Learning objectives

- Understand why gender perspective is important in development initiatives
- Recognize the variety of Development perspectives that address gender issues

Background

Gender equality is central to economic and human development. Removing gender inequalities gives society a better chance to develop. A report given by the World Bank to the Ministry of Trade and Industry in 2007 (see Ellis, Amanda et al pg xxi-xxiii) shows that addressing gender inequalities and especially the link between gender and economic growth can lead to: reducing poverty levels, elimination of inequalities hence increase opportunities for both genders and more generally the attainment of the Gender equality is necessary for meeting all of the MDG Goals (World Bank 2003b).

Gender mainstreaming continues to be a challenge even at the international level where 70% of world’s poor are women and children, 1% of the world’s land is owned by women, 66% of the world’s work is done by women for 33% of earned income, 80% of the world’s refugees of Internally Displaced People are women and children and the majority of primary careers in the home are women. These alarming statistics are evidence of acute gender inequality and discrimination against women, a situation which cannot be ignored by any nation or institution if the global goal for economic growth and poverty reduction is to be realized.

Definition of Gender

*Gender* is a social and cultural construction. It refers to ways in which a particular society constructs or makes differences between men and women, masculinities and femininities. According to Mosse (1993:2) “Gender is a set of roles which, like costumes or masks in the theatre, communicate to other people that we are feminine or masculine.” These masks include dress, attitudes, personalities, work both within and outside the house, family commitments etc.
Thus, in the ideology of gender construction men are feminized when they assume a subordinate status, including when they are abused sexually by other men e.g. when they are shamed through rape. Gender construction takes place right from birth. Different communities have different ways of welcoming a baby girl and a baby boy. Among the Turkana people of the Northern Kenya for example, the cord of a baby boy is cut with a spear and four goats are slaughtered for the woman to have a feast. When the woman goes out for the first time four days after delivery, the spear is taken out first. It is used to kill a bull, which both the husband and the wife eat to signify that the boy will help the father with the care of the animals. In the case of a baby girl, a knife is used to cut the cord and only one goat is slaughtered. There is no celebration Mosse (1993:1). This act of welcoming babies is in itself a gender construction in which the babies are welcomed into their roles right from birth.

Gender roles differ from one culture to another and also change over time. They are also influenced by social class, age and ethnic background. Citing an example of the 19th century, Mosse (2003:4) for example observes that it was considered unwomanly for a woman to work for pay outside the home, but this only applied to women of middle and upper class. Working class women were expected to work for those women as their servants. It was also considered ‘unnatural’ for women to strive for higher education in the 19th century Britain and even predicted that their reproductive organs would be destroyed in the process (Mosse 1993:6).

**Core Gender Concepts**

Gender concepts are key ideas and issues in gender and development and their implications for policy making. In other words they are underlying principles on which a programme vision and commitment can be built. Some of the core gender concepts are: (see Mayoux, Linda, 2006. Organizational Gender Training for Aga Khan Foundations, January 2006).

1. **Gender is a social construct**-Biological differences are very few and are unimportant in terms of determining gender equality.

2. **Gender inequalities can therefore be changed**- Since gender inequalities are socially determined, they can therefore be changed.
3. **Gender means both men and women**—Discrimination against men and women affects both men and women adversely. Addressing issues of gender discrimination therefore calls both to be involved in challenging existing attitudes, privilege and practice.

4. **But Gender also means prioritizing the interests of the currently most disadvantaged sex i.e. women**—In the current situation, gender affects women more adversely than men. This justifies prioritizing attention to those inequalities which affect women whether this is in form of strategies targeting women or targeting men to help men to change and promote gender equality.

Besides these concepts, however, there are also misconceptions about women’s empowerment. One of the misconceptions is that many men and some women see women’s empowerment as the reverse of the current gender inequality practices in which case then women will be empowered to have power over men and to practice violence against them. This is a misconception. As Mayoux (2006) rightly argues, “All Power Over is bad”. In this case of the contrary, empowerment of women means “transforming all power relations through giving both women and men the skills, resources and confidence to change gender inequalities (power to and power within) so that together they have power with to work together in the interests of themselves, each other and also children, elderly people and others in their communities and wider society” (Mayoux 2006).

**THEORIES OF GENDER AND DEVELOPMENT**

**Why is Development a gender issue (Modernization approach to development)**

Since the Second World War, as the former colonies continued to gain independence and joined the world’s economic system of planned economy, banking, and credit, “development was seen as a process of industrialization and economic growth, encapsulated in what has come to be termed ‘modernization’” (italics added Mosse 1993:10). The basic idea to development in modernization approach was that development was conceived as a natural, linear process devoid of traditional social and economic practices which were regarded as hindrances to development in favour of western-style economy.
Newly emerging nations therefore patterned their development approach after capitalistic\(^1\) North, with an emphasis on industrialization, in order to alleviate poverty. The emphasis was on building infrastructure and institutions—schools, hotels, airports and hospitals. The North provided financial aid as well as the technical assistance up to a level where independent countries would be able to sustain themselves economically. The principal actors in development in the 1950s and 1960s were the Northern Governments, the World Bank and the United Nations. They were then joined by smaller NGOs, such as Oxfam who financed schools, wells, clinics, and agricultural projects (Mosse 1993:10).

Unfortunately, not all developing nations were receiving this support and hence a gap developed between those receiving the aid and those that were not, in the 1970s. Mosse (1993:10) also observes that modernization was planted in societies where there were already existing hierarchies of social disparity. Since its emphasis was industrialization (economic development), it did not tackle human development i.e. social inequalities. For example the introduction of high-yielding varieties in ‘green revolution’ farming resulted in massive food production but unfortunately land was controlled by a small group of landlords. The result was that the benefits did not trickle to the majority who actually produced the food. An example of a country that has successfully developed a modern capitalist industrial enclave that benefits a minority urban elite while the majority rural live impoverished lives is India (Mosse 1993:10).

The modernization theory works under various assumptions (Connelly et al chapter 3):

- a) Economic growth will benefit all members of society through trickle down effects and other “spread” (indirect, multiplier) effects.
- b) Access to cash and markets will improve conditions for people.
- c) Modern technology policies are gender neutral and benefit all of society
- d) Modern technology is superior to traditional technologies (nonmarket processes tend to be ignored in the economic analysis).

A critical analysis of this development model shows that it is wanting because it lacks the ‘social’ dimension of development. People continue to be passive recipients of development which they do not participate in planning. As Mosse (1993:11) puts it, they are seen “as

\(^{1}\) Capitalism is “an economic system in which a country's business and industry are controlled and run for profit by private owners rather than by the government” (Oxford Advanced Learner's Dictionary. 7\(^{th}\) edition).
‘consumers’ of development rather than ‘producers.’” Thus, this model of development failed to perceive people as men and women with individual needs, neglected the poor and added to their poverty. How have women from various societies been affected by this approach to development and how have they responded?

(Voices of women from around the world.
Women activists, scholars, grassroots workers and journalists especially from Africa, India, and Latin America have critiqued the modernization model of development, which transfers resources out of their countries, destroys the environment, and creates disparities of class within Southern countries as well as creating poverty and injustice. African women for example have attributed the crisis on African peoples and countries not so much to natural disasters that aggravate drought but much more to “external domination and misplaced priorities of existing development strategies resulting in internal mismanagement” (Association of African Women for Research and Development- AAWORD in Mosse 1993:12-13). This NGO continues to observe that the process of colonization, neo-colonization and development strategies which depend on external finance, technology and advise have resulted in economic and social crises in Africa. These crises include “food crises, unemployment, massive displacement of populations, political and religious fundamentalism and very damaging adjustment policies as a result of loan conditionality clauses…”

The consequences of agricultural and food crises such as food, water and fuel affect women directly because of their traditional role of nurturing the family. AAWORD (in Mosse 2003:13) attributes agricultural and food crisis to “both colonial and post-colonial export-oriented agricultural policies which failed to address the issue of national and regional food sufficiency. A concrete result of this policy is the total neglect of local methods of production and food crops that are mostly produced by women….”

The modernization approach to development has therefore impoverished Africans and particularly women, making development a gender issues since it has a direct impact on women’s lives. Economic change equals gender empowerment.

Other reasons why development is a gender issue as observed by Mosse (1993:29) is that the idea that women are as crucial in the development process as men is relatively new. Funding
agencies have not always allowed women to set their own agenda but rather have been consulted on an already set development agenda for men (e.g. a main men’s project can be set and ten sewing machines donated for training women in embroidery to show that the project is gender sensitive). Some funding agencies such as UNICEF, World Bank and NGOs have however begun to consider women’s setting of their own agenda as an appropriate way of facilitating development in the projects they fund.

According to Linda Mayoux (1997, 2004, 2005) “Targeting women became a major plank of donor poverty alleviation and gender strategies in the 1990s. This was the result of a number of factors:

- women's human rights: official commitments to gender equity and gender mainstreaming on the part of most governments, donor agencies, NGOs and the Microcredit Summit Campaign itself.
- poverty reduction: increasing evidence that not only are women overrepresented amongst the poorest people, but are also more likely than men to spend their incomes on the welfare of children and dependents. Therefore poverty reduction programmes which target women are likely to be more effective.
- financial sustainability: increasing evidence in micro-finance of much higher repayment and savings discipline among women than men.

Not only reaching, but also empowering women, is the second stated goal of the Microcredit Summit Campaign. Literature prepared for the international and regional Micro-credit Summits from 1997, many donor statements on credit and NGO funding proposals present an extremely attractive vision of increasing numbers of expanding, financially self-sustainable micro-finance programmes reaching large numbers of poor women borrowers.”

Gender Theories

*When did you first learn that you are different from your brother/sister people of the opposite sex? How did you learn or who told you?*
How do people learn about gender from childhood? Three theories have been put across to explain gender socialization. These are:

- Psychoanalytic
- Social learning
- Cognitive developmental

**Psychoanalytic Theory**

The psychoanalytic theory was invented by Sigmund Freud.² He argues that our knowledge of gendered identity does not primarily consist of consciousness i.e. the thinking or rational dimension of who we are (or rather what is knowable through language). Rather, we know who we are through consciousness and also through unconscious or hidden aspects of identity which influence our actions in life (i.e. a hidden wordless unconsciousness).

For Freud, our gendered identity is unconsciously constructed through what we make imaginatively of bodily drives. It is unconsciously constructed in early childhood for example through children’s observation of their genitals (e.g. castration anxiety, penis envy). For Freud, a small boy has a supposed perception of a girl’s lack of a penis. He therefore develops a fear of the terrifying idea that girls are different because they have been castrated and so he may also fall victim of castration. This fear of castration persuades the boy to give up his mother until a point at which he becomes an adult and finds a woman of his choice as a substitute. Meanwhile, he identifies with the father who is both loved and feared. In his psyche, his father exists “as the superego, as an internal representative of the external laws of culture and moral authority” (Alsop et al 2002:43). The boy’s fear of castration may lead to his fear of women or a desire to control them.

On the other hand, the girl as a child sees herself in a position of lacking of a penis as compared to the boy “and angrily rejects the mother for failure to give her a penis which she desires in someone else” (Alsop et al 2002:44). Freud refers to this as ‘penis envy’. It makes the girl to cross over from her homosexual love for the mother to her heterosexual desire for the father and eventually for other men.

---

² For more details, see Alsop et al (2002:39-63)
Freud’s view has not found much empirical (experimental or pragmatic) support. Furthermore, Freud’s view supposes that femininity is a position of loss and castration. A girl is in an inferior position compared to the boy for lack of a penis. The mother is in an inferior position as compared to the father whose possession of a penis positions him as the superego. Thus Freud is critiqued by feminists for this form of gender construction which privileges the male gender, thus creating inherent gender inequality. Feminists regard women’s position of powerlessness and subordination as a result of social construction rather than a result of unconscious phantasies centred on human anatomy.

Social learning theories
These are behavioralist theories that rely on reinforcement and modeling explanations of behaviour i.e. the way in which the environment makes people do things.

The social role theory also known as sex role theory for example states that “men and women become masculine and feminine through social conditioning, and we learn the gender role that relates to our biological sex through our interaction with social structures such families, school, the media and so on” (Alsop et al 2002:66). (1)This theory has been found inadequate because it does not account for the different forms of femininity and masculinity, (2) it does not account for the changes that occur with time within lives of men and women, (3)it does not explain the process that is involved in taking gender roles on board, and (4)neither does it explain why resistance occurs through such movements as feminism (see arguments by French materialistic writers, such as Delphy and Wittig in Alsop et al 2002:67-68.)

Materialist feminism
Materialistic feminism is a modern scholarship which shows that there is social constructionist not only of gender but also of sex i.e. biological division into two sexes which creates a social hierarchy is socially determined. Human anatomical differences devoid of social differences do not create gendered social practices. Thus, “without social divisions the biological differences would be of no significance.” Social structures are systems of power and control which produce sets of social relations in which women are treated as inferior and subordinates. Gender division of labour therefore exploits women and oppresses them. These gender inequalities can be deconstructed since they are socially constructed. As Alsop et al (2002: 68) observes, “If women and men become women and men by their social
relationships, by changing these relations we can also modify gender identities and their current inequalities."

**Cognitive developmental Theories**

According to these theorists **“children learn gender (and gender stereotypes) through their mental efforts to organize their mental world.”**

An example of the cognitive developmental theory is the social constructionist theory by Bem and Coltrane. Bem has identified three lenses or hidden assumptions about gender:

a) **Gender polarization** - men and women are different and these differences account for the organization of the social life

b) **androcentrism** - The view that male are superior to female and that male experience is the normative standard

c) **Biological essentialism** - The first two lenses result from the biological differences between men and women.

Children learn gender from the way the society is organized in terms of gender; “children learn culturally appropriate ways of thinking and being as they follow routing rituals and respond to everyday demands of the world in which they live…(T)o be considered competent members of the society, they must learn how to fit in as appropriately gendered individuals” (Coltrane p.114). Thus, “gender socialization turns children into social natives.” They learn gender without realizing that there are other realities


Louann Brizendine wrote in her 2006 book, *The Female Brain*, “A woman uses about 20,000 words per day while a man uses about 7000". This view was heavily critiqued in the science journal, *Nature* for lack of scientific accuracy and balance. She admitted that it was not a scientific finding but a view from other people and promised to remove it from her future editions.

**THEORETICAL FRAMEWORKS ON GENDER AND DEVELOPMENT**

Gender development policies have been influenced by Feminist theoretical frameworks and development frameworks. It is therefore important to trace the historical origins, developments and aims of these feminist frameworks, how they differ or influence one
another and how they change. This section seeks to introduce and trace the evolution of WID, WAD and GAD theoretical frameworks. It will also examine how existing frameworks are being affected by debates and critiques of globalization, to create new ones.

i) Definition of Theoretical Framework

According to Patricia Connelly et al, “A framework is a system of ideas or conceptual structures that help us “see” the social world, understand it, explain it, and change it. A framework guides our thinking, research, and action. It provides us with a systematic way of examining social issues and providing recommendations for change… Each framework provides a set of categories or concepts to be used in clarifying a problem or issue.”

Each of the feminist frameworks for example relies on a unique assumption about the basis for women’s subordination as we shall see. Each then raises unique questions and provides unique concepts for examining women’s inequality; and each suggests quite unique strategies for change. Frameworks do compete with each other, and some become dominant over time while others become obsolete.

Events which heightened Women’s Issues

In the 1940s, 1950s and 1960s, within development policies and programmes, women were only viewed as mothers and housewives. Their economic activities and contributions were ignored and not valued. Development theorists and planners saw men as the agents and actors of development. Men were seen to be the bread winners of their families and women were invisible. Development assistance in form of financial aid for economic growth targeted men.

The welfare approach however targeted women. It nevertheless had a particular perception that the most important role of women was motherhood and child rearing, and that women were passive recipients of development. The interventions made therefore focused on ‘welfare’ including mother-child health programs, feeding schemes, family planning services, food aid, etc (Mosse 1993:153). Such welfare development projects did not contribute to women’s independence and self-reliance but encouraged dependency. Thus, by the 1970s, it was becoming evident that the modernization approach was ineffective to eliminate poverty from the South.
In 1970s, it was argued that if women’s traditional work was not recognized as part of the national economy, then they needed to be integrated into development or at least be integrated into the market economy, where they would engage themselves in producing goods and services, thus enabling them to earn an income for themselves and also contribute to the development process which would be measurable by GNP. Education, vocational and technical training were regarded as essential in this process, (but it was soon to be found that this approach was to benefit only a small number of women). Women were therefore to be integrated into the existing system of development, which would enable them have equal opportunities with men. However, as Mosse (1993:154) observes, not many people stopped to ask whether the system into which they would be integrated was the right one. Thus, in 1975, the UN launched its International Women’s year, followed by the International Decade for Women (1976-1985) under the theme of ‘equality’, ‘development’ and ‘peace’ as we shall see further below.

**Further events which heightened women’s issues were feminist movements.** Feminist movements in various parts of the world in both developing and developed countries advocated for the elimination of all kinds of gender discrimination. Women in the North lobbied for change in the legal and administrative structures to ensure that women would be better integrated into economic systems.

**Further events which heightened women’s issues**

**The UN Decade for Women (1975-1985)**


As the international feminist movement began to gain momentum during the 1970s, the General Assembly declared 1975 as the International Women’s Year and organized the first World Conference on Women, *held in Mexico City*. At the urging of the Conference, it subsequently declared the years 1976-1985 as the UN Decade for Women, and established a Voluntary Fund for Decade.

The themes of the conferences held within the Decade for women were *equality, development* and *peace*. These conferences have provided a space where women around the world can discuss about issues that specifically affect women in the world.
According to Caroline Moser (quoted in Mosse 1993:154-155), the equality approach recognized that

Women are active participants in the development process...both through their productive and reproductive roles (though) unacknowledged. The approach starts with the basic assumption that economic strategies have frequently had a negative impact on women, and acknowledge that they must be ‘bought into’ the development process through access to employment and the market place...However, the equity approach is also concerned with fundamental issues of equality between men and women, in both public and private spheres of life...It identifies the origins of women’s subordination as lying not only in the context of the family, but also in relationships between men and women in the market place.

Moser’s quotation highlights three important issues:
- The recognition of the economic value of women’s paid and unpaid work (which according to Mosse (1993:155) was 4,000 billion dollars in 1985.
- Recognition of how much development has affected women adversely
- Pursuit of equality, in market place and in the home, will overcome these problems

The equity approach to women in Development has been found wanting especially by the Third World governments because it concerns itself with the government implementation of equality. It for example recommends to the government to bring about increased awareness of women’s rights, equal pay for work of equal value, recognition of worth of women’s unpaid work, equality in economic decision-making, counteract gender stereotyping in media etc. Most of these recommendations do not empower or challenge women to bring change themselves. The Third-World governments, though they signed the Nairobi Forward-looking Strategies for Advancement of Women, felt that this approach “was legitimization of Western-exported feminism” Mosse (1993:156).

In 1979, the UN General Assembly adopted the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), which is often described as an International Bill of Rights for Women. The convention has 30 articles, which explicitly define discrimination against women and sets up an agenda for national action to end such

[CEDAW defines discrimination against women as "...any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by]
discrimination. The Convention targets culture and tradition as influential forces shaping gender roles and family relations. It is the first human rights treaty to affirm the reproductive rights of women.

Participating states bind themselves to eliminate all forms of discrimination through taking measures such as incorporating gender equality in legal systems by abolishing all discriminatory laws, establishing tribunals to protect women and ensuring elimination of discrimination in persons, organizations and enterprises.

The second World Conference on Women was held in Copenhagen in 1980. It’s Programme of Action called for stronger national measures to ensure women's ownership and control of property, as well as improvements in women's rights with respect to inheritance, child custody and loss of nationality.

Following the Millennium Development Goals (MDGs) Summit in September 2010, the Secretary-General launched a global effort convening 40 key leaders to define a collective strategy for accelerating progress on women’s and children’s health.

In 1985, the World Conference to Review and Appraise the Achievements of the United Nations Decade for Women: Equality, Development and Peace, was held convened in Nairobi. By then the movement for gender equality had gained true global recognition. 15,000 representatives of non-governmental organizations (NGOs) participated in a parallel NGO Forum. The event was described by many as “the birth of global feminism”. The 157 participating governments adopted the Nairobi Forward-looking Strategies to the Year 2000 on realizing that the goals had not been adequately achieved within the decade. It became the first to declare all issues to be women’s issues.

In these conferences, women from developing countries have challenged the Western feminist global sisterhood ideology (that all women share and experience similar oppressions and marginalization not taking into account cultural and other factors.

women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field." http://www.un.org/womenwatch/daw/cedaw/ accessed on 21/2/2012.
Women from South have also criticized the hegemonic vision of the Western feminist agenda and the way Third World women are constructed and represented by Northern Feminist scholars.

ii) The “Women In Development (WID) Approach

**Women in development** (WID) is an approach to development projects that emerged in the 1970s, from the first UN conference for women (1975-1985) and Boresup’s book. It was coined by the women’s Committee for the Washington DC Chapter of the Society for International Development. It is based on a recognition of the importance of the roles and status of women in development process. It is meant to give special attention to the women's role in extending development. It therefore calls for treatment of women's issues in development projects and argues that they should have the opportunities to participate positively as important players in development process. Such enlargement of opportunities will also pave the way for the enhancement of women's status.

- WID represents a merging of modernization and liberal-feminist theories.
- Proponents of WID assume that development is to be measured by the adoption of Western technologies, institutions, and values. These technologies would ease women’s workloads.
- They argue that women are ignored and excluded from the development programmes.
- It focuses on strategies for ‘integration of women into development’
- In this approach, it is believed that development is not obtainable in the absence of women’s integration into development.
- Women were seen as underutilized resource for development and now they are found and could be a valuable resource.

What kind of development are women to be integrated into?

Proponents of WID see that the results of development will be successful if only women are fully integrated into the Development process. It was aimed at integrating women into the existing development scheme in order to measure women’s lived experiences and
improvement of women’s access to education, training, property, and credit and for more and better employment. However, Ester Boserup’s book, *Women’s Role in Economic Development* addresses the consequences of economic development on women. This approach contradicts the modern approach that the benefit from Development will trickle down to women.

**Solving Women’s Marginalization**

The WID approach advocated for the implementation of ‘separate’ or ‘integrated’ projects for women. The belief was that women had spare time available to undertake these projects. Separate or women only projects were seen as the right solution to address women’s marginalization. WID assumed that if women are provided access to resources such as skill training, credits, small-scale income generating activities and home economics, then they will improve their situation and women will become full economic partners with men.


**“Sustainable Development”**

**Problems with WID**
- WID put more emphasis on what women could contribute to development (sometimes making exaggerated claims) while the agenda of gender equality in development became secondary.
- It over-emphasizes the productive side of women’s work and labour especially income generation at the expense of reproductive side.
- WID seems to categorize women as separate and homogeneous entities while in fact, they are diverse groups (class, ethnicity, history and culture are ignored).
- It did not question existing structures and their effects on gender equality. It did not examine the root causes of women’s subordination and oppression.
- This (anti-poverty) approach marginalized women further and treated them identically with men.

iii) The Women and Development (WAD) Approach
Proponents of this approach are mainly activists and theorists from the South and few from the North who saw the limitations of WID and argued that women would never get their equal share of development benefits unless patriarchy and global inequality are addressed. It offers a more critical view of women’s position than WID. Like WID WAD’s perspective assumes that women’s position will improve if and when international structures become more equitable. How these could change was not explained clearly. WAD argues that dominant development approach lacks women’s perspective (viewpoints) and the perspectives of developed countries. They see that overcoming poverty and addressing the effects of colonialism are also as important as promoting gender equality in the development process. Out of this grew the Development Alternatives with Women for New Era Network (DAWN), based in the South, and which aimed to make the view of developing countries known and influential. According to this perspective women were not a neglected resource but overburdened and undervalued. What is needed is a re-evaluation of women’s considerable contribution to the development process and a redistribution of the benefits and burdens of development between men and women.

iv) Gender and Development (GAD) Approach
- Emerged in the 1980s as an alternative to WID and WAD.
• Proposes more emphasis on gender relations rather than seeing women's issues in isolation.
• Argues that women are affected by the nature of patriarchal power in their societies.
• In contrast to WID, GAD regards cultural and social constructions of gender as the basis of marginalization of women.
• The unequal gender power relations prevent women from accessing resources.
• It emphasizes the need to challenge these existing gender roles and relations.
• It is not advocating for WID’s “adding women” into the development process, but about rethinking development concepts and practice as a whole through a gender lens.
• Women’s inequality exists not because they are bypassed or marginalized by development planners but because women are not part of the power structuring.
• Gender relations impact on how development programs are planned and implemented and inevitably leads to favouring one gender (men).
• Unequal gender relations deny women from accessing or obtaining credit, education, technology and agricultural extension.
• Unlike WID, GAD is critical of the economic growth model of development.
• Values women’s reproductive roles (bearing and caring roles). Women’s double day (paid and unpaid works). Benefit both capital and domestic spheres.
• Unlike WID, GAD views women as already integrated into development process and are central to it as they provide unpaid family labour.
• GAD sees women belonging to diverse categories (age, class, marital status, ethnicity, race, religion) rather than a homogenous ‘women’.
• In the era of economic restructuring/ globalization, proponents of GAD have provided critical gender analysis on the effects of SAPs policies on women.
• They criticized the effects of the international division of labour on social, economic and political spheres in both developed and developing countries.
• It is aimed at ensuring equal distribution of opportunities, resources, and benefits to different population groups served by a particular intervention.
• Applying this approach can help project planners to identify important differences in female and male roles and responsibilities and use this information to plan more effective policies, programs, and projects.
• Although GAD goes further than WID in challenging patriarchal structures, it also assures men that GAD does not totally exclude their interests in the development
agenda despite the excessive focus on women, hence the use of a more inclusive term ‘gender.’

GAD approach is based on Harvard Analytical Framework, one of the first gender analysis models. GAD uses this model to explore and analyse the differences between the kinds of work performed by women and men in particular social, cultural and economic circumstances. In order to identify differences between female and male roles, responsibilities, opportunities and rewards, the approach requires that three important questions are asked, explicitly and implicitly, at all stages of designing, planning, implementing, monitoring and evaluating an intervention.

Three questions have to be considered here, which include—Who does what, with what resources? Who has access to the resources, benefits, and opportunities? Who controls the resources, benefits, and opportunities?

**Who does what:** This question identifies the different activities performed by the men and women in the target population. For example, a rural development project aimed at cash-cropping might result in the female population assuming the major burden of the agricultural work, because in that society women do most of the agricultural labour. Asking the question “Who does what?” can alert project designers to the possibility that such a project could increase the women’s work.

**Who Has Access (Ability to Use):** This question asks how much each population group can use existing resources, benefits, and opportunities or those, which will be generated by the intervention. These include land, money, credit, and education.

**Who Controls (Determines the Outcome of the Resources):** This question asks to what extent different groups of women and men in the population can decide how to use the available resources. Some groups may have access to resources but may not be able to use them.

If these three questions are not asked, the kinds of interventions, which are developed, may be based on incomplete and incorrect assumptions and perceptions of the way things work in a particular society. For example, planners may incorrectly assume that in a given setting the men are heads of households and chief decision-makers, even though women play this role. This assumption may lead them to design ineffective and inappropriate interventions. Analysis of the information provided by these questions enables planners to find out how an intervention would impact different groups. If needed, corrective measures can then be put in place to ensure that the project will meet the needs of all identified groups equally.
**The Empowerment Approach or Post Modernist Approach**

The ways in which development is planned and implemented can either empower or disempower people.
Empowerment approach can positively change the discourse and practice of development
Women/men need to be looked at as active agents of change, not passive recipients of the development process.

**The Importance of WID, WAD, GAD and Empowerment Approaches**
- They provide gender analysis on development policies of states international development and financial institutions as IMF, WB, and the UN
- They criticize the measures of economic development such as GNP which ignore the contribution of women to social and economic production
- They advocate for the creation of gender sensitive development programs.

**Why Gender Analysis is Important**
Gender analysis provides a transformational approach to problems faced by women as opposed to the problem solving approach.
It can also make development planners and other decision makers to become aware of women’s issues.

**Global Movements and Declarations (summary) See also African Union gender policy which has AU movements and declarations**
1945- UN Charter Sanfransisco UN Conference
1946- Creation of Commission on the Status of Women (CSW)
1963- (Draft) Declaration on Elimination of Discrimination against women (DEDAW). It was the first time the UN had accepted the need to address discrimination from the perspective of women
1975 and 1995-Four global conferences on women and gender to mobilize women and policy makers on case of equality, justice, peace and change gender policy and politics in all countries.
1975- Convention on the elimination of all forms of discrimination against women (CEDAW).

1980- Structural adjustment programs increase equality around the developed countries and revealed the fragility of gains made in human rights and development. Women and girls were often the hardest hit by structural adjustment cutback in health and education.

1995- World Conference on Women in Beijing in Declaration of Elimination of all forms of Discrimination against Women.

2000- Millenium Development Goals Declaration adopted by many countries affirming their commitment to peace and security, and to promoting democracy, good governance and respect for internationally agreed upon human rights and fundamental freedoms, including the right to equitable and sustainable development.

Africa Union (AU) has also developed other declaration member countries have adopted the UN global Declarations.

References