-police-apologise-to-roast-busters-victims>
- Hyde, J. S. (2005). The gender similarities hypothesis. *American Psychologist, 60*(6), 581–592.
- Hyde, J. S. (2007). New directions in the study of gender similarities and differences. *Current Directions in Psychological Science, 16*(5), 259–263.
- Katz, J. (2000). *Tough guise: Violence, media and the crisis in masculinity*. Documentary film. Retrieved from <http://shop.mediaed.org/tough-guise-p163.aspx>
- Katz, J. (2012). Violence against women—It’s a men’s issue. *TEDxFTDWomen*. Retrieved from [https://www.ted.com/talks/jackson\\_katz\\_violence\\_against\\_women\\_it\\_s\\_a\\_men\\_s\\_issue](https://www.ted.com/talks/jackson_katz_violence_against_women_it_s_a_men_s_issue)
- Katz, J. (2013). Tough Guise 2: Violence, manhood and American culture. Documentary film. Retrieved from <http://shop.mediaed.org/tough-guise-2-p45.aspx>
- Lohman, C. P. (1981). The social origins of femininity. *Smith College Studies in Social Work, 51*(3), 162–191.
- Marvelly, L. (2015). Roast Busters II: Does New Zealand have a rape culture problem? *The New Zealand Herald*. Retrieved from <http://www.villainesse.com/culture/roast-busters-ii-does-new-zealand-have-rape-culture-problem>

- Masselot, A., & Brand, T. (2015). Diversity, quotas and compromise in the boardroom: Tackling gender imbalance in economic decision-making. *New Zealand Universities Law Review*, 26(3). Retrieved from <http://www.nzulr.com/archives/vol26no3.htm>
- Masselot, A., & Maymont, A. (2015) Gendering economic and financial governance through positive action measures: Compatibility of the French real equality measure under the European Union framework. *Maastricht Journal of European and Comparative Law*, 22(1), 57–80.
- Mayer, L. S., & McHugh, P. R. (2016). Special report—Sexuality and gender: Findings from the biological, psychological and social sciences. *The New Atlantis: A Journal of Technology & Society*, 50. Retrieved from [http://www.the-newatlantis.com/docLib/20160819\\_TNA50SexualityandGender.pdf](http://www.the-newatlantis.com/docLib/20160819_TNA50SexualityandGender.pdf)
- McGregor, J. (2011). Women in management in New Zealand. In M. J. Davidson & R. J. Burke (Eds.), *Women in management worldwide: Progress and prospects* (pp. 211–224). Farnham, Surrey: Gower Publishing.
- McPherson, M. (2010). Women in senior management—Why not? Labour, employment and work in New Zealand. *Equal Employment Opportunities Trust*. Retrieved from <http://ojs.victoria.ac.nz/LEW/article/view/1718>
- Millet, K. (1970). *Sexual politics*. New York, NY: Doubleday.
- Ministry of Justice. (2015). *2014 New Zealand crime and safety survey: Main findings*. Retrieved from <http://www.justice.govt.nz/assets/Documents/Publications/NZCASS-201602-Main-Findings-Report-Updated.pdf>
- Ministry of Women's Affairs (MWA). (2013). Realising the opportunity: Addressing New Zealand's leadership pipeline by attracting and retaining talented women. *MWA*. Retrieved from [http://women.govt.nz/sites/public\\_files/Realising%20the%20opportunity.pdf](http://women.govt.nz/sites/public_files/Realising%20the%20opportunity.pdf)
- Ministry of Women's Affairs (MWA). (2015). Gender pay gap. *MWA*. Retrieved from <http://women.govt.nz/work-skills/income/gender-pay-gap>
- National Collective of Independent Women's Refuges (NCIWR). (2015). *Annual report: July 2014-June 2015*. NCIWR, Wellington.
- New Zealand Council of Women New Zealand (NCWNZ). (2016). Data summaries. Retrieved from <http://www.ncwnz.org.nz/>
- New Zealand Family Violence Clearinghouse (NZFVC). (2016). Data summaries. Retrieved from <https://nzfvc.org.nz/sites/nzfvc.org.nz/files/Data-summaries-snapshot-2016.pdf>
- Oakley, A. (1972). *Sex, gender and society*. London: Maurice Temple Smith.
- Petersen, J. L., & Hyde, J. S. (2011). Gender differences in sexual attitudes and behaviors: A review of meta-analytic results and large datasets. *Journal of Sex Research*, 48(2–3), 149–165.
- Potter, W. J. (2014). *Media literacy* (7th ed.). Thousand Oaks, CA: Sage.
- Powell, G. N. (2011). *Women and men in management* (4th ed.). Los Angeles, CA: Sage.
- Rape Prevention Education (RPE). (2016). *Rape prevention education NZ*. Retrieved from <http://rpe.co.nz/information/sexual-violence-against-males/>
- Redstall, S. (2016). *Trade Me data shows gender inequality in New Zealand employment*. Retrieved from <http://www.newshub.co.nz/home/money/2016/07/trade-me-data-shows-gender-inequality-in-new-zealand-employment.html>
- Richardson, S. (2015). *Gender lessons: Patriarchy, sextyping and schools*. Rotterdam: Sense Publishers.
- Rotherham, F. (2013). *Women still behind in gender equality*. Retrieved from <http://www.stuff.co.nz/national/women-of-influence/8860246/Women-still-behind-in-equality>
- Rubin, G. (1975). The traffic in women. In R. R. Reiter (Ed.), *Toward an anthropology of women* (pp. 157–210). New York, NY: Monthly Review Press.
- Rubin, G. (1984). Thinking sex: Notes for a radical theory of the politics of sexuality. In C. S. Vance (Ed.), *Pleasure and danger: Exploring female sexuality* (pp. 267–319). Boston, MA: Routledge and Kegan Paul.
- Rutman, D. (1996). Child care as women's work: Workers' experiences of powerlessness and powerlessness. *Gender and Society*, 10(5), 629–649.
- Sanderson, L. (2013). Gender balance in the New Zealand Public Service. *Luminous Consulting Limited*. Retrieved from <http://www.luminousconsulting.co.nz/resource-list/>
- Simon-Kumar, R. (2011). The analytics of “gendering” the post-neoliberal state. *Social Politics*, 18(3), 441–468.
- Statistics New Zealand. (2011). *Time use survey 2009/2010*. Retrieved from <http://www.stats.govt.nz/~media/Statistics/Browse%20for%20stats/TimeUseSurvey/HOTP2009-10/TimeUseSurvey2009-10HOTP.pdf>
- Statistics New Zealand. (2016). Annual recorded offences for the latest calendar years. Retrieved from <http://nzdotstat.stats.govt.nz/wbos/Index.aspx>
- Subrahmanian, R. (2005). Gender equality in education: Definitions and measurements. *International Journal of Educational Development*, 25, 395–407.
- Sweden. (2015). *Gender equality in Sweden*. Retrieved from <https://sweden.se/society/gender-equality-in-sweden/>
- Sweden. (2017). Retrieved from <https://sweden.se/society/genderequality-in-sweden/>
- Thoman, E., & Jolls, T. (2003). *Literacy for the 21st century: An overview and orientation guide to media literacy education: Center for Media Literacy*. Retrieved from [http://www.medialit.org/sites/default/files/mlk/01\\_MLKOrientation.pdf](http://www.medialit.org/sites/default/files/mlk/01_MLKOrientation.pdf)
- Trevett, C. (2013). Labour backs away from man-ban plan. *The New Zealand Herald*. Retrieved from [http://www.nzherald.co.nz/nz/news/article.cfm?c\\_id=1&objectid=10895712](http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=10895712)
- United Nations Children's Fund (2015). *Girls' education and gender equality*. Retrieved from [https://www.unicef.org/education/bege\\_70640.html](https://www.unicef.org/education/bege_70640.html)
- United States Agency for International Development (USAID). (2008). *Education from a gender equality perspective*. Retrieved from [http://www.ungei.org/resources/files/Education\\_from\\_a\\_Gender\\_Equality\\_Perspective.pdf](http://www.ungei.org/resources/files/Education_from_a_Gender_Equality_Perspective.pdf)
- Ussher, J. M. (1989). *The psychology of the female body*. London: Routledge.
- Wolf, N. (2002). *The beauty myth* (2nd ed.). New York, NY: Harper Collins.
- World Health Organisation (WHO). (2016). *Violence against women: Intimate partner and sexual violence against women fact sheet*. Retrieved from <http://www.who.int/mediacentre/factsheets/fs239/en/>