DECISION-MAKING MATRIX:
PROMOTING AUTONOMY AND AGENCY

The answer to the following questions should be "yes".

Making editorial decisions before a story is gathered:

☐ Are we aware of the ways that this specific group of people have been stereotyped and have we considered how to depict them in a way that challenges or does not perpetuate these stereotypes (see example of stories to use/avoid on p. 19 of our underlined guidelines for ethical communications around child marriage)?

☐ Have we considered how to share this story in a way that shows diversity of experience, as opposed to sharing stories that are already well known?

☐ Is the process we are planning one that follows the actions outlined in the guidance on production of communications materials on p. 43 of our guidelines for ethical communications around child marriage?

☐ Have we communicated with anyone external that will be supporting our content gathering – for example media partners or freelance photographers – our commitment to challenging stereotypes and creating an enriching process, and have we shared these guidelines with them?

☐ Have we considered the practicalities and logistics to support ethical storytelling – is everyone briefed, have they been trained on our consent process and principles of ethical communication, and had the opportunity to ask for any points of clarification?

Selecting or creating content after collection:

☐ Is the person in this story an example of many similar people in these circumstances in this location (as opposed to being an exception that may create a stereotype)?

☐ Have we made sure that the girl, adolescent or young woman in the story or image is not shown in a way that could reinforce stereotypes of those who have experienced child marriage? (See example of stories to use/avoid on p. 19 of our guidelines for ethical communications around child marriage).

☐ Have we told the contributor's story in a way that shows them as someone not entirely defined by their experience of child marriage? For example, including their preferences, interests, likes and dislikes.

☐ If working with images and the person in the image is suffering or upset, is it necessary to share this image and have we looked for an alternative? If you feel it is necessary and has been agreed as part of this process with the contributor, are they shown with support or in the context of care, for example with a family member, community supporter or friend who is from the country or region depicted?

☐ When working with imagery, have we made sure not to include an image that may reinforce the idea and/or practice of "White[5] saviourism"?[6]

☐ Are we ensuring that we do not include in the story the idea that staff from overseas will somehow contribute more, or are in a position of greater authority than staff from the country in which we are working?

☐ Is this person clothed, not in state of undress and with no genitals or breasts exposed? The exception would be a breastfeeding mother who wishes to discuss the right to breastfeed.

☐ If using stories featuring personnel from our organisation, are we prioritising stories with people from the country being discussed as examples of those who work with communities and individuals – as opposed to White staff from overseas – to counter representation that may be viewed as White saviourism?

- ☐ If using stories featuring personnel from our organisation, are we prioritising stories with differently abled people as examples of those who provide support to counter representation that may be viewed as ableist?

- ☐ If using stories featuring personnel from our organisation, are we ensuring a mix of gender in our communications where possible?

- ☐ If using images featuring personnel from our organisation, are the people we work with being shown in an active role in the image, engaging with the scenario being depicted?

- ☐ When using stories showing personnel from my organisation, are we being careful to share stories that depict a range of staff hierarchies rather than only sharing stories about senior management?

Full guidance and other tools are available in our Guidelines for ethical communications around child marriage.